

The Sabbath

Recorder



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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

Terms of Subscription

This is a special issue of the Sabbath Recorder, taking the place of the first regular issue of the month indicated. Twelve special issues are published each year and may be subscribed for independently of the regular numbers.

Single copy10 cents
 Per year\$1.00

Postage to Canada and foreign countries 20 cents per year additional. Other information about subscription rates, either for the monthly or weekly issues, will be given upon request.

Published weekly by the American Sabbath Tract Society and printed by The Recorder Press, publishing house for Seventh Day Baptists, Plainfield, N. J. Entered at the post office in Plainfield, N. J., as second class matter.

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

PLAINFIELD, N. J., JULY 7, 1947

Vol. 143, No. 1 (Special Issue) Whole No. 5,249

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WHAT WHERE TOWARD A MORE CHRISTIAN WORLD

"PRESENT DAY SABBATHISM" is a recently published symposium by students of the School of Theology, Alfred University, Alfred, N. Y. In the last special issue of the Sabbath Recorder several brief quotations from the longer statements in that booklet were printed in this column. Following are paragraphs from other papers written by the theological students and included in the symposium.

Dean A. J. C. Bond, in the introduction to the collection of student expression, points out: "It is deemed important to look into the authority and meaning of the Sabbath, to discover its purpose in the plan of God, and therefore its place in the thought and practice of Christians. . . . It has been exceedingly gratifying through the years to hear young men testify to the higher conception and deeper meaning of the Sabbath received through this sympathetic and constructive study of the tenet which makes Seventh Day Baptists a separate denomination, and should produce a distinctive, Christlike quality of life."

* * *

The Church and Childhood Sabbathism

By Ronald I. Hargis

We have read many tracts on Sabbath keeping and Sabbath observance, and yet these pamphlets have usually overlooked the most important people of all—the children who will be the future of the church, or for that matter, the future church itself.

If you ask the young people why they keep Sabbath, they will generally reply, "because Mom and Dad do," or something to that effect. If you ask many young people who are not in the church why they do not go to church, they will say, "I got enough of the church when I was a kid and had to go to church."

In these statements I am quoting expressions I have heard people use when asked these questions. These statements show an important area of failure by the church, and should be a challenge to the church not only to try to teach the child the reason for the observance of the Sabbath, but also to provide him with a program that will cause him to have a desire to go to church. . . .

It is interesting to note when considering this problem, that the church will invariably blame the home, and the home will blame the church. Actually, the fault lies with both, and only when a unity is gained in the working of the church and

(Continued on page 13)

THIS ISSUE'S COVER PICTURE

The Bible is the World's Hope. As we ponder the significance of the scene portrayed on the cover of this special issue, we realize anew that, This Is the Time. The scene is a reproduction of a Religious News Service photo.

EDITORIALS

THIS IS THE TIME

This is the time for Bible reading, for Bible study, for Bible preaching, for Bible appreciation, for Bible application.

The time always has been ripe for consistent, consecrated use of the sacred Scriptures. Yet, in this our day it is "now or never!"

In this hour "of fateful decisions" when civilization is at the crossroads, leaders and laity alike need constantly to turn to the Word of God for help.

As we hear the cry of the century, "Where is our hope?" we would open the pages of the Book to discover and rediscover the Hope of the Ages.

This Is the Time

This is the time for the Church of Jesus Christ to be Christian. There never has been a time when the body that bears His name had reason for not being Christian. Nevertheless, this is the Church's hour. If the Church of our living, conquering Lord will meet the demands of the day and minister to the needs of men now, she will deliver her soul from death and become deserving of her name.

Unless Christ is ever at the center of the Church, the Church has no right to be called by His name. In reality, there is no Church unless He has His rightful place.

This Is the Time

This is the time for consistent, Christian living. If we who profess to be Christian were fully persuaded that to live like Christ is what matters, and all that does matter—the Church and her mission would become more real and vital to us. We would know

of a certainty that the time for us to work and witness is now.

We need to remember the richness and fullness of our heritage. Although the Church is not altogether good, she is by no means all bad. If, in the light of the present age we can do as well accordingly as our forefathers did in the past age, our day will be quite well served.

However, we must get beyond human form and fashion. The Church is not ours; she is His. We are His. If we are not wholly His, we are not a part of His Church. For, "without Him we can do nothing." Without Him, we are nothing!

Yet, God in Christ, reveals Himself to men. God through Christ, performs His will among men. Men in Christ do the will of God. This is the time to live like Christ. For, said William Penn: "To be like Christ is to be a Christian."

This Is the Time

This is the time for proclaiming, teaching, living the Sabbath.

"Think not," taught Jesus, "that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them."—Matthew 5: 17 (Revised Standard Version).

"And he said to them, 'The sabbath was made for man, not man for the sabbath; so the Son of man is lord even of the sabbath.'"—Mark 2: 27, 28 (Revised Standard Version).

This Is the Time

This is the time for Seventh Day Baptists to lengthen their cords and strengthen their stakes for Christ and the Sabbath.

IN RECOGNITION

"Well done, Duane!"

Perhaps I should say, Editor Hurley.

At any rate, as I think of the outstanding work of K. Duane Hurley as editor of the Sabbath Recorder, I am reminded of a stanza from a familiar hymn:

To serve the present age,
My calling to fulfill;
O may it all my powers engage,
To do my Master's will!

—Charles Wesley.

This is typically Duane.

One—Two

When word reached me overseas that Mr. Hurley had consented to become editor of the Sabbath Recorder, I rejoiced with the folks at home and abroad that so promising and satisfactory arrangement had been consummated. His taking up the editorial task marked a change in the amount of time to be devoted to this particular work. For a number of years Rev. Herbert C. Van Horn had done double duty. He had served both as editor of the Sabbath Recorder and as corresponding secretary of the American Sabbath Tract Society. How he ever did it and lived to tell the tale is a marvel to many of us. The Lord certainly blessed him with a double portion of grace, courage, strength, and power.

So, with the coming of Mr. Hurley as editor of our denominational paper the work of one became that of two. Upon Mr. Van Horn's retirement September, 1946, Rev. Victor W. Skaggs became corresponding secretary. Thus, when Mr. Hurley took up the editorial pen, he became full-time editor.

The New Sabbath Recorder

During the months of his editorship, Mr. Hurley has been faithful to the great responsibility placed upon him. He has willingly and ably accepted assignments outside his regularly appointed duties. He has ever sought to present a balanced, well-rounded Christian emphasis through the pages of the Sabbath Recorder. He has earnestly endeavored to fairly and consistently represent Seventh Day Baptists as they work and witness for Christ and the Sabbath. In brief, he has given his best. Through that giving he has, with the help of God and the co-operation

of his associates, brought into being the new Sabbath Recorder. All this he has achieved for and in behalf of our Lord and Master.

Tribute

His friendly ways and genial manner will be missed very much around the office and plant. His quiet, radiant bearing and lucid, logical speech at associational gatherings and General Conference, both in private conversation and public address, will be favorably and long remembered.

For reasons expressed by Mr. Hurley in the Sabbath Recorder of March 17, this year, page 180, the time is near for his return to California. Fortunately, he has found it possible to continue as editor until July 1. The original effective date of his resignation was May 15.

Future Plans

The second week in July the Hurley family will start toward the West via the East, going through the New England states into Canada at Quebec. They plan to travel through Canada to Sault Ste. Marie, thence to Yellowstone, Crater Lake, and Lassen Volcanic National Parks, arriving at Riverside, Calif., about July 30. In September the retiring editor will enter upon his duties as instructor in the speech department of the Union High School in El Monte, Calif.

Mr. and Mrs. Hurley and daughters, Terry Anne and Cathy Sue, have endeared themselves to the church and community of which they have become so much a part.

Best Wishes and Blessings

All wish for the Hurleys a pleasant and safe trip to the West Coast and many happy, fruitful years of service with young people.

May God graciously bless them and make them a blessing "For Christ and the Sabbath."

IN APPRECIATION

Although the incoming editor's name appears, he seeks this opportunity to thank the outgoing editor for his patient and co-operative spirit in orienting him for the task that becomes his. Readers will recognize and appreciate the presence of Mr. Hurley's hand in this special issue.

Men who have a real Christian experience know that —

PRAYER PRODUCES POWER

By Rev. Leslie O. Greene

You have often heard these words, "Prayer is the Christian's vital breath, the Christian's native air." The New Testament plainly teaches that prayer is the outstanding privilege of every Christian. It was so vital to Jesus that He spent the whole night in communion with God before His crucifixion. Through the centuries, martyrs, humble leaders in many walks of life, and countless common folk everywhere have looked to this source to meet their many spiritual needs. To be sure, many do not make use of their strongest weapon of defense. Prayer, in short, is living and working in the presence of God, listening and talking to God, and thinking and working with Him.

If you wish to ask what prayer is, no better answers are found than in the experience of some of the great characters of the Bible. To Abraham it was an opportunity to plead in behalf of his family which was about to be destroyed in the wicked city of Sodom. To Moses it was a seeking for strength to carry out his obligations as a chosen leader of his people. To Joshua it was a call to God to save his nation from impending disaster at the hands of their enemies. To David it offered a chance to call on the One whose power was sufficient to save from his many personal sins. To Elijah on Mt. Carmel it furnished a way to show God's power to those who had trusted in false gods with no avail. To Ezra it meant confession for the wickedness of his people. To Ezekiel it meant leaning on God to save his wicked generation from destruction. To Jeremiah it was a call to God for vengeance of his persecutors.

Prayer furnishes inward renewal amidst the storms of life. Things which move by some mechanical means must be wound up now and then. The body has its needs for clothing, food, and care if it is to be kept going. In a similar manner, the soul requires its kind of renewal. This perpetual aid is by no means complex or mystifying. It is so simple that a child can seek and find it. When people's spirits are in distress there is a certain way of relief. Some try to turn

for inner refreshment to every place except the one where it can be found. This results in discouragement and loss, but when prayer becomes the channel, results are amazing and satisfactory.

Prayer is effective and valuable, also, because it means fellowship. As we confess our sins to God in prayer we become aware that we are bringing to Him a burden which we want Him to receive or help us to bear. We are seeking His guidance in the matter and then we feel His nearness. As we ask for grace to walk in His way we become conscious that He is by our side to encourage and direct.

Prayer shows its power because it satisfies the need for which we are making supplication. The moment we seek His help to meet whatever need we have, we are then encouraged to believe that it is possible to receive strength for it. We now turn the matter over to Him for release. As we think positively instead of negatively, confidence and strength enter our being. "Likewise the spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the spirit itself maketh intercessions for us with groanings which cannot be uttered." We are now on the road to new power.

Prayer manifests its power because we learn that it must be co-operative. We should not ask God to relieve us of all responsibility when we pray. As we say, "Thy will be done," we still assume much of the burden of meeting the conditions necessary for

DAUGHTERS OF TODAY

Dear daughters of today, again I see
The long, long centuries, the narrow way
That countless women trod to answer God
I welcome you as pilgrims on this road,
Right worthy pilgrims, who will haste to meet
The great new age with ardor of the soul,
And courage, growing with each great new task
And tasks thou hast, my daughter of today—
A world in making; races sore distraught,
Unprivileged hosts, for whom God's plenty waits;
Unequal burdens and unjust demands
And hatreds, needing God's almighty love
To melt away ere peace can dwell with men
And everywhere the little children wait,
And women plead to you, their sisters dear
Thou hast good news, and tidings glad, to tell
So come, my daughters, let us go from here
And pray God's help to do what He commands.

—Author Unknown.

its fulfillment. We ask God to clear the way so that we can proceed effectively, and to give us purpose and diligence to labor toward the goal desired. Prayer is no substitute for personal effort. It is disastrous to so think of it. It may not be answered the way we would like, but we are willing to accept the responsibility for personal betterment, with the assurance that we are not working alone.

There are so many troubles throughout life that we often find ourselves in the mood of the psalmist who cried, "From the end of the earth will I cry unto thee, when my heart is overwhelmed, lead me to the rock that is higher than I." Every degree and variety of trouble may confront us. Some buzz about our ears like annoying gnats, others sting us like saucy mosquitoes, some bite like snarling dogs, others strike us like thunderbolts, and still others sweep us off our feet like swirling, angry waters. Only the "Rock of Ages" can save us. Prayer leads us to that Rock. Overwhelming adversities are averted when we are given everlasting strength from this lofty and safe vantage ground.

Prayer at times may serve like a city directory in a strange city. I am keeping close to mine these days in this new location. You may ask a man on the street how to find a desired location. He may say he does not know, or he may direct you to the wrong place. The safest way is to rely on the directory prepared by the city. It is authentic. God uses the quiet times of prayer as a directory to help us find the places in which we need to remain or to which we need to go. It is a reliable cure for uncertainty, spiritual fatigue after long wanderings, and perplexing dilemmas when we have lost the sense of direction. Prayer is very essential and comforting to those who wish to carry forward God's great adventures in Christian living.

If we study all the possibilities of prayer, we shall be walking with God and enjoying His blessings continually. We shall know what Paul meant in his exhortation, "Pray without ceasing." Prayer will be our means of receiving guidance. It is not for me to lay down rules for another to follow in praying, but I am convinced that the people of

WHAT CONSTITUTES THE CHRISTIAN CHURCH

There is need that we keep before us what constitutes an organization as a Christian church. Not a reform association, however good; nor a fraternity, however brotherly; nor a Christian association, however active, is a Christian church, for none of them meets the New Testament idea of a church. A Christian church may and should be defined from different standpoints:

1. As to its head, it is an organization centering around Christ, the revelation, manifestation, and personation of God the Father, as its supreme and adorable Lord, Master, Saviour, Guide, Helper, and Friend.

2. As to the character of its members, it is made up of regenerate baptized believers who are trying to live Christlike lives and adorn their characters with the graces of Christ.

3. As to its laws and government, it knows no laws save the laws of Christ as found in the Bible and no government above itself save Christ.

4. As to its mission, its aim is to lead sinning men, of both high and low degree, to Christ and to lives of righteousness in Christ, to help one another live godly lives, to better every condition in the world, and above all to make Christ and His blessed will supreme over all.

5. And as to the sacraments ordained by Christ, baptism and the Lord's Supper, it is the organization to which Christ, in love, committed these expressive, impressive, precious, and sacred ordinances. — Rearranged from Church Manual.

the church need to pray more. Christians need to live in the atmosphere of communion with God. A prayer group can do more than a choir to support the church, but it will be better still if it be the same group. There is no end to the value of prayer. "The effectual, fervent prayer of the righteous man availeth much." So far as I know, we shall go right on in intimate fellowship with God in the hereafter. "Men ought always to pray, and not faint."

THE PURPOSE OF LIFE — At Its Highest and Best

When Christ was discoursing regarding the good shepherd, He said, "I am come that they might have life, and that they might have it more abundantly." As the shepherd defends each member of his flock, plans its welfare, and seeks for it an abundance of all that is good, so Christ came to rescue men, defend, guide, and give them an abundance of the best this world and the glorious hereafter have to offer the sons of God.

This is the missionary spirit, the example of Christ. We are here for a purpose. Every one has a mission and can say, if he has Christ's spirit, "I am come that they might have life, and that they might have it more abundantly." It is not enough to leave

people alone, to do others no overt injury. That is not the missionary spirit, much less the Christ spirit. The passion to bring to others an abundance of all that is good was the one which did and still does flame in the heart of Christ and God the Father. In this matter Christ contrasted himself with the "hireling" and the "thief."

We have an especial duty to help those with whom we are associated closely in the affairs of life; but today our opportunities, and therefore our duties, reach to the ends of the world, and every professed follower of Christ should be able to say, "I am come that they might have life, and that they might have it more abundantly." W. L. B.

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.

SEVENTH DAY BAPTISTS IN AMERICA

Roger Williams, the first Baptist in America, after his banishment from Massachusetts Colony in 1636, settled at once, in company with a few kindred spirits, at Providence, Rhode Island. After a little more than two years, probably early in 1639, he organized at Providence, the first Baptist church in America. In 1644, there was organized at Newport, Rhode Island, a second church under the leadership of Dr. John Clarke. In 1664, Stephen Mumford, a Seventh Day Baptist, came over from London, England, and settled at Newport. His observance of the Sabbath naturally attracted attention, and several members of the Newport Church adopted his views and practice. They did not alter their church relations, however, until in December, 1671 (old style; January, 1672, new style), when after some correspondence with the Seventh Day Baptist Church in Bell Lane, London, and with Dr. Edward Stennett, the pastor of the church of the same faith at Pinner's Hall, London, there was organized at Newport, the first Seventh Day Baptist Church in America.

Some thirteen years after the organization of the Newport Church, or about 1684, Abel Noble came from England (London, probably) to America and settled a few miles distant from Philadelphia. He was a Seventh Day Baptist minister on his arrival. Abel Noble presented the claims of the Sabbath to his Keithian Baptist neighbours, with the result that some half dozen Seventh Day Baptist churches were organized in and near Philadelphia about the year 1700.

Near the same year, 1700, Edmund Dunham, a member of the Baptist church at Piscataway, Middlesex County, New Jersey, was moved to examine the Holy Scriptures for authority for the sacred observance of Sunday. As a result of his own research, he decided that his former practice was wrong, and at once began to keep the Seventh Day of the week as the Sabbath. Others soon joined with him, and in 1705, there was organized the Piscataway Seventh Day Baptist Church.

Emigration from these three small independent centres has resulted in giving, at the present time, about seventy Seventh Day Baptist churches, with nearly seven thousand communicants, in almost every part of the United States. The principal strongholds are in Rhode Island, New Jersey, New York, West Virginia, and Wisconsin.

The above paragraphs come from the booklet, "The Sabbath and Seventh Day Baptists," by Corliss F. Randolph, copies of which are available for more detailed study. Address American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

Building the World Church at Home Base

"One Church or No Church"

By Rev. Paul G. Macy*

TWENTY-FIVE YEARS AGO H. G. Wells said that "civilization is a race between education and catastrophe." Education lost that race, the catastrophe of World War II came upon us, and the end is not yet. What of tomorrow? Now, it is a race against annihilation. What can be pitted against the possibility? Shall we say religious education? My answer is "No" if one is thinking in terms of religious education as it has been; "Yes" if religious education accepts the full implication of the modern ecumenical movement toward Christian unity.

It is later than most people think—later in the calendar of humanity. We must achieve, and quickly, some unity that will hold the world together, or it will disintegrate through atomic fission. Political schemes for world government, no matter how perfectly drawn, break down unless there is an inner, compelling will to peace and order.

In the first centuries of the Christian era, the Church was such an integrating force. In our century the Church does not and cannot hold the world together, for it has no unity itself. It cannot hold its own members together. The concept of a world Church is at best a vague ideal. The majority of Christians accept as inevitable the divided state of the Church. That was heresy to the early Christians. They believed in the concrete living reality of the one Church, not in the sense of a rigid uniformity or legalistic entity, but a unity in which there was great diversity of organization, work, and worship.

The task of leaders in the Church is to build anew this unity. The latest, but not necessarily the final, expression of the ecumenical movement is the "World Council of Churches," which now embraces ninety-

* Mr. Macy, whose home is in Chicago, is director of Ecumenical Education, International Council of Religious Education, and director of Midwest Region, World Council of Churches. This message he gave before the leadership section of the annual meeting of the International Council.

one branches of the Church in thirty-two countries. Here is a very concrete and tangible matter where one can take hold. At the present time, probably not more than one out of a thousand church members has an intelligent idea of what the World Council is and what it does. Not more than one out of ten thousand gives it active support. Yet, Christian leaders have called it the greatest movement within the Church in centuries. The Church in Europe, which has been through the fires of persecution and death, calls it an absolute necessity if the Church is to live.

Someone has said that if Wendell Willkie were writing his book today, he would call it "One World or No World." I dare to assert that a better title would be "One Church or No World."

CHURCH ATTENDANCE—A VOTE FOR A BETTER WORLD

Your presence in church Sabbath morning is a vote in favor of a better world. Your absence from church is a vote to close the church's doors. Had you thought how much you teach and preach as you get in your car and drive to church on Sabbath morning? Your neighbors soon learn that you can be depended upon by your church.

When you attend church on the seventh day of the week (which is the day Jesus observed), that too becomes a great teaching force. Your neighbors can see that your Sabbath means something to you when you have the courage to do what only a minority are doing. Recently I heard a layman say that a Sabbath keeper who came to the shop where he was working to apply for work, told the employer that he would not work on Sabbath. My friend asserted that that was one of the important factors in his turning to keep the seventh-day Sabbath. This man was employed and became very well liked by all who worked there; at the

noon hour he talked to the men about keeping the Bible Sabbath, the seventh day of the week.

A Seventh Day Baptist Church is a group of individuals who are bearing their personal testimonies together. The influence reaches far because of group worship services and group acts of service to the community. There is a strong challenge to the local Seventh Day Baptist Church to make its message felt in the community.

All Seventh Day Baptist Churches extend a special welcome to visitors. If you are not now acquainted with the church and see the sign of a Seventh Day Baptist Church, feel free to call on the pastor for a friendly talk about the beliefs of the denomination of which it is a part. When you are in a town on the seventh day of the week where there is a Seventh Day Baptist Church, feel free to attend the services.

Harley Sutton.

FROM THE POET'S PEN

LET THY BLESSING REST UPON US

By Grace Noll Crowell

Let Thy blessing rest upon this church, O Lord.
Out from the byroads, out of our rare-filled days
We come, an earnest throng, to hear Thy Word;
To offer Thee our sincere, heartfelt praise.
We come to seek Thy steadfast, guiding power;
We come to lay our burdens at Thy feet;
We seek the calming quiet of this hour
Away from the clamoring throng, the crowded street.

Let Thy blessing rest upon this church, we pray,
Upon a people in their vital need.
Be Thou our helper, be our guide and stay.
And be our wine, the bread on which we feed.
Lord God, for every church in every land,
We crave a blessing from Thy mighty hand.

FOR SABBATH SCHOOL TEACHERS

"Someone is absent," the Shepherd said,
As over my classbook He bent His head.
"For several Sabbaths absent, too;
So tell me, teacher, what did you do?"
"I didn't call as perhaps I should;
I wrote some cards, but they did no good.
I've never heard, and she never came,
So I decided to drop her name."
He answered gravely, "A flock was mine,
A hundred—no, there were ninety and nine,
For one was lost in the dark and cold.
So I sought the sheep which had left the fold."

WORLDWIDE MEMBERSHIP IN CHRIST'S CHURCH

A member of a Seventh Day Baptist Church is a member of the Church of Christ around the world. To be a member of the Seventh Day Baptist denomination then is to feel the strength of the Church Universal.

There is a great need in the world today for giving a strong testimony of the power of the Body of Christ, the Church. If it is to be a continued Incarnation, the Church should be true to the Christ who is the Head of the Body, the Church. The Christ, in His earthly ministry, worshiped on the seventh-day Sabbath; the Scriptures say, "as his custom was." How much stronger the Church would be if it would worship as a whole on the Bible Sabbath, which was the Sabbath of Jesus the Christ!

When you see the sign, "SEVENTH DAY BAPTIST CHURCH," it is a challenge to you to read your Bible from cover to cover in order to see how all the way through this record of God's will, the injunction of the Fourth Commandment, is substantiated: "The seventh day is the sabbath of the Lord thy God."

Just as all the highways of our land have markers which direct us to the right city or town, so the seventh day is a marker which shows us the way to right relations with God.

What a power for God would be the universal use of the seventh day as the Sabbath—as the Bible plainly teaches! There has been an increased emphasis on the Bible during the past few years; and if all those who are stressing their belief in its authority would practice that emphasis by observing the seventh-day Sabbath, there would be even more regard for the Bible as the revelation of God's will.

The path was stony and edged with thorns;
My feet were wounded and bruised and torn,
But I kept on seeking, not counting the cost,
And, oh, the joy when I found the lost!"
Thus spoke the Shepherd in tender tone,
I looked, and lo—I was alone;
But God a vision had sent to me,
To show His will toward the absentee.

—Author unknown,
in Ashaway News Bulletin.



GOSPEL REST and the SABBATH

Scripture: Hebrews 3:7-4:13

Text: Hebrews 4:10

A Sermon by
REV. C. HARMON DICKINSON

Pastor, First Seventh Day Baptist Church
of Hopkinton, Ashaway, R. I.

to give us certainty for our convictions on the correlation of the Christian message and the Christian Sabbath. These verses contain three distinct thoughts which God has given us for our study and profit. The first shows that the Israelites failed to enter into the promised rest. Second, Jesus Christ gives eternal Rest. Third, the Sabbath is an emblem of eternal Rest. The Revised Standard Version of the New Testament presents these verses in a forceful and clear way; this version will be used throughout unless otherwise indicated.

Israel Failed to Enter Into the Promised Rest

The Lord said, "As I swore in my wrath, they shall never enter my rest." (Heb. 3: 11.) What is the rest the Holy Spirit is speaking of here? Rest is that perfect state of security that God gives those who trust in Him. Rest is salvation; it is to be saved from sin, fear, or want—that is rest.

Unrest began with the beginning of mankind with the first sinful act of Adam and Eve. The Garden of Eden is pictured as a state of paradise—that was before sin entered, everything was in order, beautiful, calm, and restful. The universe was in order and unbroken fellowship existed between man and God.

Sin destroyed that rest. From that day to this the world has been in more or less a state of unrest. The close communion that existed between God and man was broken—the result, unrest.

God's plan for the ages has been to lead wandering mankind back into His Rest—that perfect state of peace which only God can give.

God's anger was kindled against the Israelites because they hardened their hearts and refused to enter God's Rest. The Holy Spirit says in Hebrews 3: 10, 11, "Therefore I was provoked with that generation, and said 'They always go astray in their hearts;

they have not known my ways.' As I swore in my wrath, 'They shall never enter my rest.'"

Through the patriarchs, the giving of the Commandments, the ceremonial law, the prophets, God tried to provide a way for his people to enter into His rest. The purpose of the law was to provide a standard by which His people might please God and find rest, spiritual rest. The Israelites failed and consequently, God said, "They shall never enter my rest." Why did they fail? Hebrews 3: 8 speaks of the time when they hardened their hearts and rebelled in the wilderness, at the time when they were without water. Disobedience also barred them from the promised rest. Jeremiah exposes this stubborn attitude of his people when he said, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." (Jeremiah 6: 16, A. V.) The unbelieving heart, another cause of their failure, kept them from seeing the goodness of God and enjoying His rest. The writer of the Hebrews concludes his message on the failure of Israel with the words, "So we see that they were unable to enter because of unbelief." (Heb. 3: 19.)

The world today is in a state of unrest, in spite of the fact that the Gospel Light has been shining for nearly 2,000 years. We find it most difficult to solve our international problems because of the confusion among the nations. Some political philosophies realize that it is to their advantage to prolong and aggravate world unrest; for instance, communism thrives on unrest. One of the bloodiest revolutions in Latin America swept Bolivia several months ago, illustrating the bitterness and unrest coming to the surface in the southern part of our hemisphere. The problems of postwar America emerge from a people driven by a spirit of unrest. Even some Christians find it hard to worship God on the Sabbath because their souls are still being driven by unrestfulness.

Does this world spirit of unrest have any connection with the message of our denomination? Yes, God has given Seventh Day Baptists a message of hope for an unrestful world. G. Campbell Morgan heard the statement made: "The preacher must catch

the spirit of the age;" and gave the following answer: "God forgive him if he does. The preacher's business is to correct the spirit of the age." God has commissioned the Christian Church to give to the world the panacea for the age in which it lives. There would be no need for a Seventh Day Baptist Church today if the world were at rest. We must know the age in which we live if we are going to administer to its needs; but we can thank God that He has given us a responsibility to do our part to correct the wrong spirit of this age.

Jesus Christ Gives Eternal Rest

The promise of God's rest remains for those who are obedient and believe. Verses 2 and 3 read, "For good news came to us just as to them; but the message which they heard did not benefit them, because it did not meet with faith in the hearers. For we who have believed enter that rest. . . ." The faithful of all ages share that rest in Christ. (3: 14.) The Christ still beckons us, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matthew 11: 28, A. V.)

The second part of these verses stresses immediacy in receiving the Rest in Christ. "Exhort one another every day, as long as it is called 'today,' that none of you may be hardened by the deceitfulness of sin." (3: 13.) Sin is enticing; it prolongs decision until another day. 2 Cor. 6: 2, "Behold, now is the acceptable time; behold, now is the day of salvation." Tomorrow is the fool's day to repent. So, in the words of Hebrews, "Today, when you hear his voice, do not harden your hearts."

The world needs this Gospel message today; tomorrow may be too late. Each day or year we put off our work of evangelism or our missionary program means that many more people who will be left outside of God's rest. Our churches need new members immediately; an active church program in the community is needed at once.

God's promise of "another day" is fulfilled in Jesus Christ. Heb. 4: 18 "For if Joshua had given them rest, God would not speak later of another day." Not another day for worship, as some might suppose, but another opportunity for eternal rest, salvation. Moses, the representative of the law, could not lead the people into Canaan; the law leads to

THE CHRISTIAN SABBATH, according to an article published recently in a religious magazine, is basically different from the Old Testament Sabbath. The writer pointed out that the Sabbath of the Ten Commandments was to be a Sabbath of rest; whereas, the Christian Sabbath is a day of worship rather than rest. The question I want to pose is whether or not there is a connection between the old idea of rest and the Christian conception of worship? Does worship in the Christian sense exclude the old command of God that the Sabbath should be a day of rest?

Frequently Seventh Day Baptists are branded as legalists or Judaizers because they insist that the Sabbath commandment of the Decalogue, which nearly all Christians recognize to be universal and in force today, should be observed by Christian people. This confusion regarding our interpretation of the Law of God would indicate that we need to examine or clarify the connection between the Gospel of Christ and the Sabbath. Is the Sabbath a system of law to be observed, or is its observance an expression of our love and obedience to Jesus Christ our Lord? It is my strong conviction that Seventh Day Baptists must be sure of the relationship of the Sabbath which God has given us and the Gospel of Christ if we are to go out and evangelize the world.

The verses from Hebrews 3: 7 through the 13th verse of chapter 4 are especially useful

Christ, but He leads us on into the promised heavenly rest.

"So then, there remains a sabbath rest for the people of God." Our weekly Sabbath is an antitype of this heavenly Sabbath rest. The Jews spoke of this future rest as "the day which is all Sabbath." As the legal sacrifice continued until the Great Sacrifice of Christ superseded it, so the earthly Sabbath will continue until the heavenly Sabbath Rest has been ushered in at the time of Christ's return, or when we reach our heavenly dwelling place.

The Sabbath Is an Emblem of Eternal Rest

The Sabbath hymn is correct when it says, "Day of all the week the best, Emblem of eternal rest." Heb. 4: 10, "For whoever enters God's rest also ceases from his labors as God did from his." Our observance of the Sabbath signifies that we have entered into the Rest that Jesus Christ gives. We cease from our labors as God did from His. When did God cease from His labor? At the end of the creation when He instituted the Sabbath. We refrain from labor on the seventh day because God rested on that day.

Seventh Day Baptists observe the Sabbath because it is a symbol of our salvation. The fourth commandment designated the Sabbath as a day of rest. Under the Christian conception of worship the Sabbath has even greater significance as a day of rest because it is emblematic of the inward rest that only Jesus can give. Grace, or the undeserved gift of God's redeeming love, was substituted for law for Christians to bring us into God's Rest. The Sabbath for Christians is no longer a part of a system of law upon which we are dependent to bring us into God's Rest, but rather, the Sabbath is a part of grace which we observe in commemoration of the eternal salvation which God freely gave us through Christ. These verses which we have examined in Hebrews show clearly that the Sabbath has a vital relation to the gracious salvation of God through Christ.

Seventh Day Baptists believe that the Gospel and the Sabbath go hand in hand; they cannot logically be separated. The Gospel without the Sabbath is stripped of one of its essential parts; it is robbed of one of its most helpful servants. The Sabbath helps the Gospel by providing a regular time when Christians can meet together to worship God, receive fellowship from each other,

and plan with the leading of God for the propagation of the Gospel. On the other hand, to observe the Sabbath without the Gospel is to revert to the Pharasaic legalism of the Old Testament. It would be to keep the letter of the law without the spirit of the Christian message.

Our first-day friends claim that the Christian Sabbath has been surpassed by Sunday to commemorate the resurrection of Christ, which is assumed to have occurred on the first day of the week. However, there is no Scripture to support such a practice. Why should man substitute another day when the Sabbath actually commemorates our whole salvation in Jesus Christ, including His birth, life, death, and resurrection, not just one phase of the atonement, or the resurrection of Christ on any certain day of the week.

Conclusion

The very fact that the world is in a state of unrest should drive us out to bring others to Christ. The many places of vice in our nation, our unfilled churches on a Sabbath morning, show that the world needs the Saviour. "What the world needs is Jesus." The Bible says that the answer is Christ. Multitudes of martyred Christians down through the ages testify that Christ is the answer. "Let us therefore strive to enter that rest that no one fall by the same sort of disobedience." (Heb. 4: 11.)

Is the Sabbath the fly in the ointment? a hindrance to our witness for Christ? No. The Sabbath is a part of the Gospel. Sabbath rest and Sabbath worship are not two different ideas. Isn't true Christian worship restful? Don't you feel rested when you talk to God and pray in His presence? Let us continue to hold before the world our distinctive message of the Gospel and the Sabbath—the Gospel Sabbath.

JUST A "MEETING-HOUSE"

Church is just a "meeting-house" to some people, while to others it is the House of God. To some the members of the church are just "the brethren," while to others they are the family of God. To some the purpose of the church is merely to afford a place to go on the Sabbath, while to others the Church has a definite task to perform in sending forth the gospel. Where do you stand, and what are you doing about it?

—Clayton L. Faubion, in Gospel Call.

LARGE GATHERING EXPECTED AT WESTERLY CONFERENCE

Prayer Meetings, Devotional Services, Inspiring Music To Be Featured

PLANS FOR GENERAL CONFERENCE

at Westerly, R. I., August 19-24, are going forward in a satisfactory way. The boards, pastors, and laymen have generally responded favorably to requests made to take part on the program. There have been a few who are not expecting to attend and have written their regrets. But all indications are that the Westerly Conference will be well attended.

Each day of Conference will begin and close with a prayer meeting. There will be devotional services, inspiring music, and challenging messages. The young people will have a full program both at pre-Conference camp and during Conference.

There will be no meeting on Friday afternoon, so that delegates and friends may rest or go to the beach, returning for the usual Conference meeting on the evening of the Sabbath.

Plans are being made for a pilgrimage to the Old Meeting House at Newport, R. I., to be held on Monday, the day after Conference closes officially. At this time, a service of worship is being arranged under the direction of the Historical Society.

A committee of the Missionary Board is going ahead with plans for a pageant, to be presented on Sunday afternoon, depicting the first hundred years of foreign mission endeavor and the beginning of the second century. It is expected that our brethren from China, Jamaica, British Guiana, and Germany will be represented at this Conference.

If you have not yet made your plans to attend this annual high spiritual experience of Seventh Day Baptists, do so at once. The First Hopkinton Church at Ashaway, R. I., has offered to assist the Westerly Church, providing a place of worship on Sabbath morning for those who may wish to go to this old historic church, thus relieving the usual crowded conditions on Sabbath mornings of previous Conferences. They will no doubt assist in other ways.

WHAT AND WHERE

(Continued from page 2)

the home toward giving the child a deeper faith and reason for that faith, the parents revealing an interest in that same faith themselves, only then can the problem vanish and leave in its wake a stronger, more united church. This is not a condemnation; it is a challenge. What are we going to do about it

* * *

Parents and Childhood Sabbathism

By Charles W. Roberts

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

The concept of many parents about the training of children is merely to tell the child (often with a loud voice and a red face for emphasis). Others believe the child should be allowed to follow its own devices. Neither of these is child training. Child training is based upon the precept and example of the parent. What example and precepts are you giving your child?

Dr. William A. Alcott says, "The Sabbath is a type of heaven. It is in fact a holy rest like heaven."

What is the concept of holy rest which the child receives from you? . . . The Sabbath should be the day to which the children look forward with eagerness and longing, not with dread, knowing that they will wiggle in church, talk too loud, desecrate the day and receive their weekly Sabbathical spanking or spankings. . . .

Dr. Alcott says: "The Sabbath should be a day of busy and happy—not slavish or toilsome—activity of body and soul. I would have the Sabbath, in one word, a day of rest from the business which properly pertains to this world, and a day of active employment in the business of heaven."

Now, parents, don't proceed to transfer your business habits to the Sabbath school, the church, and the family forms and means of keeping the Sabbath. Your business is impersonal no matter how you may try to personify it in your thinking. Your religion is a life with God through the salvation provided by Christ, your Saviour. Your children are real people with feelings and expectations. Don't take them for granted like the air you breathe.

Religious training and education are of more value than drastic laws in checking divorce and juvenile delinquency, is the opinion of S. S. Hahn, a Los Angeles attorney. He spoke at a meeting sponsored by the American Institute of Family Relations.

We may be assured of courteous and adequate hospitality provided by our New England brethren. Then do make your plans to attend, to worship, and to help plan for the future.

Everett T. Harris,
Conference President.

Ways of Being Like Jesus

Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

John 18: 16.

AS WE READ about the life of Jesus we learn that He never turned away from children any more than He did from grown-ups. He was ever ready to comfort and help them in any time of need. There little trials and sorrows received as much comfort and help from Him as He gave to the trials of the great, and He was just as ready to help and heal them from sickness. We know that many of His miracles were for the relief of little children whom He so dearly loved. This we know was not always understood by even His disciples, for once when some anxious mothers came to ask Him to bless their little ones, and His disciples objected and wanted to send them away saying that Jesus had more important things to do, Jesus said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

Again, let us never forget that when Jesus came to the temple at Jerusalem for the last time—and He was healing and comforting the sick and lame and blind all about Him—how the children cried out, "Hosanna to the Son of David!" Their glad shouts angered the priests and rulers, who full of envy and hatred against Jesus, demanded that He ask them to be silent. But Jesus' answer was, "Have ye never read, Out of the mouth of babes and sucklings God hath perfected peace." He would never think of hushing the happy songs of those whom He loved so dearly, and He was ever ready to heal of all their diseases.

How deep and earnest then should be the love and reverence of girls and boys, as well



as those older, for this Jesus, who was the friend of all when He was here on earth so many, many years ago. He is your friend still, dear children. He loves every little child and is just as ready to bless you, to make you happy, and to bring you healing and comfort as He was so long ago. Yes, He has done and will still do all these things for us, and He loves us more than we can ever understand. Does He not deserve all our love and service in return?

Not only should we love and serve Jesus with all our hearts, but we should strive to follow His example, to be like Him in thought and word and deed. A dear little boy, just past his fifth birthday used to say softly over and over as he played happily with his toys, "I want to be like Jesus." As we watched his habits from day to day and noticed his cheerfulness and unselfishness, we could surely see in him the spirit of Jesus. Years have passed, and that little boy has continued to be a servant of Jesus and is now a consecrated Christian minister and is leading many others to love and to serve Jesus.

Today, among the many ways in which we should try to be like Jesus I want to mention three. The first is by a faithful attendance at church services. We know that Jesus was faithful in His attendance at church for

Listen! Remember!

By Rev. E. A. Witter

IT WOULD BE DIFFICULT to find a more important question for the church to take up and study exhaustively than that of evangelism. The solving of that question involves a careful study of a large number of life questions with which it is correlated. An evangel is news—good news—news fitted to the awakening of new and worth-while thought, purpose, or pursuit in whatever occupation, doctrine, or field of thought that may be under consideration.

Sometimes a community gets all run down in its community life and interests: its streets are littered and dirty; its fences are not kept in repair; the gates are hanging on one hinge; the yards are unkept, grown to weeds; and the street lights are unattended. An inquiry goes about as to the cause of this desolate appearance, and we find that individuals in the community have grown discouraged and lost their former interest and power for upkeep because of the hard times caused by failure of crops or slack business interests for some time. There has been a failure to square the shoulders and dig from under the depression. A listless attitude has taken possession. We hear the cry, "There is no use; we might as well give up." This is not a pleasing picture to look upon; but what can we do to remedy the condition?

we read in the Scriptures that it was Jesus' custom to enter into the synagogue, which we would call the church, on the Sabbath day and teach the people gathered there. "And they were astonished at his doctrine: for he taught them as one who had authority, and not as the scribes."

A second way in which we may be like Jesus and show our love for Him, our great example, is to keep faithfully the true Sabbath, the seventh day of the week, commanded by God and kept and taught by Jesus and his faithful disciples; yes, and by many faithful servants of God throughout the years.

The third way in which we may follow Jesus' example is to remain faithful, for I

© "Christ Jesus was the greatest Evangelist the world has ever known."

Listen. The picture changes. One day a man, with faith in God, in himself, and in his fellow men, came along looking for a place for a home. He lighted upon a rundown place in this town of discouragement that appealed to him. He bought it, moved his family in, mowed the lawn, cleaned up the yard, repaired and painted the fence, lighted up the house, and joined his family in songs and music in the evening hours. He started a real social light of cheer in the midst of that desolate community. You know that fire is catching, as well as measles. The warmth of that helpful family soon set that place on fire with hope and purpose; and it soon rose like Phoenix, from the ashes of despair. This was a work of evangelism. Blessed be the evangelist. The mission of evangelism is to beget a revival.

Revival is to reawaken. Reviving is the act of stirring into life and activity that which has become inactive and gone to sleep. Many a business fails because the firm becomes indolent, inactive in its life interests; ceases to keep step with improved and forward going systems of business. When one sits with folded hands and dreams of disaster, disaster follows; there is no hope for improvement. There is no difference between business and the individual life.

always think of Jesus as the first Seventh Day Baptist. Two girls were talking about the Seventh Day Baptist Church to which they belonged, and one of them bemoaned the fact that their church was the very smallest in town. "That may be true," said the other, "but I am happy and proud because as a Seventh Day Baptist I am following the example of Jesus, the greatest Seventh Day Baptist." I agree with her and rejoice to hear some of our young people sing a song which begins,

We young folks are Seventh Day Baptists,
And proud are we of the name.

Mizpah S. Greene.

Some such scene must have crossed the vision of Paul there in Ephesus to lead him to cry out, as he did: "Awake thou that sleepest and arise from the dead." Can one think of a more clear toned evangel that should be shouted in the ears of listless depression and sleepy indifference in the religious and intellectual world?

Remember. The awakening, moving power of the message delivered depends very largely upon the evangelist, his spirit, his enthusiasm, his clearness of expression, and the adaptation of the message given to the subject at issue. The effectiveness of evangelism is not so much dependent upon intellectual power, controversial discussion, and argument as upon the warmth of the spirit in its understanding of God and the needs of a human soul. "It is not by might or by power, but by my Spirit," saith the Lord.

The most that is needed to change the face of an individual—a town or a community—from an unfriendly drab to a sunny, warm, cheerful friendliness, is a revival of business interests, of friendly social activities and manifestation of the Spirit of God.

A story is told of a country village that seemed very desolate, evidently on the decline. On one of its most inviting street corners stood a fine country church. It had been the scene of great activity, but now the walks were grass grown and its doors had been closed for a long time; there was no activity about that house of God.

One day an old woman placed a notice on the church steps that read: "Prayer Meeting Here This Evening." When the hour arrived for the Sabbath evening prayer, the old lady was there on the church steps alone. There in her loneliness she sat and lifted her heart in prayer for God to revive his work and warm anew the hearts of the people by his presence. Week after week that notice was there and each time that old lady came alone and made her appeal to God. After a time one or two others joined her and then, ere long, an officer of the church came and opened the door and invited them inside for the service. The numbers increased from week to week and, ere long, a leader was found. From the tiny spring discovered by that hungry God-fearing old lady, a new stream of life was started and increased in power and scope till the church was the center of a vigorous spirit-life re-

flected in all the homes and business places of the community.

This is not an overdrawn picture of what evangelism, resulting in revival, can do where men and women lay themselves anew on the altar of God in consecrated service for the salvation of mankind. Fathers and mothers, brothers and sisters, neighbors and friends will be drawn close together, and the young will be gloriously born into the kingdom of God through heaven-born revival through evangelism.

To me, Christ Jesus was the greatest Evangelist the world has ever known. Let us each recognize this fact and seek anew for that revival that shall fill the church with joyful Christ-serving men and women, young and old.

FIVE IMPERATIVES FOR EVERY CHURCH EVERY YEAR

1. Preach

Proclaim the gospel of Christ as adequate for every area of life. Give opportunity at every service for decision for Christ and Christian discipleship. Hold a series of evangelistic preaching services, a preaching mission, or revival in which commitments for Christ will be sought.

2. Pray

Cultivate the spiritual life and establish the devotional life of the people as individuals and family groups. Organize prayer groups and spiritual life clinics.

3. Train

Train children, young people, and adults in classes in the Christian life and church membership.

4. Survey

Find and know the people living in the church community, to its farthest bounds, by conducting a thorough Friendly Community Study and developing a complete responsibility and prospect list.

5. Visit

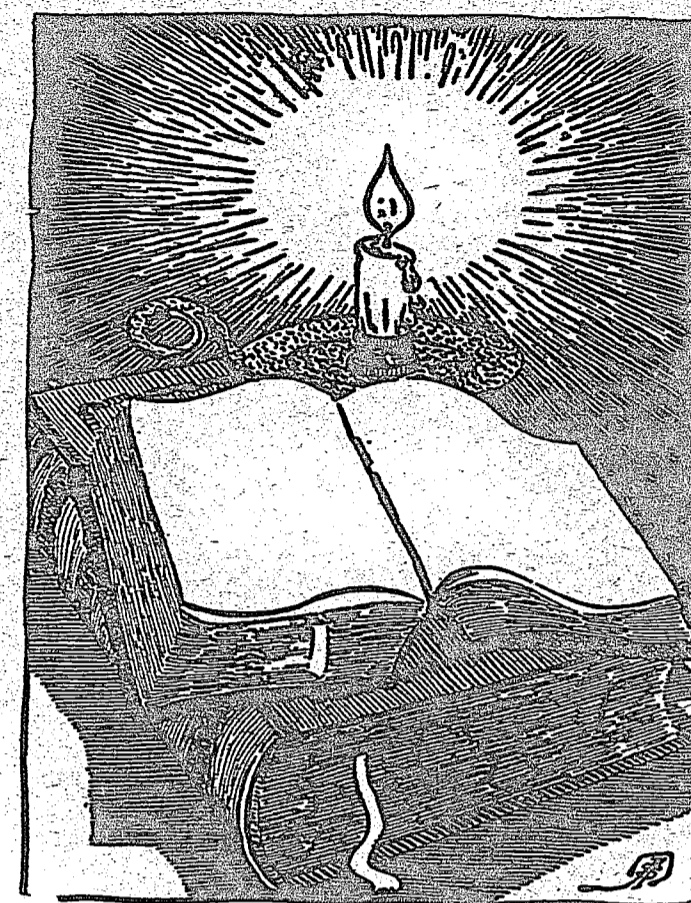
Have one or more specific periods for visitation evangelism in which laymen are trained and are sent out "two by two" into the homes to visit for Christ and the church.

—Alabama Christian Advocate.

Exclude religion from education and you have no foundation upon which to build moral character. — Charles W Eliot, former president of Harvard University.

A CHRIST-CENTERED CHURCH IS —

A
READING
AND
A
PRAYING
CHURCH



THE
CHURCH
OF
THE
OPEN
BIBLE

An Open Bible for the World

Bunyan's "Pilgrim's Progress" talks today in one hundred eighteen different languages. But the Bible in whole or in part is today translated into more than one thousand different languages and dialects.

It has weathered all the storms of hate.

It has withstood all the thunderbolts of wrath.

It has triumphed over the edicts of tyranny.

It has endured all the anathemas of infidelity.

It has conquered all the gnawing teeth of time.

It has outlived, out-lifted, out-looked, out-loved, outreached, outranked, and out-blessed all other books.

It has been the pillow upon which the trust of millions of God's saints and heroes has rested as they were passing over Jordan's swollen stream. Martyrs have held it to their bosoms while they waited the creeping flames, or the twisting thumbscrews, the agony of the stocks, or the stealthy step of

wild beasts which were to tear them to pieces at the command of pagan monarchs.

Rev. T. DeWitt Talmage fittingly expressed our adoration for it when he declared: "This Book is the hive of all sweetness, the armory of all well-tempered weapons, the tower containing the crown jewels of the universe, the lamp that kindles all other lights, the home of all majesties and splendors, the steppingstone upon which heaven stoops to kiss the earth with its glories, the marriage-ring that unites the celestial and the terrestrial, while all the clustering white-robed multitudes of the sky stand around to rejoice at the nuptials. This Book is the wreath into which are twisted all garlands, the song into which has been struck all harmonies, the river of delight into which hath flooded all the great tides of hallelujahs, the measureless firmament into which all suns and moons and stars and constellations and galaxies and immensities and universes and eternities wheel and blaze and triumph." — Compiled from Lost Creek, W. Va., and Battle Creek, Mich., Church Bulletins.

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 Mr. Editor:

There seem to be people who are born to controversy, and I sometimes think that I must be one of them. Not that I love argument, but when an untruth is being presented, or what seems to me to be misinterpretation of Scripture, I have the urge to defend the truth or what to my idea is the proper interpretation. A case in point—I sat not so long ago in an adult Bible class where ideas very foreign to mine were being presented. I knew others in the class wiser and more profound in their thinking than I did not agree with the teacher, but I was the only one who at last protested. (You know, Mr. Editor, “. . . where angels fear to tread.”) However, I ponder more and more the words of Jesus when he said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and all thy strength; this is the first commandment. And the second is like, namely, thou shalt love thy neighbor as thyself. There is none other commandment greater than these.” Mark 12: 30, 31. And I think with shame and great sense of guilt of the Apostle Paul’s immortal words, “Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.” 1 Cor. 13: 1. I remember, too, the oft repeated reply of the early apostles to the question, “What must I do to be saved?” which was “Believe on the Lord Jesus Christ and thou shalt be saved.” These teachings, together with their practical applications, contain the message for our day and for all time.

Sincerely,
Abbie B. Van Horn.

CHURCH ATTENDANCE PREVENTS CRIME

Church attendance is a vital factor in the nation's crime prevention program. While serving as director of the Federal Bureau of Investigation during the past twenty years, I have been profoundly impressed with the fact that the “church-going people” are the most substantial group of citizens in the nation. Church attendance and crime appear to be like the ingredients of oil and water—they do not mix. — J. Edgar Hoover.

FOR THE SCRAPBOOK

AFTER THE SHOWER

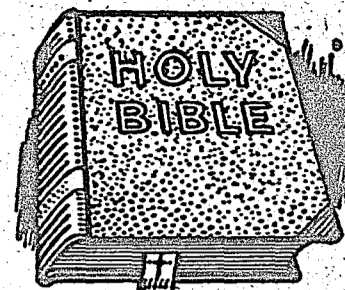
By Neva Byrle Green
As the sun bathed the hills with its western rays
And the smell of the rain arose
To envelope me in a world serene
Far apart from the life man knows,
I stood as if glued to the top of the hill
And gazed at the wonderful land,
The land I had known since only a child,
Once more it was limitless and grand!
With fences removed I scanned the expanse
And my soul as a bird took wing;
It rose to the sky through the realms of blue
And then began to sing:
“O God! Grant us each such moments as this,
That bring us so close to thy throne!
May thy wonderful world be revealed to us,
And bless all our moments alone!”
Portland, Ore.

ONE DAY AT A TIME

One day at a time, with its failures and fears,
With its hurts and mistakes, with its weakness
and tears,
With its portion of pain and its burden of care;
One day at a time we must meet and must bear.
One day at a time to be patient and strong,
To be calm under trial and sweet under wrong;
Then its toiling shall pass and its sorrow shall
cease;
It shall darken and die, and the night shall bring
peace.
One day at a time—but the day is so long.
And the heart is not brave, and the soul is not
strong,
O Thou pitiful Christ, be Thou near all the way;
Give courage and patience and strength for the day.
Swift cometh his answer, so clear and so sweet:
“Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee; I never will leave.”
Not yesterday's load we are called on to bear,
Nor the morrow's uncertain and shadowy care;
Why should we look forward or back with dismay?
Our needs, as our mercies, are but for the day.
One day at a time, and the day is His day;
He hath numbered its hours, though they haste
or delay.
His grace is sufficient; we walk not alone;
As the day, so the strength that He giveth His own.
—Annie Johnson Flint,
in Baptist Examiner.

The Law in Small and Great

That very law which molds a tear,
And bids it trickle from its source,
That law preserves the earth a sphere
And guides the planets in their course.
—Samuel Rogers.



GOSPEL TRACTS CONTAINING BIBLE TRUTHS

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SEVENTH DAY BAPTIST SERIES: The Sabbath in the Bible and in History, What the Bible Teaches Regarding the Sabbath, Christian Baptism, Do You Know?, Relations with the State.
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These tracts, and others, are available free for study and distribution.

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We Know and You Know —

. . . that God was precise in the day to be observed as the Sabbath in ages past, and it is not logical to assume that the will of God was later changed in this particular.

. . . that if ALL Christendom had always remembered the Sabbath day to keep it holy, there would not now be any contention that some other day of the week should be substituted as the Sabbath of the Lord thy God.

—Indianapolis, Ind., Seventh Day Baptist Fellowship.

MY DECISION

- I accept Jesus Christ as my Saviour and will try by his help 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.

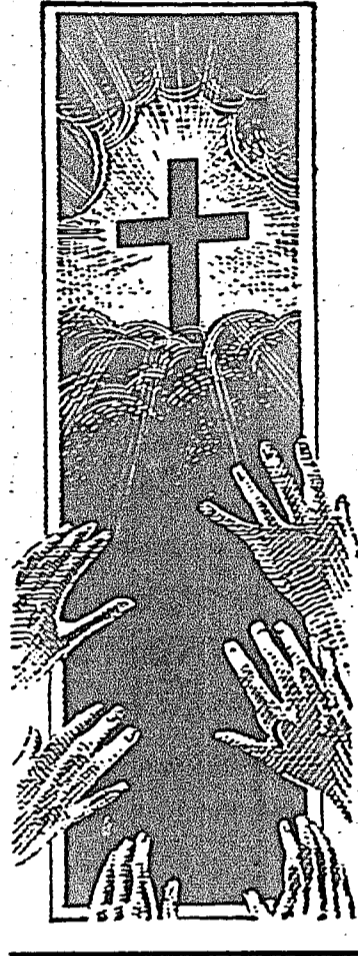
Name

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.]

The Sabbath

Recorder

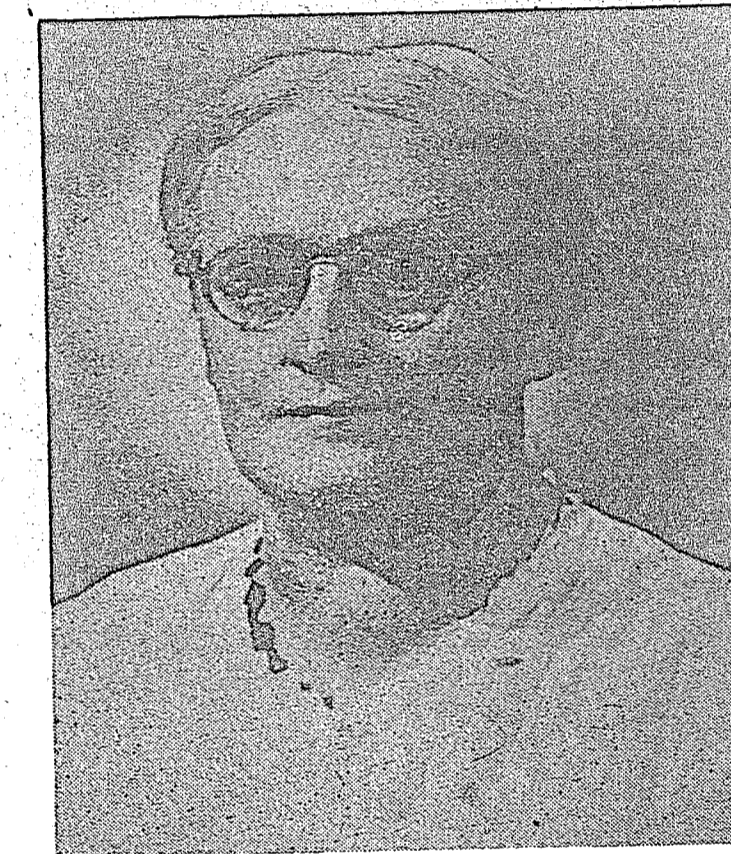


Is This the Time?

Is this the time, O Church of Christ! to sound retreat?
To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of earth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront
Stern duties wait the nations, never wont
To play the laggard, when God's will was found?

No! rather, strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O Thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's.
Great things attempt for Him great things expect
Whose LOVE imperial is, whose POWER sublime
Fills all the earth, if we, who follow Him—
Build in this world, HIS CHURCH, Unconquerable!

—Sumner Hoyt, in the
Missionary Reporter, May, 1947.



Dr. Grace I. Crandall
Seventh Day Baptist
Medical Missionary
to China

In her eyes shines the light of the Christ; on her face rests His compassion for the multitudes of China.

Dr. Crandall, on July 9, completed thirty-six and one-half years of work as a Seventh Day Baptist medical missionary to China. (See page 27.)