

First Friendship Church
 1500 Prospect Street Indianapolis, Ind.
 (Four blocks East of Fountain Square)

Where Evangelistic Campaign will be held October 17-November 1, 1947

CHURCH TO BE ORGANIZED IN INDIANAPOLIS

By Rev. Lester G. Osborn

The formal organization of the Indianapolis Fellowship of Seventh Day Baptists into a Church will take place, God willing, on November 1. The fellowship was formed on March 1 of this year during a three months program of evangelism and Sabbath promotion. This will be the first Church of our denomination in Indiana.

The organization will be preceded by an intensive campaign beginning October 17,

with Rev. Lester G. Osborn, who assisted in the initial campaign, working with Mr. Leland E. Davis, the acting pastor of the group, in meetings and visitation. Since the present meeting place has been sold, another and more suitable Church has been located and rented with an option to buy. Mr. Leo L. Wright is the business manager and advertising man for the campaign. The Missionary Board is financing this fall program.

Please hold up the work and the workers in your prayers daily. "This kind cometh not out but by fasting and prayer."

(Continued from page 214)

working to bring about when the Christian world will have returned to the Sabbath of Jehovah. Can Sabbath keepers conscientiously operate an industrial machine like ours, many essential parts of which must function every day in the week? If not what will happen? Must we return to the horse and buggy days or earlier? Or will it be right for Sabbath keepers to participate in all this work, considering it a legitimate exception to the "no manner of work" prohibition, as our spiritual fathers considered the necessary care of domestic animals? And if that is to be considered legitimate for the Sabbath keepers of day after tomorrow, is it therefore right for those of 1947?

What do you think?

SEMIANNUAL MEETING Pacific Coast Association

The semiannual meeting of the Pacific Coast Association will be held October 11, with the Los Angeles Church.

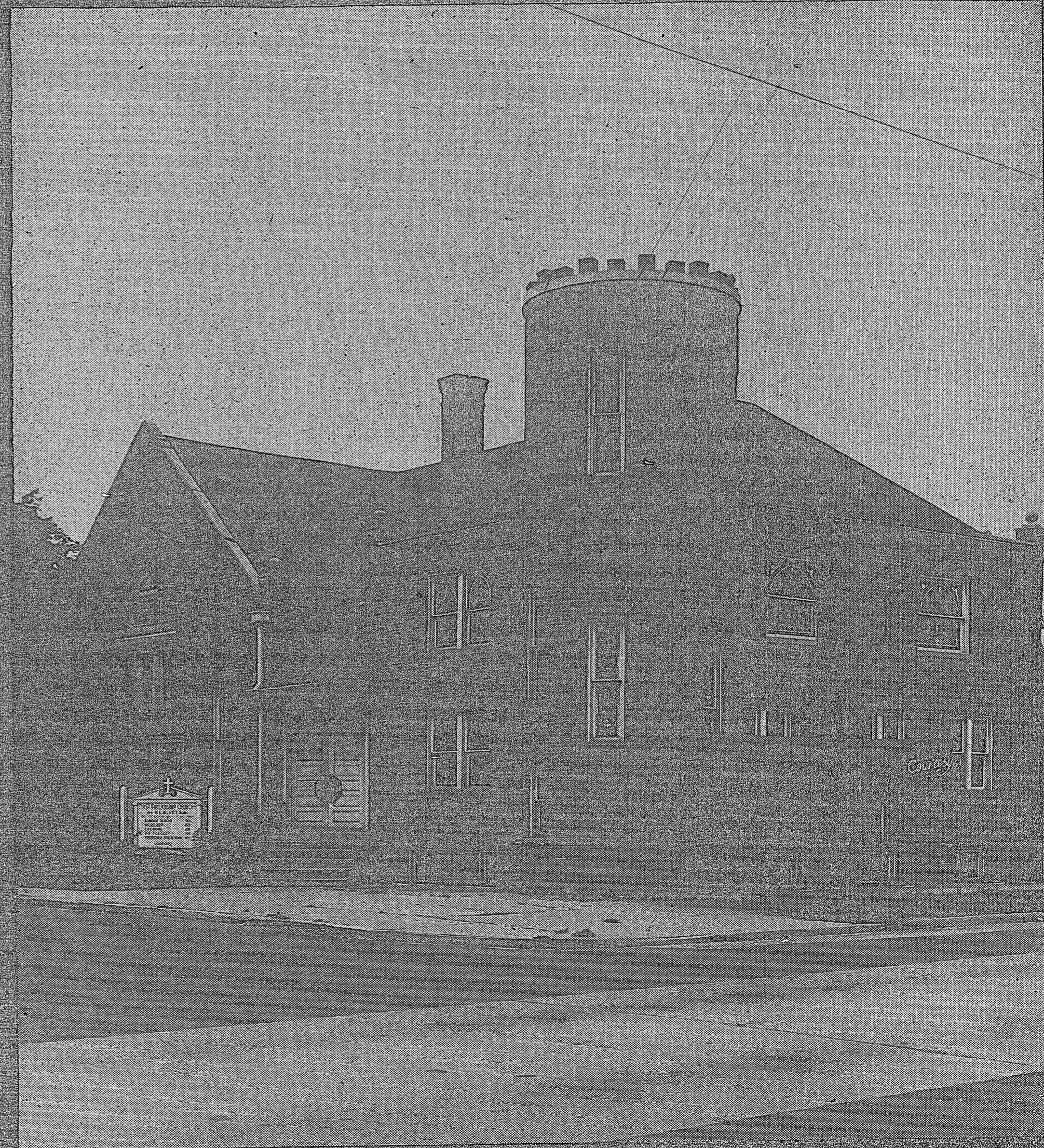
Paul R. Crandall,
 President.

NORTH CENTRAL ASSOCIATION

The North Central Association, comprised of the Churches in Minnesota, Wisconsin, and Illinois, will meet with the Dodge Center Church, October 24-26. The theme for these meetings will be "Consecration," as applied to the total Church program.

Earl Cruzan,
 Secretary of Association.

The Sabbath Recorder



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, Editor

L. H. NORTH, Manager of the Publishing House

Contributing Editors

WILLIAM L. BURDICK, D.D., Missions

FRANCES DAVIS, Woman's Work

HARLEY SUTTON, Christian Education

MIZPAH S. GREENE, Children's Page

Our Policy

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., OCTOBER 6, 1947
Vol. 143, No. 14 (Special Issue) Whole No. 5,262

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COVER PICTURE

First Friendship Church, 1500 Prospect Street (four blocks east of Fountain Square) Indianapolis, Ind., where Evangelistic Campaign will be held October 17-November 1, 1947.

WHAT WHERE

TOWARD A MORE CHRISTIAN WORLD

Editor's Note: More power to "The Chaplain's Hour!" Some of us who served as chaplains in World War II would have welcomed such an opportunity. It remains to be seen whether the "Hour" will become a farce or a force. Commanding generals have the authority to make the Army moral. Have they the conviction and courage to do so?

Take it straight from this editor, Christian fathers and mothers will give little favorable consideration to Universal Military Training until a complete change is accomplished. Since their sons are among those who would be called into the service, their attitudes must be given every attention.

How about it, Army? Will "The Chaplain's Hour" become a farce or a force?

"The Chaplain's Hour" — LECTURE SERIES

A new weekly Army publication, known as "The Chaplain's Hour," has just made its public debut at the Chaplain School at Carlisle Barracks. Similar in appearance to the "Armed Forces Talk," now in its fourth year, each eight-page issue of "The Chaplain's Hour" will contain material for a non-sectarian lecture on citizenship and morality. Such lectures are to be given throughout the Army by chaplains as a regular weekly training feature wherever our troops are stationed.

The new publication is the result of a letter written by former Secretary of War Robert P. Patterson to all field commanders earlier this year, in which he stated: "The Corps of Chaplains bears a special responsibility for the moral and spiritual welfare of troops. To aid the chaplains in meeting this responsibility, commanding officers will allocate appropriate periods in the regular training schedule for instruction in citizenship and morality which all military personnel will attend."

As a result of this letter, the Chief of Chaplains, Chaplain (Major General) Luther Deck Miller, USA, directed the Chaplain School at Carlisle Barracks to prepare suitable lecture outlines and background material for use by chaplains throughout the Army. Fifty lecture outlines have already been prepared and will be printed in "The Chaplain's Hour." The material contained

(Continued on back cover)

EDITORIALS

THE EVANGEL, THE EVANGELIST, AND THE EVANGELIZED

Man is lost—without the evangel.

It is a terrible feeling to be lost. Those who may have had an experience of being lost from home, from friends, from the group, know. A lost feeling is an awful feeling.

If being lost from God, if being out of Christ, compares in degree with being lost from home and friends and the group, then the most of us do not want to be lost from God; we do not want to be out of Christ. It must be a terrible feeling to be lost spiritually.

The Evangel

Here enters the evangel. Too few of us appreciate how favored we are to have the evangel. Life itself, as precious as life increasingly becomes, does not compare with the value of the evangel. Nothing can compare with the gospel of Jesus Christ and the redemption of man through Him. God in His infinite wisdom and everlasting love has made it so.

Someone may interject, "How do you know? Can you prove it?"

Twice-born Christians will reply, "Yes, we know. Our hearts tell us so." And ask, in return, "Can you prove your mother's love?"

Students of the late Dean Arthur E. Main will recall with what emphasis and conviction he used to illustrate the true nature of God's grace as revealed in His Son, Jesus Christ. Dean Main would remark, "Suppose someone should say to me, 'Here are nineteen rules that you must observe in order that you may be your mother's son.'" Then he would exclaim, "Away with your

legalism! There may be one hundred nineteen rules that I should observe as my mother's son, but I am my mother's son by the laws of life and of love." We are God's children by the spiritual laws of life and of love.

Can we find a clearer conception of God's infinite grace and of our sonship through Christ's sacrifice?

Yet, we must remember that God created us with the power of choice and we can continue to be His true children only as we choose to do His will. Through the evangel God reveals to us His will. If we reject His will, if we refuse to obey Him, if we turn our backs upon His salvation through Christ—we are lost. And, to be lost is terrible.

Since Jesus Christ means so much to us, ought we not to share Him with others? If, truly, we have received the evangel and have accepted Jesus Christ as our Saviour and Lord, we will share Him with others. We cannot, by the laws of God's compassion and forgiveness do otherwise. No true Christian can keep Christ to himself or for himself alone.

The Evangelist

Here enters the evangelist. In a general sense all who have received the grace of God in Christ are evangelists. All of us are carriers of Christ's message. All of us are witnesses to His saving power. All of us are sharers of His love.

However, there are places to which we cannot go to share the gospel. So, under the guidance of the Holy Spirit we gladly

pray for and support those who are qualified and selected to be evangelists in a special sense. In this way our evangelistic efforts are extended beyond our immediate area of influence. We rejoice that this is possible so that an ever-increasing number of people may be saved—not lost.

Right now we are thinking of and praying for the evangelistic campaign being planned to open in Indianapolis, Ind., October 17. The Missionary Board, through Second Century Fund contributions, "is financing this fall campaign." The Seventh Day Baptist Church of Shiloh, N. J., is again loaning its pastor, Rev. Lester G. Osborn, on salary, for the campaign. It is also supplying the Shiloh pulpit in the pastor's absence. Mrs. Osborn will take an active part in this evangelistic work, as she did in the initial campaign. The Osborns and Mr. and Mrs. Leland Davis, who have been serving the Indianapolis field for the past seven weeks, will carry on the meetings and visitation. Mr. Leo L. Wright, who with Mrs. Wright has been laboring indefatigably for Christ and the Sabbath in Indianapolis, "is the business manager and advertising man for the campaign." Let us continue to pray daily for "the work and the workers" there, to the end that the evangel may be preached in its purity and souls may be saved for eternity.

The Evangelized

Now, come the evangelized. The fields "are white already to harvest." People are going to and fro seeking something that will satisfy. Lasting satisfaction comes only to those who give "the best that they have to the highest that they know." "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" —Romans 10: 14.

What a tremendous privilege and responsibility rest upon the evangelist as he seeks to reach those to be evangelized!

The Indianapolis Fellowship is made up of those who have accepted the seventh day Sabbath as ordained of God in addition to accepting Jesus Christ as their Saviour and Lord. God's claim upon their lives includes not only public confession of Jesus Christ

THE PHILADELPHIA FELLOWSHIP

By Rev. Lester G. Osborn

The Philadelphia Fellowship of Seventh Day Baptists was organized on the night after the Sabbath, September 20, at the home of Mr. and Mrs. C. W. Wilson, in Cheltenham, where the group has been meeting.

Officers elected were: president, Dr. Lloyd Seager; vice-president, Dr. Leroy Deland; secretary, Miss Ethel Wilson; treasurer, Mrs. Leroy Deland. The executive committee was empowered to appoint the needed committees, and to draw up an enrollment card for members to sign. Plans for advertising and tract distribution were discussed.

Eleven local members were present: Mr. and Mrs. C. W. Wilson, Miss Ethel Wilson, Dr. and Mrs. Lloyd Seager, Miriam and Loretta, Mrs. Alberta Godfrey and Zale, Dr. and Mrs. Leroy Deland (with two children). Visitors were Mrs. Bianca Seager, mother of Dr. Seager, Pastor and Mrs. Osborn and Marilyn, Deacon and Mrs. David Davis and Nathalie, Deacon and Mrs. Charles Swing and Gretchen from Shiloh.

Meetings are held each Sabbath afternoon at 3:30 at the Wilson home, 118 Ryers Ave., Cheltenham, Pa. If you are in the city over Sabbath, be sure that you will be welcome.

and uniting with others in service for Him, but also His claim upon their lives in terms of the Sabbath and joining with those of like faith in sacrificial living for Christ. Let us remember the evangelized in our prayers. And would we not be among those so favored?

At the close of the campaign, according to those charged with conducting it, a Church will be organized, God willing. The date set for this significant advance step is November 1, 1947. March 1—November 1, 1947—eight months—from fellowship to Church.

"Praise God, from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost. Amen."

—Thomas Ken.

Read - Study - Think - Act

By L. L. WRIGHT
1253 Leonard Street
Indianapolis, Ind.

"Business Manager and Advertising Man" for the Indianapolis Evangelistic Campaign, October 17-November 1, 1947.

"Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work but the seventh day is the sabbath of the Lord thy God."

The seventh day is the Sabbath upon the authority of God's Holy Word. To contend otherwise is to contend against God. "Remember the Sabbath day to keep it holy" cannot be distorted into "Remember a Sabbath day to keep it holy," and thus **any one day in seven** cannot be **the** Sabbath. The day and the purpose of the day is clearly specified in God's Holy Word. All calendars and almanacs and encyclopedias and reference books declare that Saturday is the seventh day. Furthermore, 15,000,000 Jews are agreed upon Saturday being the seventh day—220,000,000 Mohammedans are agreed upon Friday being the sixth day—456,000,000 Catholics and 137,000,000 Protestants are agreed upon Sunday being the first day. Who, then, can doubt that Saturday is the seventh day?

To celebrate the resurrection of our Lord on Sunday, the first day of the week, does not constitute Sabbath observance, since Sabbath observance is seventh day observance, saith the Lord. To commemorate any event on Sunday, the first day of the week, is not remembering the Sabbath day, the seventh day, saith the Lord, to keep it holy.

Who originated the idea of commemorating the resurrection on a specific day? Was it man or God? Who originated the idea of observing the seventh day as the Sabbath of rest and worship? Was it man or God? Whom do we serve as we strive to live unto righteousness, unto the state of being right with God? Do we serve man or God? Are we guided by tradition and custom and common practice, or are we guided by the Word of God? If we truly desire to commemorate the resurrection event, what day better than the seventh day Sabbath could man have found for this purpose?



L. L. Wright

To apply the expressions, "The Christian Sabbath," or, "The Lord's Day," to Sunday, the first day of the week, is misleading to the unwary. We can well understand that it is impossible to call a dahlia a rose, and thereby cause it to become a rose. We should likewise understand that it is impossible to call Sunday, the first day of the week, by some trick name, and thereby cause it to become the Sabbath. Juggling words will not alter the Word of God. The first day of the week will always remain the first day of the week and will never become the Sabbath. The seventh day of the week will always remain the seventh day of the week and the God-ordained Sabbath of rest and worship.

"Under law or under grace" has been shamefully misused by many persons and thereby the seventh day Sabbath has been discredited. Mankind, in the very beginning, was **under grace** (under the love and favor of God), but in the transgression of God's law mankind became estranged from God and fallen from grace. When sin (the transgression of God's law) entered into the heart of man and man thereby became estranged from God, the grace of God (the love and favor of God), provided a means of reconciliation through animal sacrifices and ultimately through the sacrifice of the very Son of God, our Lord Jesus Christ.

The breaking of God's law, going our own willful way and disregarding the will of God, results in estrangement from God. This applies to yesterday and today and forever and in this respect we are and always have been and always will be **under law**.

The repentance to God for our transgressions, the offering of the sacrifice of Christ on Calvary as the means whereby we may become reconciled to God, brings us back into the love and favor of God and back **under grace**, from which we have fallen. Christ "once suffered for sins, the just for the unjust, **that he might bring us to God,**" that He might thereby bring us back into the love and favor of God, that He might thereby bring us back into that perfect relationship with God that existed before sin (the transgression of God's law) entered into the heart of man, that He might thereby bring us back into that perfect relationship with God wherein we sincerely strive to live unto righteousness, unto the doing of God's will in every particular—definitely not into a relationship with God wherein we consider ourselves free to disobey God or disregard any specific commandment of God.

It has been said that the Sabbath was made for the Jew only. However, the Word of God declares that the Sabbath was "made for man." St. Luke was a Greek, not a Jew, and he kept the seventh day Sabbath, as did thousands of early believers who likewise were not Jews.

God gave the Sabbath to the world long before the Hebrew nation ever existed, and the Sabbath so given was the seventh day of the week. In the very beginning "God blessed the seventh day and sanctified it." Ages later, when the Hebrew nation came into existence, God again revealed to those who strive to live unto righteousness, unto being right with God, that the seventh day is holy and that it should be observed as the Sabbath of rest and worship. Written on a table of **stone** (symbolizing perpetuity) by the very finger of God, appeared: "**Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work but the seventh day is the sabbath of the Lord thy God.**" The word "remember" is conclusive evidence that the seventh day Sabbath was in existence before the Sabbath

commandment was actually written, since it is impossible to remember something that did not pre-exist.

It has been said that the advent of Christ 1900 years ago ushered in a new dispensation and that a new covenant (agreement) then came into existence. This is correct as it applies to the sacrifice of our Lord and Saviour, in that the sacrifice of Christ superseded the sacrifice of animals. No longer are we required to periodically offer a lamb or a bullock as a sacrifice unto God as in the old dispensation, under the old covenant, wherein "the high priest entereth into the holy place every year with the blood of others" to thereby secure an atonement for the transgressions against God. "Christ was **once** offered to bear the sins of many . . . we are sanctified through the offering of the body of Jesus Christ **once** for all . . . for by **one offering** he hath perfected forever them that are sanctified."

Being under a new dispensation and under a new covenant (agreement) does not in any way invalidate the will of God as to our living unto righteousness, and in no reasonable way can it be considered as abrogating or voiding any one of the Ten Commandments of God. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin (the transgression of the law) unto death, or of obedience unto righteousness?"

Being under a new dispensation and under a new covenant (agreement), wherein we offer the sacrifice of Christ as having paid the penalty for our transgressions against God, makes void the necessity of offering animal sacrifices. However, "if we willfully sin (transgress God's law) **after** that we have received the knowledge of the truth, there remaineth no more sacrifice for sins (the transgression of God's law), but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."

It will be of no consequence whatsoever, when we meet our Lord and Saviour face to face, and that experience will come to all as sure as there is a God in heaven, whether we are known as a Baptist, a Seventh Day Baptist, a Methodist, a Presbyterian, or by some other name; but it definitely will be a matter of grave importance whether or not

we have been reconciled to God through Christ and whether or not we have lived unto righteousness, unto the state of being right with God, following our reconciliation.

Furthermore, right here and now, if all Christendom would return to the abandoned seventh day Sabbath and restore it to its once highly honored and rightful position before man and God, spirituality would abound throughout the entire world and the eyes of the entire world would be focused upon the Church. Eventually, all of the Ten Commandments of God would be highly respected and much better observed, and we then could cease to fear each other and cease to fear atomic bombs and wars and murders and stealings and all of the other evils of the day that are plaguing the minds of many.

Back to God—all the way back to God—back to the once highly honored Sabbath of God and through it, back to the true spirituality. It is the only solution and it definitely is a solution.

Restore the Sabbath, and thereby restore respect for God. Restore respect for God, and thereby restore respect for each other. Restore respect for each other, and thereby restore peace and happiness and prosperity.

There are countless blessings awaiting all mankind, contingent only upon **doing the will of God in all particulars.**

WHAT IS CHRISTIANITY?

Found in the Bible of a wife and mother who, with her husband, this summer celebrated a golden wedding.

In the home, it is kindness;
In business, it is honesty;
In society, it is courtesy;
In work, it is thoroughness.

Toward the fortunate, it is congratulation;
Toward the unfortunate, it is sympathy.
Toward the weak, it is help;
Toward the wicked, it is resistance;
Toward the strong, it is trust.
Toward the penitent, it is forgiveness;
And toward God, it is reverence and love.

—Contributed by Samuel H. Davis,
from *The Messenger*, First Baptist
Church, Rochester, N. Y.

Paul and the Sabbath

A BIBLE STUDY

By Rev. Lester G. Osborn
Shiloh, N. J.

That our Lord Jesus Christ observed the seventh day Sabbath is a fact that is seldom disputed. Even the Sabbath after the crucifixion was kept holy "according to the commandment" (Luke 23: 56). Did the early Church continue this practice after the resurrection of Christ Jesus?

We turn naturally to Paul, the outstanding figure in the history of the New Testament Church. He had more to do with passing on the principles of faith and practice than any other person. Hence, if any change in the weekly day of rest and worship had been made before his death, we would expect him to live and teach it. His relation to the Sabbath is second only to that of our Lord Himself. This study will be in two sections: Did Paul observe the Sabbath? and Did Paul teach repeal of the Sabbath by act or by precept?

A. Paul's Sabbath Observance

1. Acts 23: 6a; Philippians 3: 5, 6; Acts 26: 5b.

Paul was a Pharisee, a member of the strictest sect of the Jews. As such he would be very particular concerning all specified observances. The observance of the Sabbath was one of their most emphasized points.

2. Acts 13: 14; 13: 44; 16: 13; 17: 2; 18: 4, 11.

On his ten-year tour of Asia Minor, Macedonia, Greece, Paul preached "as his manner was" on eighty-four Sabbaths specifically mentioned.

3. Acts 13: 16, 44; 14: 1; 16: 13, 14a; 17: 7, 10, 12, 17; 18: 4.

Paul preached not only to the Jews, but to Gentiles as well on the Sabbath. There is no record of his meeting with them on any other day, nor of his telling them of any change of day.

4. Acts 25: 8; 26: 4, 5; 28: 17b; Philippians 3: 6b.

From his own testimony Paul observed the Sabbath. He certainly would not have

claimed not to have broken the laws of the Jews and not to have violated the customs of the fathers if he had given up the seventh day for some other.

B. Did He Teach Its Repeal?

1. Acts 15: 1-35.

The Sabbath evidently was not a matter of dispute, for it does not come under consideration at this council which was called to settle such matters of difference between various groups in the early Church.

2. Acts 20:7.

Since days were reckoned from sunset to sunset, and this meeting was during the night, it was on what we know today as "Saturday night," and Paul spent the day (Sunday) walking nineteen miles across the isthmus, a thing which he would not have done had he considered the day sacred in any way. Note that this is the only mention of a meeting on any part of the first day.

3. Romans 14: 5, 6; Galatians 4: 10, 11.

Paul is discussing questions of conscience, and setting forth the law of love concerning doubtful practices: eating of meat offered to idols, drinking of wine, observing ceremonial days. The Galatians had taken up the ceremonial practices of the old covenant. There is no record anywhere of any difference of opinion concerning the seventh day Sabbath, so Paul could not have had this in mind. He was considering, rather, feast days, "new moons," and such.

4. Ephesians 2: 13-16.

There is no record of the Sabbath being a divisive question. Neither was it an "ordinance" in any sense of the word. So the "middle wall of partition" was the Jewish ceremonial system. Jew and Gentile are one in Christ, without observing these religious rites. But the weekly Sabbath does not enter into the picture here.

5. Colossians 2: 13-17.

Evidently, from the list, "sabbath days" here are those based on the phases of the moon — ceremonial days — and not the weekly Sabbath. The latter is not an "ordinance against us" nor a "shadow of things to come," as the ceremonial days were.

6. Acts 13: 42, 44.

The Gentiles evidently observed the Sabbath, for they did not ask Paul to preach

to them "tomorrow" or "next Lord's day" or "next first day," but "next Sabbath." Paul evidently knew of no change for them or he would have taken this opportunity to instruct these Gentile converts in the matter. We read that the next Sabbath "almost the whole city" came together to hear him.

7. 1 Corinthians 16: 2.

The only time that Paul mentions the first day of the week is this passage. He gives it no sacred title, nor sets it apart as a day of public meetings or of worship in commemoration of any event. He designates it as a day of book-keeping and laying aside the tithe "at home" so that no "every member canvass" would be necessary when he next visited them.

Conclusion

Paul, a Pharisee, observed the Sabbath, preaching to both Jews and Gentiles on it. The Sabbath was not a matter of difference of opinion, and there is no thought of any change in the day. He never includes the weekly Sabbath in discussing the old system abrogated by Christ. He gives no instruction to Gentile Christians as to keeping any other day. The only meeting for worship mentioned was on "Saturday night," and Paul's example in walking across the isthmus bars any thought of the day being sacred. His only mention of the first day is not as a day of worship but of business. Paul was a Sabbathkeeper and never lived or taught anything else.

CORRECTION

YEARLY MEETING

New Jersey and Eastern New York Churches

The yearly meeting of the New Jersey and eastern New York Churches will begin Friday evening, October 10, and will end on the night following Sabbath, October 11. It will be held with the Church at Shiloh, N. J.

Please notify Mrs. Thurman C. Davis, Shiloh, N. J., chairman of the entertainment committee, if you plan to attend, so that arrangements for your lodging can be made.

INDIANAPOLIS FORWARD

By Leland and Gertrude Davis
4911 Rockville Road
Indianapolis, Ind.

Arriving in Indianapolis August 11, we were welcomed by Evangelist and Mrs. L. O. Greene who gave us a picture of the work to be done. We are living in Mr. Leo L. Wright's new house trailer, five miles



Mr. and Mrs. Leland E. Davis

west of the center of the city on Route 36, 4911 Rockville Road.

During our six weeks of serving the Lord in Indianapolis, we have had the joy of leading two lost souls to accept Jesus Christ as Saviour and Lord! One of these new converts, along with his wife, has accepted the Sabbath and joined the fellowship. There are now twenty-seven members of the Indianapolis Fellowship of Seventh Day Baptists. Our average attendance Sabbath eve and Sabbath afternoon has been twenty-four. An all high of thirty-six attended Sabbath day, September 13, when the men's quartet of the Battle Creek Church blessed us with their presence and music. During the six weeks, seventeen new adults have attended at least one service. A Sabbath school for children has been held every week. Twenty-two children have attended

some time since we came. Praise God for continued and growing interest!

Every week Mr. Wright mails one hundred ninety circulars containing a message on the Sabbath and an invitation to attend the weekly services. In driving 1,375 miles in and around the city, we have made one hundred one calls, having Bible studies and prayer with members and prospects.

Active plans for the fall evangelistic revival, beginning October 17, with Evangelist Lester G. Osborn, are under way. God has provided a new meetinghouse centrally located at Prospect and Spruce. Everyone has set aside noon each day to "pray down" this revival from God. Cottage prayer meetings are being held each week. Each member, for four weeks, is distributing weekly one hundred invitations to the meetings along with salvation and Sabbath tracts. With twenty-five active workers, ten thousand homes will be contacted before and during the revival.

Following the revival the Church will be organized and established. God willing, the Church will be purchased for \$21,000. Otherwise, we will continue to rent with the option to buy when we are able.

Our needs are great! We are seeking to find an apartment for the pastor until a parsonage can be purchased or rented. Homes are scarce and high. Money is needed to buy the Church at Prospect and Spruce. Bibles are needed for our weekly Bible studies.

This fellowship is giving splendidly. More members and an organized Church will provide additional funds for God's Church and the work in this city. Still, we need your help! Every Seventh Day Baptist must help if Christ and His Sabbath are to go forward. Let us start at home. As Indianapolis goes forward, so goes the denomination. Let us concentrate our efforts. Begin now, to pray and to give to this needy field. As God bears this burden upon your heart send your contribution to our treasurer, Mrs. Lawton Steele, 965 E. Minnesota Street, Indianapolis, Ind.

"You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men."—Matthew 5: 13 (R.S.V.)

“THERE'S A REASON”

By Rev. Loyal F. Hurley

A sermon delivered in the Old Meeting House, Newport, R. I., August 25, 1947

“Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.” 1 Peter 3: 15.

When the breakfast food makers of “Post-um” adopted for their product the slogan “There's a Reason,” they must have assumed that the public are rational, thinking people. They may have learned better by this time, but at the time they adopted this advertising they must have believed it. They assumed that we are all reasonable people who must be convinced. They assumed that when we are convinced we will act intelligently. They tell us it is not prejudice or superstition, but reason based on fact demonstrated by scientific method which proves their product is best. Therefore, as reasonable, thinking people we ought to accept the facts. It is an intriguing, complimentary, challenging slogan. “There's a reason,” they say, “experiment and find out for yourself.”

Their slogan is strangely reminiscent of certain statements in the Bible. “Come now, and let us reason together, saith the Lord” (Isaiah 1: 18). And Peter wrote, “Be ready always to give an answer to every man that asketh you a reason of the hope that is in you” (1 Peter 3: 15).

In our scientific age it is a commonplace to say that we live in a universe governed by law. For every effect there is a cause, and for every cause there is a corresponding effect. Years ago an astronomer studied the planet Uranus. He plotted the curve of its orbit, and estimated the time it would take to circle the sun. But, somehow, it didn't follow his curve. He checked his figures again, and found them accurate, but still his figures and the facts did not agree. “There's a reason,” he said, and he worked eight years to find it. He had failed to take into account the influence of Jupiter upon Uranus. “There's a reason.”

Now cause and effect operate just as certainly in the realm of life and religion as they do in the starry heavens above us. One man wrote a book entitled “Why We Act Like Human Beings.” And of course, the reason we act like human beings is that we

are human beings! He might have said just that and added, “There's the reason.”

Some of you may remember having read an article in one of our popular magazines written, if I recall correctly, by a Jew. The title was “Why Are Jews Like That?” And he pointed out that Jews are not the only monotheists in the world, so that cannot be the reason. Jews are descendants of Abram, Isaac, and Jacob; they are disciples of Moses, and Isaiah, and Hillel; they are the heirs of the Old Testament and the Talmud. Certain characteristics have grown out of the persecutions of the ages that have come to them. And he might well have added that some of their characteristics, as well as their persecutions, have come out of their attitudes toward their own Jewish brother, Jesus of Nazareth! There's a reason!

And one can legitimately ask, “Why are Catholics like that?” They believe in one God and one Lord Jesus Christ and one Holy Spirit and the Holy Bible and the cross and the resurrection, but they are not like Protestants. For they have certain attitudes toward the Church, and the Virgin Mary, the saints, miracles, the sacraments, this world and the next world, as well as the purgatory in between. Why are Catholics like that? The holy Roman Empire, tradition, and the pope, all help to make them what they are. There's a reason!

“Why are Protestants like that?” Well, their attitudes toward the Bible and tradition, toward liberty of conscience, toward the Church and the state, toward the priesthood of all believers, make them different. They are the spiritual descendants of Luther and Calvin, of Knox and Wesley, of the Puritans and Roger Williams. There's a reason!

Each religion is both a religion and a culture. We learn to worship, and therefore to think and feel, in a certain way. That gives us a certain set of characteristics and ways. We become a Type, a Group. Rabbi Goldman wrote: “The personality of a group is synonymous with its social inheritance. Inheritance is an unbroken sense of continuity. It is what Professor James described as the stream of consciousness. It is lodged in the memory; it is a consciousness of oneness with those that came before us.”

We are gathered today in the oldest edifice yet remaining that was built as a meeting

place for Seventh Day Baptists in America. Those who erected this building and worshipped here were a small company, yet earnest and devout and missionary minded. The first contribution ever made to the newly-organized Missionary Society of Seventh Day Baptists in this new world was the gift of \$20.69 from the Seventh Day Baptist Church of Newport, R. I. In this historic spot, so full of significance to all of us gathered here, it might be well to ask again today, “Why are Seventh Day Baptists like that?”

It is evident that just being born into a Seventh Day Baptist family and a Seventh Day Baptist Church fellowship is not the determining factor, for many have been born into this relationship who have not remained true to their origin. And marrying into the fellowship is not the explanation, either, for many marry into our group without becoming staunch Seventh Day Baptists. Not even personal study of the Sabbath question, with a definite decision to keep it as God's holy day makes one a Seventh Day Baptist. Many Sabbathkeepers are not Seventh Day Baptists. We shall need to study further to discover why we have our special characteristics.

We Seventh Day Baptists represent both a religion and a culture. We are a type. While we are genuine Baptists we are not like most Baptists, for we keep the Sabbath. And we are not at all like the Seventh day Adventists, though they keep the Sabbath. Whether better or worse than other groups is not the question, but how did we become like we are? Seventh Day Baptists are a small, scattered people with a strong family spirit. They are staunch, reliable folks, of deep convictions, combined with broad charity for others. Most of them labor at farming or mechanics, teaching or professional work, business or public service. And to an unusual and pleasing degree a large number of them are musical. Why do they possess these characteristics in these days, even as they have during many generations? There's a reason!

The story of Sabbath-keeping Christians can be traced in broad outlines from the days of Jesus until today. The early apostolic Church was a Sabbath-keeping Church. The Apostle Paul was a Sabbathkeeper, as were the Churches he founded. Jewish leaders ac-

cused Paul of almost every conceivable error of life and teaching, but there is no faintest hint that they ever accused him of being a Sabbathbreaker. While some Christian groups in the vicinity of Rome appear to have discarded the Sabbath rather early, the Churches in the East were still observing the seventh day of the week as the Sabbath until the fourth or fifth centuries. There is strong evidence that the Christian Churches of Ireland were Sabbath-keeping groups, and history shows that the Sabbath was kept in Scotland until the eleventh century. Some historians claim that John Huss was a Sabbathkeeper, as was also Count Zinzendorf, the founder of the Moravian Church. In fact, the problem of the Sabbath was a vital and continuous one over much of Europe during much of the Middle Ages, and sprang into prominence afresh during the Reformation.

The organized history of Seventh Day Baptist Churches seems to have begun with John Trask and his wife, both of whom were schoolteachers, and both of whom were imprisoned for their Sabbathkeeping. They founded the Mill Yard Church of London in 1617, thus making that Church one with a continuous history of three hundred and thirty years in this year of our Lord 1947. But it is not only its long continuous history that makes the Mill Yard Church truly memorable. Its list of members includes outstanding names of public benefactors. There was Peter Chamberlen, royal physician to three British sovereigns; Nathanael Bailey, the lexicographer, whose dictionary was the basis of Johnson's famous dictionary; Joseph Davis, the philanthropist; William Tempest, barrister and poet; besides many other distinguished men of their times. One should mention especially Rev. John James, the pastor of the Church about 1660. For his faith and loyalty to the Sabbath he was dragged out of his pulpit on Sabbath day, October 19, 1661, unjustly charged with treason, and committed to jail. On November 18, he was given a farcical trial before a packed jury, was condemned, and “sentenced to be hanged at Tyburn, near Hyde Park, and while still alive to have his entrails drawn and his heart taken out and burned; his head to be taken off and placed first on London Bridge, and afterward set on a pole in White

chapel Road opposite to the meeting place in Bull Stake Alley; his body to be cut into quarters and placed on four of the seven gates of the city." His wife made two appeals to the king for mercy, but the only replies she received were insulting sneers. The sentence was executed on Novmbr 26, 1661. "He was bound to a sled and drawn through the slush of the streets to Tyburn, where he spoke with such power and prayed with such fervor that the hangman would not execute the full sentence, but permitted life to be fully extinct before he was drawn and quartered. On the same sled which brought him to the place of execution, his quarters were taken back to Newgate and then placed upon Aldgate, Bishopgate, Moorgate, and Aldergate—the four gates nearest to the meeting place in Bull Stake Alley, in front of which his head was exposed upon a pole." Surely the martyrdom of John James was one of the mighty influences that finally brought religious liberty to the English-speaking world. Especially should his story bring to every Seventh Day Baptist the sense of humble gratitude and praise to God for the privilege which is ours of being the spiritual descendants of such a Christian. If blood of the martyrs is the seed of the Church, then truly Seventh Day Baptists have a noble seed in the records of imprisonment and death which befell our ancestors.

Of the many other Seventh Day Baptist Churches in England we shall refer to only one more, the Pinner's Hall Church, organized in 1676 by Rev. Francis Bampfield, brother of Thomas Bampfield, who was Speaker of the House of Commons under Cromwell. This was the home Church of the justly famous family of Stennetts, of whom three were pastors, Edward Stennett, Joseph Stennett I, and Samuel Stennett II. Another was an assistant pastor, Samuel Stennett I. Joseph Stennett I was one of the most celebrated clergymen of England, a great preacher, an able linguist, and a prolific hymn writer. His best known hymn is "Another six days' work is done," which is still used frequently in Churches today. Mr. Stennett wrote so convincingly in behalf of the Baptist cause that he was asked to prepare a complete history of Baptists. This work on which he expended a large amount of labor was,

however, not quite finished at his death, and was edited and published some years later.

Samuel Stennett II was another celebrated minister of the family, and likewise a hymn writer. He wrote "On Jordan's stormy banks I stand," and the beautiful hymn, "Majestic sweetness sits enthroned upon the Saviour's brow." Many people today rank this hymn with the seven or eight greatest hymns of the English language. His father, Joseph Stennett, his grandfather, Joseph Stennett, his great-grandfather, Edward Stennett, his brother, Joseph, and his son, Joseph, his uncle, Samuel, and two great-uncles, Benjamin and George, were all Baptist ministers, and all were Sabbathkeepers. Has the influence of these musical Stennetts helped to make all Seventh Day Baptists musical? Samuel Stennett II was a friend of King George III of England, and in 1771 interceded with the king on behalf of the Baptists of New England.

And that brings us to speak of Seventh Day Baptists in America. Religious liberty in the United States is coupled in a general way with the Pilgrim Fathers of Massachusetts. Of course, we are proud of their story and the influence of their lives and customs.

The breaking waves dashed high
On a stern and rock-bound coast,
And the woods against a stormy sky,
Their giant branches tossed.

And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore.

Not as the conqueror comes,
They, the true-hearted came,
Not with the roll of stirring drums,
And the trumpet that sings of fame;

Not as the flying come,
In silence and in fear—
They shook the depths of the desert's gloom
With their hymns of lofty cheer.

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine!

Ay, call it holy ground,
The soil where first they trod!
They have left unstained what there they found—
Freedom to worship God.

—Mrs. Hemans.

Without the least thought of belittling the Pilgrims whose true and essential worth will endure through the ages, and with no desire to detract from this beautiful poem by Mrs. Hemans, it should nevertheless be said that, while the Pilgrims "Found freedom to worship God," they did not grant it to others. It was in the colony of Rhode Island, founded by Roger Williams, that freedom to worship God was granted.

It was in 1664, that Stephan Mumford, a Seventh Day Baptist, came from England to Newport, R. I. Worshiping as he did with the Baptist Church of Newport, his Sabbath-keeping naturally attracted attention and interest, and before long ten other persons had accepted his belief concerning the Bible Sabbath and followed his practice in its observance. They continued to worship with their Sunday-keeping brethren until four of their number turned back from Sabbathkeeping. Out of the controversy that then arose, the conviction grew that there would be no peace until the Sabbathkeepers withdrew and formed a Church of their own. This they did on December 23, 1671, and founded the first Seventh Day Baptist Church in America, with seven members. This Seventh Day Baptist Church of seven members was the seventh Baptist Church in America.

One of the most noted members of the Newport Church in the second generation was Henry Collins, a wealthy business man, a generous philanthropist, a patron of the fine arts, and the educator at his own expense of a large number of young men. He was the architect and principal member of the building committee for this house of worship in which we have gathered today. If the work is an evidence of the man, then we who come here today ought to see in the beauty of architecture, the evident symmetry, the carefulness of detail, the manifest evidence of reverent dignity to be found in this building, something of the worth and nobility of Henry Collins. In this Church worshiped the Ward family—two members of the family serving as governors of this state, and one of them being a member of the Continental Congress which drafted the Declaration of Independence. We are on historic ground.

About 1700, a group of Seventh Day Baptist Churches was organized in the vicinity of

Philadelphia by a man named Abel Noble. Mr. Noble was probably led to the Baptist faith by Rev. Thomas Chillingworth, who is said to have organized the first Baptist Church in New Jersey at Piscataway. Later on, Mr. Noble was led to the Sabbath by Rev. William Gillette, of Saybrook, Conn., a Seventh Day Baptist. Mr. Noble immediately returned to his home and began to preach the Sabbath, with the result that the group of churches near Philadelphia came into being.

In 1702, Edmund Dunham, a deacon and licensed preacher of the Baptist Church in Piscataway, N. J., reproved a Mr. Bonham for working on Sunday. Mr. Bonham challenged him to prove that Sunday labor was wrong. This led Deacon Dunham to a thorough study of the whole subject, and resulted in his accepting the Sabbath truth. He still worshiped with his brethren in the Piscataway Baptist Church, but agitation and feeling rose until Mr. Dunham and sixteen others who had accepted the Bible Sabbath withdrew from their mother church and formed the First Seventh Day Baptist Church of Piscataway, N. J., in 1705. From these three centers, Newport, Philadelphia, and Piscataway, the Seventh Day Baptist faith has spread widely over the earth.

One should not forget the German Seventh Day Baptists of America. The group around Ephrata, Pa., furnished the printing press upon which the first copies of the Declaration of Independence were struck off. It was Peter Miller, a member of that group and a personal friend of George Washington, who translated the Declaration of Independence into several of the leading European languages, and carried on correspondence in behalf of the Continental Congress with various European nations. He was thus, in a way, the first acting Secretary of State for our nation.

And time would fail to more than mention our schools and colleges. Alfred, with her Allen and her Davis; Milton, with her Whitfords and her Daland; and Salem, with her Gardiner; along with the dozen other schools that have served their time and passed away, or have been taken over by the public school system.

Our mission fields and missionaries in China, Africa, Holland, Java, South America,

Jamaica, and Germany make a chapter in Christian service that is truly outstanding for a small people. We have carried on a Jewish mission in different places, social settlement work in various cities, and evangelistic labors far and wide. Doubtless we have done far less than we should have done, but it has been an inspiring story nevertheless.

Seventh Day Baptists would not be what they are today without the influence of our General Conference, the labors of our various boards, and the regular visits of the Sabbath Recorder. When one asks, "Why are Seventh Day Baptists like that?" the answer inevitably comes, "There's a reason."

With such a background of organization and publications and mission fields and schools and churches, the question inevitably arises, "Are Seventh Day Baptists worth preserving and propagating?" With over three centuries of struggle for religious freedom, with many records of imprisonment, and one of martyrdom, do we still desire to live and grow?

Let me quote again from Rabbi Solomon Goldman. He writes, "Groups are jealous of their personality, their distinctiveness. They strive to live their lives. They have unique assets of language and art and ideals which they feel ought not to perish from the earth. They battle for existence, for historic continuity. . . . The world sneers—calls them separatists and legalists. But, indifferent to the howling of the mob, they persist—they save their individuated group life. The fight is won not by numbers. The survival of a species of family depends, as Geddes and Thompson say, not primarily on quantity, but on quality. The future is not to the most numerous peoples, but to the most individuated."

Now are Seventh Day Baptists an individuated people? Out of our inheritance and practice have we developed a distinct character? If so, has that come in spite of, or because of, our being a small group keeping the Sabbath over a long history? And has that inheritance and practice proved to be a handicap, or an asset? Are Seventh Day Baptist character and type worth enough to society that the world needs the truths and practices that have formed this type? If so, "There's a reason!"

Hundreds of Seventh Day Baptists have

testified to the joy and peace, the strength and assurance that have come to them out of their practice of Sabbathkeeping and their fellowship with our people. Like the makers of Postum they would say, "There's a reason. Try it yourself, and see."

But many folks who have only observed us from the outside have given glad witness to the worth of Seventh Day Baptists. A friend of mine who had never heard of Seventh Day Baptists until she moved as a teacher into a community with a strong Seventh Day Baptist background, told me after living most of her mature life in that community, "Mr. Hurley, your Sabbath-keeping folks are the finest part of this community to me." A Baptist deacon once said to me, "Your people are different from us," and he was speaking of the faithfulness of Seventh Day Baptists. An Anti-Saloon League speaker sat in my home one Sabbath morning and remarked, "It takes more backbone to keep the Sabbath than it takes to keep Sunday. That is why you Seventh Day Baptists average higher than the rest of us." He didn't say that any of us were perfect, nor that all of us were good; but he did say that we averaged high. Dr. Ira Landrith, a vice-president of the United Society of Christian Endeavor, once attended a Nebraska State C. E. Convention which among its delegates had endeavorers from only one Seventh Day Baptist Church in the state. In speaking of this little group he said, "God might have made better people than Seventh Day Baptists," and then, after a brief pause he added, "But He hasn't!"

Whether we deserve such high praise is not for us to say. Let us leave that to others. But in so far as we do deserve commendation it is doubtless the result of our insistence through the years upon three major truths—truths which seem to me to characterize our entire history. First, Seventh Day Baptists have insisted on salvation by grace through faith—not by works or human achievement. Second, Seventh Day Baptists have insisted on absolute freedom of conscience for all. That has led to strong convictions among us, coupled with broad charity for others. And third, we have insisted that if the Bible is our rule of faith and practice, we should follow its teachings regarding the Sabbath as well as regarding baptism and other rites and teachings. But through the years our leaders have

insisted that the Sabbath should not be kept with any thought of an earned salvation, but out of the sense of love to God.

These truths of God, quickened by the Spirit of God to our ancestors in many walks of life, have made them strong even for imprisonment or death. When we ask, "why are Seventh Day Baptists like that?" we answer, "There's a reason." And when we study the lives of our ancestors more carefully, we are led to say, "Under God, they are the reason!"

Today we stand on historic ground. History may well record that we stand also at a historic date. Suppose that oncoming generations look back over the history of Seventh Day Baptists from their beginnings to some date in the still distant future. It is reasonable to suppose that their estimates of our people from their beginning until 1947 would be somewhat comparable to our own. But if we of today treat salvation as a mere formality, regard liberty of conscience as only an interesting and academic problem, and allow the truth of God's holy day to die out of our own lives and cease to teach it to others, then it is evident that Seventh Day Baptists will cease to be what they have been, or will cease to be at all. In which case oncoming generations may well look back to our day and ask, "why are the Seventh Day Baptists who began so nobly in their early years like they are today?" One wonders if they will study us who bear that name in 1947 and say, "Under God, they are the reason."

But, under the blessing of the Infinite God, that need not be the case. If we who are Seventh Day Baptists in 1947 continue to honor God and obey Him, and uphold the truths and convictions that have operated in all the years of our history, then, with His divine blessing upon us, we may prosper and increase in numbers and influence and in worthy emulation of those who have been imprisoned and slain for the faith that has made us what we are. In which case, coming generations may look at our age and, seeing the blessing of God upon our lives and labors, may ask again, "why are Seventh Day Baptists like that?" And will answer the question as they remember us, "Under God, they are the reason! God help us to be that kind of reason!"

PACIFIC COAST ASSOCIATION

The Pacific Coast Association will convene with the Los Angeles Church, 264 W. 42nd St., on Sabbath, October 11, with sessions beginning at 9:30 a.m. and running through to 4:30 p.m., using the theme, "Lord, What Wouldst Thou Have Me to Do?"

Mrs. G. D. Hargis.

WELCOME IN THE WEST AWAITS

The Fellowship Committee of the Pacific Coast Association once more want to remind the people of our Churches that we are interested in contacting any of their members who might be coming west.

We want to welcome them to our Sabbath services, and especially at this time to our Association which is to be held with the Los Angeles Church at 264 W. 42nd St., on October 11th.

For further information write or call Mrs. R. C. Brewer, 4831 Park Ave., Riverside, or Mrs. Emma Jeffrey, 1152 N. Gordon, Hollywood 38, California, Telephone Gl. 2870.

MEETING OF CENTRAL ASSOCIATION

The Central Association will hold its regular fall meeting on October 11, 1947, at the First Brookfield Church, in Leonardsville, N. Y.

Mr. T. M. Chang, principal of our Mission Schools of Shanghai, will be the speaker at the morning session, which is to start at 10:30 a.m.

Following a picnic lunch, the afternoon will be an observance of the one hundred fiftieth anniversary of the founding of the Church at Leonardsville.

Bernice D. Rogers,
Corresponding Secretary.

NORTH CENTRAL ASSOCIATION.

The North Central Association, comprised of the Churches in Minnesota, Wisconsin, and Illinois, will meet with the Dodge Center Church October 24-26. The theme for these meetings will be "Consecration," as applied to the total Church program.

Earl Cruzan,
Secretary of Association.

Present Trends in Evangelism

Excerpts from address by Dr. Jesse M. Bader, Executive Secretary, Federal Council of the Churches of Christ in America.

This word "evangelism" is a glorious word. It is one of the most beautiful in all the vocabulary of the Church. It has in it many heart throbs—drum beats—and the music of eternity. Yet there are those who would avoid the word or, if they could, would substitute something else for it. Perhaps the difficulty is not in the word itself but in them. Some do not like the word because they do not passionately believe in the things the word stands for. However, up to now no word has been found to take its place.

Evangelism is not an "extra" task of the Christian or of the Christian Church. It is integral to the very nature of the gospel. The evangel we preach and teach is the good news about God's nature, purpose, love and power.

It is upon this evangel that the whole Christian movement rests. Evangelism is, then, the primary task of the Christian and of the Church. There is no Christianity possible without evangelism. Much of the loss of power to evangelize on the part of Christians and Churches today is due to a loss of this conception of the uniqueness of the gospel which is related to the nature, purpose, and power of the one true living God for individuals and for mankind. There can be no evangelism without the eternal evangel, which like its author is the same yesterday, today, and forever.

What, then, are the present trends in the presentation of the evangel with a view to its acceptance? One of these major trends is to be seen in the **rising tide of interest** in evangelism throughout all of our Protestant communions. This rising tide is unmistakable. It is everywhere apparent.

One sure sign of this rising tide of interest is to be found in the fact that every Protestant communion now has a Commission or a Department of Evangelism.

Another definite indication of the present trend in evangelism is to be seen in the increase in Church membership.

There is a decided trend in the evangelism of childhood. A new interest, even a concern

is to be found for the reaching, teaching, and winning of childhood for Christ and the Church. This is most timely in the light of the increase of the number of children during the war years. It is our observation that more pastors are conducting an increasing number of classes for children in Church membership than heretofore. Also, the nursery rolls are receiving increased attention and many of these new babies are coming under the care and oversight of the Churches. Daily Vacation Bible Schools are increasing; week day religious instruction is spreading, and there is encouragement in this upward trend concerning the reaching, teaching, and winning of childhood.

There is another interesting trend in evangelism and that is to be found in the area of youth. The greatest opportunity for evangelism today is in the senior high school age group. The present trends indicate a greater interest in the deep things of our Christian faith. While the atmosphere is more favorable now for the reaching and winning of American youth than for many years, yet who knows when a sudden change may come that will make it extremely difficult to capture youth for the cause of Christ?

One of the most heartening trends in evangelism at the present time is in lay evangelism. All the Protestant communions have a concerted and a simultaneous program going. There is a really great response on the part of the pastors and the laity. The plan, for the most part, calls for the selection, training, and using of laymen in visitation evangelism. The pastors are trained by their respective denominations on how to train their laymen. After each pastor has been trained, he goes into his Church and passes on the training which he has received, to his own laymen.

One of the greatest needs in the Protestant Churches has been for some cause or movement that would liberate the lay forces of Protestantism. One of the answers is to be found in this emphasis on visitation evangelism. Careful studies show that those laymen that are trained for it, win forty-eight persons to Christ and the Church out of every one hundred interviewed.

There is just as much mass evangelism now as before, but it employs a new tech-

nique and is known by a new name. We call them "Christian Missions." They began in 1936. Instead of one preacher, there are eight to twenty-five on a team. Instead of getting truth through one voice, the community gets it through many voices. Instead of requiring the people of the community to come to hear the message at a central place only, the speakers are sent to the people in their natural groupings, such as luncheon clubs, governmental groups, women's clubs, parent-teachers associations, schools, labor unions, etc.

There is an increasing sense of urgency that is coming into many hearts concerning our present terrible plight. There is no time for delay or dalliance. The Church must redeem civilization or perish with the civilization it has failed to redeem.

ANNUAL MEETING BOARD OF CHRISTIAN EDUCATION

The annual meeting of the Seventh Day Baptist Board of Christian Education, incorporated under the laws of the State of New York June 12, 1940, will be held in the Gothic, Alfred, N. Y., at two o'clock in the afternoon on Sunday, October 12, 1947, for election of directors and such other business as may properly come before said meeting.

Members of this corporation as designated by its by-laws and entitled to vote at said meeting, consist of all persons who were life members of the Seventh Day Baptist Education Society at the time of its consolidation with other agencies to form this board, and all persons who are members of a Seventh Day Baptist Church and who were accredited delegates to the Seventh Day Baptist General Conference held August 19 to 24, 1947, in Westerly, R. I.

Albert N. Rogers,
President, Board of Directors.

SEMIANNUAL MEETING Pacific Coast Association

The semiannual meeting of the Pacific Coast Association will be held October 11, with the Los Angeles Church.

Paul R. Crandall,
President.

THE RUBBER LION

By T. M. Atkinson

One of the boys has handed me a small rubber eraser in the form of a lion. A rubber lion! And he challenges me to bring you a message out of this strange object.

Indeed, as I sat down to wonder what in the world could be said about a rubber lion, I was somewhat puzzled on the matter myself. So there I sat and meditated and thought, and thought and meditated, trying to find the lesson I felt surely must be there. But it just wouldn't seem to come. But as I sat in a kind of daze, there seemed gradually to grow a voice. Startled, I turned around to see where the voice came from. Then my gaze turned to the little rubber eraser. I decided it was he who was speaking. Well, thought I, if he is going to do the talking, maybe I'd better sit back and listen. After a few tiny roars, and some friendly grunts and purring, the little lion seemed to be saying something like this to me:

I'm a rubber, Mr. Preacher,
I'm a rubber, don't you see!
If I may not be rubber—
Then whatever should you be?

I'm a rubber, Mr. Preacher,
And my job is to erase;
When my master makes an error—
To erase, and save his face.

When he writes what isn't truly,
Just exactly what is right,
I just rub and rub and radicate—
Till his page again is white.

I'm a rubber, Mr. Preacher,
But some marks I can't rub out;
Nor can any other rubber
Rub that blackest black—I doubt.

When on paper, I can cleanse it,
Rubbing here and rubbing there;
But when black gets on the heart-page
I can never make it fair.

In the heart, O Mr. Preacher,
One must watch the things he writes.
For the thing is like to stay there
With its sadnesses and blights.

Then no rubber fiercely rubbing
Can the black mistake erase.
Only Christ can be the cleanser
By his mighty, loving grace.

Only Christ can wash the heart-page
That we've smudged and marked with sin.
You will have to leave your rubber
And seek Christ if you would win.

CAMPAIGN FOR INCREASED ENROLLMENT IN SABBATH SCHOOL

The suggested goal is an increase of ten per cent for this year. With this in mind the Sabbath schools can now adopt this figure or set one that is higher if they desire. The important thing is that all schools join in this nation-wide effort to reach the unreached and then teach them.

Don't forget to interpret this campaign in terms of persons and not just figures.

We all need to remember the words of Jesus to his disciples to wait in Jerusalem until they were endued with power from on high. We need to be saved if we are to serve. We must have Christ if we want others to know Him.

It is very easy to let our enthusiasm for evangelism wear out in plans and talk. Some of the finest work in this line is done in Churches that do not write up their experiences for the Sabbath Recorder. In this campaign for increased enrollment in Sabbath school we must do both—plan and work.

It will be well for all schools to keep this before the whole Church by publicizing the present enrollment, the goal for the year, and the names of new pupils brought in.

Those who are already in the Church but not in Sabbath school will count if enrolled, but it is to be hoped that the greater number will be from those who are brought into the Church.

May God bless us all in this effort to follow out the Master's Commission, to go and to teach. H. S.

"THE MAKING OF A MINISTER"

Any minister or layman owning a copy of the book, "The Making of a Minister," by Charles R. Brown, and who is willing to loan or sell the same, please contact Rev. Everett T. Harris at Alfred, N. Y. This book is in demand by students in The School of Theology and is no longer available from the publishing company. Your help will be greatly appreciated. E. T. H.

"THERE IS A RIVER"

"Many are the rivers that water the lands of the earth, and great is man's love for these rivers. The English love their quiet Thames; the Cossacks raced on the banks of their beloved Don; Mark Twain gave voice to the spell of the mighty Mississippi. Yes, in this world are many rivers, but our story today is about the greatest river of all. Many men and women today seek the living water of this river, but all too few find it. This is the story of a young pastor in the parish of Turkheim, Germany. Expelled from eastern Germany, he had come to Turkheim with his family. There he had some chance to preach, and on one Sunday he finished his service with these words from the 46th Psalm:

"There is a river, the streams whereof shall make glad the city of God.' Amen."

These words open the play, "There Is a River," by Richard H. Bell, which has just been received from Church World Service. This play could be used most effectively by nearly any group, not only in connection with an appeal for relief in the lands which suffer lack, but also in keeping alive our Christian compassion.

All who are interested in presenting "There Is a River," will please write Rev. Victor W. Skaggs, chairman of the Seventh Day Baptist Committee on Relief Appeals in the Churches, 510 Watchung Ave., Plainfield, N. J., who will secure copies for use.

The cast of characters is as follows:

1. Narrator Impressive Voice
2. Karl Gruber German minister, about 30
3. Anna Gruber His wife, same age
4. Marie Gruber Their daughter, age 5
5. Ben Hayes Middle-aged American farmer
6. Joe Young farmer, age 25
7. George Young farmer, age 25

Parts which can be doubled:

8. Voice I (Woman) Can be played by Maria
9. Voice II Can be played by Joe
10. Voice III Can be played by George

Sound Effects

1. Sound of planes
2. Sound of truck engine
3. Sound of truck horns
4. Sound of Church bell

INSPIRATION TO SERVE

By Rev. Elizabeth F. Randolph
Promoter of Evangelism for the Women's Board
(A paper prepared for the Woman's Hour of the Seventh Day Baptist General Conference, Westerly, R. I., August 21, 1947.)

Our real inspiration to serve comes from God, as we meditate upon His majesty, the wonders of His creation, and His infinite love for each individual, or as we are busy about His work, ministering to those in need.

His Holy Book opens with the words, "In the beginning God And God said, Let there be light: and there was light." The heart of the gospel message is, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16.) To the storm-tossed sea Jesus said, "Peace, be still." (Mark 4: 39.)

Listening hearts in this world of darkness and sin today can hear God say, "Let there be light," and troubled hearts can hear Christ whispering, "Peace, be still."

When Anna the prophetess, beheld the infant Jesus in the temple, she "gave thanks, likewise, unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." (Luke 2: 38.) While Martha was grieving, she ran and met Jesus and was told by Him, "I am the resurrection, and the life." Then she ran and called Mary. (John 11: 20-30.) Mary Magdalene, first at the empty tomb, heard the risen Saviour say, "Go to my brethren, and say unto them, I ascend to my Father, and your Father: and to my God and your God." (John 20: 17.) To the fearful disciples, Jesus said, "Peace, be unto you; as my Father hath sent me even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (John 20: 19-23.) Have you ever stopped to consider that the women were probably present in this company as well as in the group of disciples mentioned in Acts 1: 15 and Luke 23: 49 and 24: 22.

As God, through Jesus, thus inspired the women of that day, even so He is still speaking to us of this generation and sending us

forth to tell the disciples and others the glad news that Jesus lives. He is our Saviour and goes before us. Perhaps you have all heard about the minister who was completely discouraged. His wife came into his study dressed in black, wearing a veil.

"Who is dead now?" exclaimed the husband.

With genuine anguish the wife replied, "God is dead."

Seeing the point, the minister took new courage and went to work.

Each of you may have your own technique for awakening the disciple; but as a friend, wife, and mother, or as a business woman, it is your privilege to see Jesus and find in Him the inspiration to send you forth to tell others that Jesus lives, and to minister to those in need.

Each task brought to a successful conclusion is an inspiration for further work.

"Lives of great men all remind us
We can make our lives sublime;
And, departing, leave behind us
Footprints in the sands of time."

Individuals, Churches, and boards have launched an intensive and far-reaching campaign of evangelism, for which we are very grateful. With regard to the work on the beachhead where I have been a participant, I shall give you a glimpse of the activities of the Bible Sabbath Association and the Vacation Bible Schools in Florida, and of other interests in Mississippi and Louisiana.

The co-workers in the Bible Sabbath Association, an interdenominational organization, have financed and issued three thousand Sabbath Calendars for the year 1947, through our Seventh Day Baptist printing press at Plainfield. They are now seeking a means of making these calendars self-supporting, and hope to publish a much more attractive one for the coming year. If you would like some of them, send in your order immediately to the Bible Sabbath Association, Pomona Park, Fla.

A reserve fund is also being built up with which to fight the adoption of the Proposed World Calendar, now introduced in both houses of our United States Congress and referred to the Foreign Relations Committee, which would make a blank day every year

and two blank days in each leap year, thereby destroying the regular seven-day week. This calendar has already been approved for adoption by twenty-three nations, to be put into effect by them in 1950; and an effort is being made to get it adopted by the United Nations. Every one who attaches any sacredness to the seventh day, or any other day of the week, should be on the alert to oppose the endorsement of this calendar either by our Congress or by the United Nations.

The work done in the Vacation Bible Schools in Palatka, Carraway, and Florahome, Fla., has also been an inspiration. Mr. and Mrs. Edgar Wheeler helped in these schools in a very satisfactory manner. There were one hundred children in attendance, seventy-five of whom were very regular and received much help to know Jesus and to make Him known. On the last day of the Bible school in Florahome, fifteen adults, friends and parents, were present and shared in the picnic and the closing program. A committee was chosen from among these adults to plan for the Vacation Bible School for next year. Many people in each of these communities expressed genuine appreciation of the work of Mr. and Mrs. Wheeler and said they wished the Wheelers could stay with them the year round.

Although the question of observing the seventh day of the week, Saturday, as the Sabbath was not given a central place in group discussion in these Bible schools, nevertheless the Biblical authority with regard to it was presented to many individuals—parents as well as children—who are giving it thoughtful consideration.

In Columbus, Miss., we have an attractive Church building and three ardent believers in the seventh day of the week as the Sabbath. While they have an organized Sabbath school in Columbus, it seemed best for them to unite with our Hammond Church until such time that their numbers may be so increased as to justify a Church organization in Columbus. Much work is being done by them, and was done by Rev. and Mrs. L. O. Greene and myself, as helper, in personal visitation during the past winter. In the few days that I spent with them en route to Conference, two mothers came forward for baptism. These people and many others are earnestly desir-

ing the continued assistance of a Seventh Day Baptist minister in and around Columbus.

A very inspiring associational meeting was held at Hammond, La., July 31 to August 3, at which time three people were received into that Church by baptism. A pastor is greatly needed in this Church. It has a large parish with interested members in Hammond and New Orleans, and in Biloxi and Columbus, Miss., with a wide area stretching out to Texas and Arkansas on the west, to the Atlantic on the east, to Indiana, Ohio, and West Virginia on the north, and to Florida on the south. We are very thankful that we are to have at Daytona Beach, Fla., the Rev. Jay W. Crofoot, with his missionary zeal.

With a heavy program of work we not only need our rest each day with the recurring darkness as designed by God, but we also need the Sabbath rest, so graciously provided when God sanctified the seventh day (commonly known as Saturday) as His holy Sabbath, and gave it to man for his welfare. The Bible tells us that it is a sign between God and His people. By remembering it we not only obtain rest, but we recognize God as Creator of all things and enter into an intimate fellowship with Him whereby our life is renewed and we are given new visions for the ongoing work for each succeeding week and a long range view of the vastness of God's interests.

Furthermore, the camps, the ashrams, our annual associations and Conference, all broaden our sympathies and give us greater incentives for more earnest endeavor, help us keep our balance, share our discoveries, hopes, and aspirations, and weigh the needs and responsibilities of each and every group.

This brings us to another avenue of inspiration, the needs of the people. Many are hungering and thirsting after righteousness. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Romans 10: 14-15.) Burdened with these needs we remind the faithful and concerned in every community that Jesus entrusted His world-wide evangelistic campaign to just a few faithful disciples. Each must do his part and be willing to suffer

with Christ if he would also be glorified with Him.

A little girl of eleven years of age said to me, "If we can have a society of our own, put on religious programs, anything just to have a place to go and something to do, we will not want to go to the skating rink, the movies, or the dance every night."

"Why are not these children in their homes with their parents at night?" you ask. That is just another phase of the many problems that stress the needs of the present day in many sections.

Young people, you who are in your teens may be the leaders of these juniors in your neighborhood. The juniors are idolizing you. What you do will determine what the younger child will want to do. Unless some one helps him to find something to do in a clean way, Satan will surely find work for idle hands to do.

Right here let me say that we have many young people eager for fulltime study and Christian service. They are greatly needed. What is our responsibility to them? When I see such interested and gifted young people turning aside to other fields of work for financial security, I feel a little as I did when I was told that a girl of twelve had married. Her mother had a heavy load to carry and younger children to feed and clothe. She worked long and hard for a meager income, so she was content to have the twelve-year-old daughter married, because she would have someone to love and protect her and provide for her the necessities of life.

As parents and leaders in our denomination, even though the load does seem heavy, we will not rest satisfied to have our young people turn to others for the love, security, and opportunity to serve which our homes, our Church, our denomination, as a Christian Seventh Day Baptist family, may supply for its own.

There is a vision in the minds of many for a Seventh Day Baptist children's home, not that it would provide a place for any of the children of our present Seventh Day Baptist families. They are not needing it, but others are. I have been asked by welfare agencies, "Doesn't your Church have a children's home? We have no place in this state to which to send our children from broken homes except to a reform school and that is

not a desirable place for such promising children." The Presbyterians have such a children's home in Columbus, Miss., which is rendering a great service and is filling a real need, taking in children from homes where there is little or no religious interest or from homes of varied beliefs.

In a southern state which has the highest birth rate of all the states in our Union and a very low death rate, a home demonstration agent said, "The four principal enemies of our state are ignorance, poverty, disease, and a lack of spiritual religion." The editor of the local paper said that poverty, not ignorance, should head the list. He maintained that, with better agriculture, industry, and generally improved economic conditions, people would rise from ignorance and disease, and the spiritual quality of religion would be improved. Friends, I too have said that, if we had the money, we could advertise and do this or that. True enough, but then I recall Jesus' words, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Following this rule, the home demonstration agent should have placed lack of spirituality in religion as the first of the four enemies facing the welfare of the people in her state.

Let us put and keep the emphasis where it belongs, and then develop and consecrate all our talents and resources to God, and be sure that we bring all our tithes into the storehouse, that we may do our part in setting people free from ignorance, poverty and disease.

To the women at the open sepulcher, a young man clothed in white said, "Go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." (Mark 16: 71.)

It is our mission today to proclaim that Jesus lives, and to thank God for the victory through our Lord Jesus Christ, who goes on before and is with us always, and to trust constantly in the guidance of the Holy Spirit. Our inspiration for this task comes from God and His Son Jesus, through study of the Word, meditation and prayer, work well done, rest on His holy Sabbath day, assembling of ourselves together, and realization of the present needs and opportunities.

THE LAST SUPPER

By Mizpah S. Greene

One of the great events in the life of a Jewish family was the feast of the Passover, in memory of the time when the angel of God passed over the homes of the Jews, sparing their first born. For this supper the head of the family took a lamb to the temple and killed it, as a sacrifice, before the altar. The priests took the fat of this lamb and burned it on the altar, but each man took the rest of the lamb home and roasted it, and in the night, as was the custom, he and his family feasted upon it.

Now Jesus and His disciples were planning to eat this supper together, so they came to Him asking where they should prepare the supper. Jesus told them to go to Jerusalem and look for a man carrying a pitcher of water; then to follow him into whatever house he went and ask the master of that house to show them the room where they were to eat the Passover supper with Him. This they did and the man showed them a large upper room where at Jesus' command they made ready the supper.

That evening Jesus came with his twelve disciples and reclined with them on the couches they had drawn up before the long table. You see, it was their custom to recline at the table rather than to sit upright as we would. He explained to them that He wished to eat this supper with them before His death, for never again would He eat of the lamb that was sacrificed, for soon He Himself would be sacrificed for the sins of the people. But though Jesus explained this to them so plainly, they did not understand Him but still thought He was soon to set up an earthly kingdom rather than the heavenly one He was making ready for them. They began to quarrel among themselves as to which of them should be greatest in that earthly kingdom they were expecting. He told them that in an earthly kingdom the great ruled over the rest. "But," said He, "Ye shall not be so; but he that is greatest among you, let him be the servant of all." Then to show them what He meant Jesus rose from the table and laid aside His outer garment; then girding Himself with a towel He poured water into a basin and began to wash His disciples' feet. When He came to Peter, that impulsive disciple said, "Thou

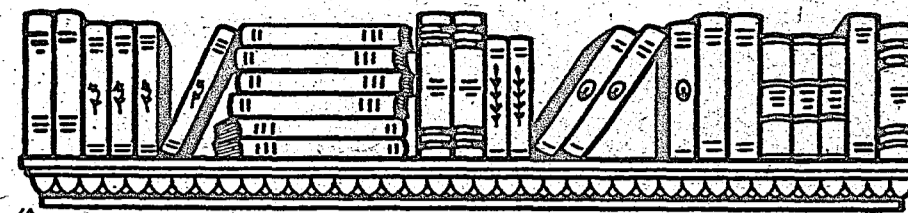
shalt never wash my feet." Jesus answered, "If I wash thee not thou canst not be one of my disciples." At this Peter begged Jesus to wash not only his feet but also his hands and his head, which Jesus said was not necessary.

When Jesus had washed the disciples' feet He put on His outer garment and returned to the table and said, "You call me Master and Lord, and you say well, for so I am. If I, then, your Lord and Master, have washed your feet, you ought to wash one another's feet, for I have given you an example that you should do as I have done to you." He meant that it was the duty and privilege of everyone to serve others.

Now as they ate of the Passover supper, which for Jesus was "the Last Supper," Jesus told them that one of their number would betray Him. The disciples were suddenly very sad and, looking at one another, wondered which one of them He meant. And Peter asked John whom Jesus greatly loved to ask Jesus of whom He spoke. And John asked, "Lord, who is it?" Jesus answered, "It is he to whom I shall give a piece of bread which I have dipped in the dish." And when He had dipped the bread He gave it to Judas Iscariot and said to him, "What thou art going to do, do quickly."

Not one of the disciples knew what Jesus meant. Some of them thought that because Judas carried the moneybag that Jesus meant for him to go and buy whatever things they needed, or else that he should give something to the poor. As soon as he had gone, Jesus said to them, "I will be with you only a little while. Before I leave you I give a new commandment unto you; it is that you love one another; as I have loved you, so shall you also love one another. By this shall every one know that you are my disciples, . . ."

Jesus then gave to His disciples the bread and wine just as it is given to us at the time of the Communion services and in the very same words. For He commanded that all His disciples eat the bread and drink the wine, after His death, in the same way that He had shown them; and as often as they did it to remember Him. This is the Lord's Supper that all who are His disciples have today. So Jesus tells us to have it, and all who love Him will keep on having this Supper until He comes to earth again.



FOR YOUR RELIGIOUS BOOK SHELF

The Sabbath, by Rev. Ahva J. C. Bond	\$.60
Seventh Day Baptist Beliefs, paper cover, \$.40; cloth cover	1.00
Sabbath History I: Before the Beginning of Modern Denominations, by Rev. Ahva J. C. Bond50
Seventh Day Baptists in Europe and America (Set of two volumes.) Cloth, \$3.50; Half Leather	5.00
China Letters, by Dr. Rosa W. Palmborg	2.00

— Order from —

THE AMERICAN SABBATH TRACT SOCIETY

510 Watchung Avenue

Plainfield, N. J.

INCONSISTENCY

"Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work but the seventh day is the sabbath of the Lord thy God."

When an individual takes the name of the Lord in vain, wherein has he sinned? The answer to that question is easy, and believers of all denominations would quickly answer, "Taking the name of the Lord in vain constitutes disrespect to God and there-in is sin."

When an individual desecrates the only day that God ever declared to be the holy Sabbath of rest and worship, the seventh day saith the Lord, wherein has he sinned? "Wait a minute," says Tom and Dick and Harry, "that is a different matter altogether." And then on comes one alibi after another.

However, taking the name of the Lord in vain, or failing to keep holy the day that God set aside for that specific purpose, are both in the same category.

We can honor and respect God by remembering not to take the name of the Lord in vain, and we can honor and respect God in exactly the same manner by remembering the Sabbath day, the seventh day saith the Lord, to keep it holy.

Are we free to use words of our own selection, although contrary to a specific commandment of God?

Are we free to rest and worship on a day of our own selection, although contrary to a specific commandment of God?

Whatever answer is given to one of these questions, must be given to both, else inconsistency is evident.

How long will mankind continue to show disrespect to God? How long will Christendom disregard the words of our Lord and Saviour, who was God incarnate, who told us "to observe (keep or adhere to in practice) all things whatsoever I have commanded you"? — 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 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.]

(Continued from page 230)

in each pamphlet is simply presented and is intended to be used merely as a guide. The chaplain himself is left free to enlarge upon the material as he sees fit.

Some of these lectures have already been given with spectacular success in the training program both of the European Command and of the Universal Military Training Experiment Unit at Fort Knox, Ky., and this "positive moral training" together with command direction is credited by General Jacob L. Devers, Commanding General, Army Ground Forces, with much of the great success obtained in eliminating vile and obscene language among the UMT cadre and trainees and in improving discipline and the whole atmosphere of military behavior.

Commenting on the noticeably higher plane of social behavior among these troops, General Devers in a letter to the Commanding General of the Second Army stated, "Similar results can be obtained in the Replacement Training Centers. I want the Commanding Generals of the Replacement Training Centers to interest themselves personally in this matter and build up the highest possible standard of social behavior, including the elimination of obscene language. Repressive measures alone will not accomplish the end desired. There must be positive integration of military and moral training during the recruit's period of adjustment to Army life."

The editor of "The Chaplain's Hour" is genial, thirty-six year old Chaplain (Major) Martin H. Scharlemann, USA. A graduate of Concordia Theological Seminary, St. Louis, Mo., and a Doctor of Philosophy in Greek of that city's Washington University, Chaplain Scharlemann was integrated into the Regular Army in July of this year after more than six years of active duty—as a Reserve officer which literally took him around the globe.

He is an indefatigable worker who, in addition to writing these lectures, has been carrying a man-sized teaching schedule as instructor in the Chaplain School courses in music, religious and spiritual factors in military morale, troop information for chaplains, and elementary German. No legend, but sober truth, is a story having to do with his prodigious linguistic ability. While stationed with the 15th Air Force Unit near Cerignola, Italy, he discovered a pastorless

Waldensian Church in the community. Starting from scratch, within twenty-one days he had mastered enough Italian to preach his first sermon to the congregation, which he thus served, in addition to his military duties, for eighteen months.

Chaplain Scharlemann, a Lutheran, is assisted in the preparation of the lecture material by Chaplain (Major) Harold O. Prudell, USA, Roman Catholic, recently assigned from the Office of the Chief of Chaplains for this specific purpose, and by Chaplain (Captain) Irwin C. Bailey, USA, an Evangelical United Brethren clergyman, who also acts as Chaplain School librarian.

Among the titles of lectures scheduled for early release in "The Chaplain's Hour" are "Half-Truths and Untruths about Sex," "Price Tags and Score Cards," "My Right to the Truth," "How Free Am I?," "Fair Play," and "Don't Go High Hat." Typical passages from the first number, "The Meaning of Citizenship," read:

"Nowhere are inherent rights and liberties more happily expressed than in the Declaration of Independence, which reads in its opening phrases as follows:

"**'We hold these truths to be self-evident that all men are endowed'**—not by the decree of an emperor, or the laws of Parliament or by Acts of Congress, but — **'by their Creator with certain unalienable rights'**—rights which cannot be bartered away or given away, or taken away, except in punishment of crime — **'and that among these are life, liberty and the pursuit of happiness, and to secure these'**—not grant them, but secure them—**'governments are instituted among men, deriving their just powers from the consent of the governed.'**"

Another typical passage reads, "Allegiance also involves service. In our form of government citizens are called upon to be witnesses and jurors at trials, to pay taxes, to hold office. They are expected to vote and, in case of national danger, to render the military service that is now being asked of you. These are all necessary for the maintenance of government and for the protection of our own liberties. As soon as we decline to serve in these various ways and leave these responsibilities to others, our own claims to the rights and privileges of this country are weakened. 'Eternal vigilance is the price of liberty' is more than a beautiful sentence."

—The Chaplain School Release.

The Sabbath Recorder

A Hymn of Youth

Tune: Finlandia

Glad Sabbath peace fills all the holy hour,

Our God is near—our souls are satisfied;

He guides our lives, and fills with love and power,

He holds us fast, whatever may betide.

We feel His presence in this holy place,

Accept His love, His free redeeming grace.

He led our fathers in the fruitful past

Who labored here, and kept sweet Sabbath rest,

Who built the Church where'er their lot was cast

By which their sturdy lives were richly blest.

We take the standard now at their behest,

And pledge to them our consecrated best.

Take now our youth, O Saviour, Friend and Guide,

We seek Thy presence for the forward way;

Be our companion, ever by our side

Throughout life's full and faith-renewing day.

Thy living purpose find in us release—

Our crowning joy, Eternal Sabbath Peace.

—Ahva J. C. Bond

(See page 261)