

Main Hall, Milton College, Milton, Wis.

1947

Milton College has seven buildings and a campus of about twelve acres. The student body of over 380 is an enthusiastic, inquiring group. They represent fourteen states, Hawaii, China, and Norway. Religiously they represent the following groups:

The Religious Distribution of the Student Body

Lutheran	83
Roman Catholic	67
Methodist	64
Congregational	45
Seventh Day Baptist	35
"Protestant"	24
Baptist	14
Presbyterian	12
Episcopal	8
United Brethren	5
No choice	12
Christian Scientist	2
Church of Christ	2
Advent Christian	2
Hebrew	2
Seventh Day Adventist	1
Moravian	1
Community	1
Friedan Evangelical Reformed	1
Evangelical	1

Twenty-one members of the faculty, and fourteen members of the Board of Trustees are members of Seventh Day Baptist Churches.

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The Sabbath Recorder



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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Our Feature Writers

(The names of contributing editors appear in the masthead and "In This Issue" column. No attempt is made to introduce here other than our feature writers because of insufficient information.)

Rev. Neal D. Mills is pastor of the Seventh Day Baptist Church, New Auburn, Wis. "The Spirit of Pentecost," under Moments of Meditation in this issue, was presented by Mr. Mills as the "Morning Devotions" at General Conference, Western, R. I., Thursday, August 21, 1947.

Miss Ethel M. Wilson is a member of the Seventh Day Baptist Fellowship of Philadelphia, Pa. The Philadelphia Fellowship holds services each Sabbath afternoon at 3:30 at the Wilson home, 182 Ryers Avenue, Cheltenham, Pa. Miss Wilson gave "The Harvest of Souls Through Home Missions" at the Harvest Home observance of the Marlboro, N. J., Seventh Day Baptist Church on Sabbath afternoon, October 4, 1947.

L. L. Wright, 1253 Leonard Street, Indianapolis, Ind., is "Business Manager and Advertising Man" for the Indianapolis Evangelistic Campaign now in progress at the First Friendship Church, 1500 Prospect Street, Indianapolis. His "Father and Son Dialogue" is merely a sample of the material that he regularly mails and distributes. Mr. Wright believes in publicity and advertising.

Rev. William L. Burdick is executive secretary of the Seventh Day Baptist Missionary Society, Western, R. I. Dr. Burdick's home and office address are Ashaway, R. I. "Efficient Evangelism," by Secretary Burdick, appeared in The Beacon of October, 1947, Seventh Day Baptist young people's publication.

Miss Barbara Spicer, Dunellen, N. J., is a member of the Piscataway Seventh Day Baptist Church at New Market, N. J. Miss Spicer is a freshman at Rutgers University, New Brunswick, N. J. "To Know His Life-Giving Power" was written for the Young People's Program of the Yearly Meeting of the New Jersey and Eastern New York Churches, held at Shiloh, N. J., October 10, 11, 1947, and was read by Rev. Victor W. Skaggs.

Auley Parvin is a member of the Shiloh, N. J., Seventh Day Baptist Church. He is a senior at the Bridgeton, N. J., High School and plans to enroll in the ministerial course at Houghton College, Houghton, N. Y., in September, 1948. He gave "The Power of His Resurrection" on the Young People's Program of the Yearly Meeting of the New Jersey and Eastern New York Churches.

Hal Drake is a deacon of the Seventh Day Baptist Church, Richburg, N. Y. His message, "Strengthening the Church Through Faith," was given as a part of the Laymen's Program on Sabbath afternoon of the Western Association which was held at Alfred, N. Y., June 28, 29, 1947.

COVER PICTURE

"Light of the World" is a Religious News Service photo from a painting by Holman Hunt.

EDITORIALS

"The Power of Life and Death"

"Each one of us actually has the power of life and death over starving people in foreign lands. This power places a huge responsibility on us as Christian individuals." Thus writes Dr. W. Harold Row, Associate Secretary of the Brethren Service Commission.

This hits us right between the eyes. It more than gets next to where we live. It actually gets where we live. We have heard similar statements before which have come directly home to us. Yet, somehow, this one caught us so completely that we simply had to pick up the nearest pencil and start writing.

Secretary Row addresses his letter to "Dear Christian worker" on behalf of the Brethren Service Commission. He presents four "specific ideas that may be used for further individual thought and action." They are: **Pray - Sacrifice - Share - Plan.** Earlier he asserts "that we must wage our Christianity as relentlessly as we waged war."

Then, Secretary Row concludes: "An all-out effort by 180,000 Church of the Brethren members very possibly might tip the scales for peace. This effort will depend entirely upon individuals and upon their desire to live a life centered around the teachings of Jesus. What will you do?"

This is something which increasingly concerns Seventh Day Baptists. Since we do have "the power of life and death over starving people in foreign lands," it behooves us to share and share, then share some more. Ours is a tremendous responsibility when we realize that if we do not save to share, starving men and women will die. It is most serious to know that unless we share to save, unfed children will perish. This is a stag-

gering responsibility which can only be discharged by treating God's material benefits toward us as a sacred trust.

However, we should like to point out that we not only have "the power of life and death" in matters material, but we also have "the power of life and death" in matters spiritual.

This is a sobering thought and one deserving of much consideration and prayer. It is a thought that ought to lead increasingly to Christlike action.

Parents have "the power of life and death" over their children, spiritually. The State enters to regulate parental care when children are neglected physically and mentally. When children are neglected morally and spiritually, the Church should enter to remedy the situation. The dilemma too often is that the Church is either indifferent or impotent, or both. When we mention the Church we mean the members thereof. All too frequently we may feel that we are saved, why bother about the other fellow or his children? At least the way we act gives that impression. Yes, parents do have "the power of life and death" over their children, spiritually. Let us constantly consider most prayerfully this power.

Christians have "the power of life and death" over those who have not accepted Christ as their personal Saviour and Lord. We wonder if we actually realize what this means. Either we have not had a genuine conversion experience or we are not permitting conversion to become operative and effective in our lives. In either case we are not Christian. Now, this does not imply that Seventh Day Baptists are not Christian-

inclined. They are just as Christian as some other religious groups. The main difficulty with the most of us is that we are too busy with the **unimportant** and are neglecting the **all important**. It is a tremendous responsibility to have "the power of life and death" over those who are out of Christ. When we pause to consider that men and women around us are living in sin, and in so far as we know will die in sin unless we show them the way of salvation, we are exercising the power of death over them. On the other hand, when we use every prayer-opened, God-revealed opportunity to share the love and forgiveness of our Lord and Saviour with those about us, we are exercising the power of life over those who do not know Him.

"The power of life and death" over others is the highest privilege and responsibility granted any person or party. The fullest condemnation comes when the exercise of that power deals out death. The highest commendation comes when the exercise of that power imparts life.

An all-out effort by 7,000 Seventh Day Baptists very possibly might tip the scales for Christ and the Sabbath. This effort will depend entirely upon individuals and Churches and their complete consecration to exercising the power of life over others in Christ's name.

What more will you do about this most important matter? What more will your Church do?

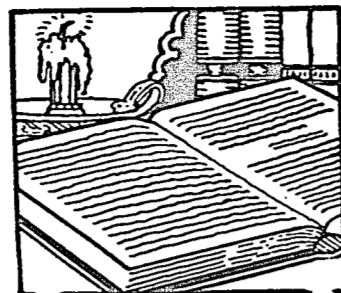
THE CHURCH

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

Read: **Matthew 16: 16-19; Colossians 1: 18; 1 Corinthians 12: 13, 14; Ephesians 1: 22, 23; 2: 19-22; Acts 14: 23.**

—Statement of Belief of
Seventh Day Baptists.

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied."
—Matthew 5: 6 (R.S.V.)



Moments of Meditation

THE SPIRIT OF PENTECOST

By Rev. Neal D. Mills

"And they were all filled with the Holy Spirit . . ." Acts 2: 4.

"In the last days, God says, it shall come to pass that I will pour out my spirit upon all mankind." Acts 2: 17 (Montgomery).

To Christians, Pentecost refers chiefly to that certain day when the first Christians received a great outpouring of the Holy Spirit. People are mystified and curious about just what happened that day, but certainly the most important thing was that "they were all filled with the Holy Spirit." They were filled to the point of excitement. Onlookers thought they were drunken, but Peter explained that, "This is what the prophet Joel predicted," and he quoted Joel: "In the last days, God says, I will pour out my spirit upon all mankind." There are people now who think that this dramatic passage applies to a time yet in the future. Peter thought it applied to his own time. Perhaps they are both right.

Like the people of that day, modern people are suspicious and fearful of emotion and there is reason for it. Emotion is like dynamite, useful but dangerous. Even religious emotion may sweep people off their feet, yet most of us need a great deal more of it than we have, for it is the power that drives men to do great things. But we must not stop with emotion; we must go on to devotion. Someone has said, "There can be no high thinking without deep feeling." And may we add, there can be no great achievement without both deep emotion and high thinking.

But can people be filled with the Holy Spirit in our time? I think we can if we fulfill the conditions for it as they did at Pentecost. To begin with, those people were "all together in one place." And they had been meeting together often under the leadership of the disciples who "with one mind gave their constant attention to prayer." This indicates a spirit of unity and fellowship.

The Church needs that spirit now that would bring us all together in the house of God, reverently and regularly. A hundred twenty burning sticks scattered out will soon grow cold, but put them close together and see what a fire! At Pentecost a hundred twenty burning hearts fused themselves into one with a single purpose, to witness for Christ, and it brought results. Could that happen in 1947?

And then these Christians at Pentecost were filled with the spirit of sincere devotion. They had come together for prayer and they entered into it with earnestness. That kind of worship pleases God and rewards the worshiper. When a Church becomes earnest about its worship, things will happen.

A third thing evident at Pentecost was the spirit of humility. The sense of weakness and of danger and uncertainty made these first Christians very humble. They gathered for prayer not because it was the custom or because nice people do it, but because they felt the need of it. And I doubt if they let one or two do the praying while the rest listened critically or dozed. Their success in prayer lay partly in that they were able to drive out all pride and personal ambition and to consecrate themselves completely to God. Pride is hard to conquer. One may even become proud of his humility, which of course proves that he doesn't have it. True humility is an essential virtue most difficult to gain and to hold.

A fourth element of the Holy Spirit that was evident at Pentecost was the spirit of service or the desire to witness for Christ and do something for God and our fellow men. Those early Christians became known for their service to the poor of Jerusalem. "They were all filled with the Holy Spirit and began to speak . . ." When we are filled with the Holy Spirit we can't help but speak for Christ. And speaking for Him helps us to become filled with the Spirit. A good thing to do for half-hearted Christians is to set them to work, especially to witnessing for Christ. There's nothing like it for straightening out one's own convictions.

A woman cured of a mental breakdown feared that the trouble might return, and worried to the extent that it overshadowed her life. Then one day she was called to the hospital to try to assure a despondent

woman with a similar affliction of the possibility of her recovery. As the cured woman saw hope coming into the face of the patient, she came to believe in the reality and permanence of her own cure.

The spirit of unity and fellowship, the spirit of worship and earnestness, the spirit of humility, and the spirit of service—these are all included in the Holy Spirit that possessed the Church at Pentecost. Other words might be used to describe that spirit, but they may all be covered by the one word, love. Whenever people get a passion for God and their fellow men, they are filled with the Holy Spirit and there is a Pentecost! And there is power to do great things. Imagine a hundred twenty people filled with the Spirit worshiping and witnessing for Christ! Is it any surprise to read that three thousand souls were won in a single day? Can we find here an answer to why many Churches don't grow any faster?

It is said that in a granite quarry in North Carolina they could lift an acre of granite ten feet thick to any height necessary to move it. How? By means of compressed air—thin, invisible, seemingly powerless air, more than two thousand times lighter than granite! So the Holy Spirit, invisible and often unrecognized, has power to move and lift toward God, men's hearts that are as hard and heavy as granite.

Yes, I think the promise made through the prophet Joel still holds good: "I will pour out my Spirit upon all mankind." But there are conditions to be met. Whenever Christians will get together in the spirit of fellowship in prayer and worship with wholehearted devotion, putting away all pride and selfishness, and consecrating themselves completely to love and serve God and fellow men, then the promise will be kept and there will be a Pentecost with tremendous results for the kingdom of God! It could happen here and now!

"Blessed are ye when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you."—Matthew 5: 11, 12 (R.S.V.)

THE HARVEST OF SOULS THROUGH HOME MISSIONS

By Miss Ethel M. Wilson

If we, as Seventh Day Baptists, want the blessing of God upon us, we must use all our talents to promote His truth on the home field as well as on the foreign field. Matthew 25: 14-30 tells us about three servants who received talents from their Master. I like to think of the servant who received the gift of five talents as a type of the Seventh Day Baptist denomination; for our Master has delivered into our custody five great truths: the inspired Word of God as our guide, belief in salvation through the blood of our Lord Jesus, adult baptism by immersion, the setting apart of a Christian's life for the Master's use by separation from the world, and the observance of the Sabbath of the Bible as a day of rest and worship. This is truly a wonderful gift. To keep it intact and to protect it many saints have suffered and died.

Are we, like the servant in the parable, using our great gift to the best advantage? Are we making known His truth? Or are we, like the man with one talent, burying our gift in our Seventh Day Baptist community, failing to let the world see it? Remember, this servant's talent was taken away and given to him who had enlarged his gift. How sad it would be, if through our laxity some or all of our talents should be taken away from us and given to another group more zealous! Suppose the Master would make some other group custodian of these truths in order that they might proclaim them? What a disappointment we would be to our Heavenly Father, and what blessings we would miss! When we hide our light, failing to tell others about the truth, we become weaker ourselves. Soon we begin to wonder if it is really so important.

Our selfishness hurts us in another way. When Seventh Day Baptist young people go into larger communities to earn a living they find no Church there, because we haven't planted any. This leads to their drifting away from the denomination, and sometimes they leave Christ entirely for the ways of the world.

We all know one talent and two talent Churches which are doing their utmost to

spread what light they have, and the Lord is blessing them for their efforts. If we expect a like blessing we must share our larger gift. In verse 15 we read that the gift was made on the basis of ability. What great ability the early Seventh Day Baptists must have had to have received so large and precious a gift. May God make us able and willing to carry it on.

Last night we saw some slides and heard the story of that Christian classic, "In His Steps." The question raised in this book is "What would Jesus do?" What would Jesus do if He had a clearer glimpse of the truth than His fellow men? What would Jesus do if He knew a great but unpopular truth? What did Jesus do under these circumstances? He preached to multitudes. He did personal work with individuals. He convicted many people and made them so uncomfortable that they were angry enough to kill Him.

What did Jesus' friends and disciples, the first Sabbathkeeping Church of baptized believers of Jerusalem, do? At first many of them seemed satisfied to make Jerusalem a Sabbathkeeping community. Outsiders who happened to visit Jerusalem might enjoy their fellowship, but the early believers did not feel impelled to leave Jerusalem to do home missionary work. Then God permitted a great persecution which scattered them over their own land (Acts 8: 1), making them all home missionaries, for Acts 8: 4 tells us that they went everywhere **preaching the word**. Later, God showed them a need for foreign missions and the truth continued to spread until some Christians buried their talents and compromised with the pagan world. This led to almost total loss of many truths and the advent of the Dark Ages, though we know that God never left Himself without a witness.

With the Reformation the light again began to shine, the truth was again proclaimed, and after the Reformation the Seventh Day Baptist Church took form. Our early leaders did not bury their talents and in their time Seventh Day Baptist doctrines spread.

Do we have enough home missionaries? Just as God used persecution to scatter the first Sabbathkeepers at Jerusalem, so He is using new inventions, modern transportation, and new vocational fields to scatter us abroad.

Do we, as we are scattered, go everywhere preaching the truth as those first century Sabbathkeepers did? Every lone Sabbathkeeper should be a home missionary. The Philadelphia Fellowship has been founded by just such Seventh Day Baptist home missionaries. They began holding services at our home before we became Seventh Day Baptists. If all Sabbathkeepers in communities without a Church would strive to win souls to Christ and Bible Christianity, we would multiply at an amazing rate.

Jesus said, "Ye are the light of the world." We cannot hide our light without losing ground. A Christian woman who had lost her zeal for winning souls, and let worldliness interfere with her Christian experience, had a dream. She saw herself upon the hill of the Lord (Psalm 24) seated in a chair, rocking. As she watched, she noticed that the chair was sliding backward with each motion. "Woe to them that are at ease in Zion!" We cannot stand still in our Christian experience; we either progress or backslide.

Let us not, as Seventh Day Baptists, have a rocking-chair experience, but let us go forward in fulfilling the great commission, "Go ye into all the world and preach the gospel." All the world includes the next house, the next street, the next town, and all the thousands of towns in the United States, but especially the towns and cities where our lone Sabbathkeepers live.

ONE COLD NIGHT

One cold night last winter we saw two little girls in the lee of a building on Hartford's main street. We said to them, "It's nearly eleven o'clock; should not you kids be at home?" The older girl answered, "Huh! Home. Right after supper Ma said, 'You girls get out of here and don't you dare come back until midnight.'" We responded, "But it's cold, don't you think you had better get home anyway?" "No," was the answer, "they are both fighting drunk right now. In another hour they will be asleep and won't beat us when we come in." — The Connecticut Citizen (6-19-47), from Clipseet.

FATHER AND SON DIALOGUE

By L. L. Wright
1253 Leonard St., Indianapolis, Ind.

Father: Is it your contention, my son, that it does not make any difference what day mankind observes as the Sabbath day?

Son: That is my contention, since all days appear to be alike to me in so far as the day for Sabbath observance is concerned.

Father: Very well, my son, since you are of the opinion that it makes no difference, we will here and now decide between us to observe Saturday, the seventh day of the week, as the Sabbath. Thus, we will be certain that in this we will not be at variance with God, who specified the seventh day as the Sabbath day.

Son: Oh, but we cannot do that, since Saturday is our biggest day in business.

Father: Aha! So it does make a difference to you what day we decide to observe as the Holy Sabbath. Apparently, you want to select the holy day of rest and worship, rather than accept the day that God selected. Apparently, you want God to accept the day that you may select, rather than you to accept the day that God has selected.

Son: One day in seven, that suits me fine, but I demand that the choice be mine.

Father: Very well, my son, you may go your willful way, if you elect so to do, and I am helpless to prevent it. Some day, pray God, you may realize that you should "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," which most assuredly calls for Sabbath observance on the day that God selected.

"My doctrine is not mine, but his that sent me. . . . If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my father, and I will love him, and will manifest myself to him."

"She will bear a son, and you shall call his name Jesus, for he will save the people from their sins."—Matthew 1: 21 (R.S.V.)

EFFICIENT EVANGELISM

Some Essentials

By Rev. William L. Burdick

Keeping in mind that evangelism includes more than getting sinners to become professed followers of Christ, that it includes every phase of Christian work, it is well that we study some of the essentials necessary in effective evangelism.

1. First of all there must be an exemplary Christian life on the part of one who would be of any service in an evangelistic way. He who is not a Christian cannot expect to lead others to Christ or help struggling professed followers. Paul, notwithstanding his learning and zeal, was of no service till he yielded his life to Christ on the Damascan way; neither can anyone be till Christ has touched and purified his life. We simply cannot give what we have not ourselves.

2. There needs to be desire—an intense desire to lead men to Christ, help them overcome temptation, and build Christlike characters. One chief reason why professed Christians do not lead others to the Christian life is because the desire is lacking, and not desiring intensely, they do not make the effort. Almost everyone I have heard talk on evangelism has criticized Christians because they do not undertake more personal work. This is not the crucial point. The supreme essential is that Christians have a passion to save and help men. If they have an intense desire, they will find suitable ways, generally, of expressing it. The desire must be back of the act, whether word, deed, or prayer, if it is any good.

3. Whatever methods are followed, they must be characterized by sincerity. Lyman Abbott, when he was editor of the Outlook, pointed out that the first qualification for an editor was truthfulness, accuracy of statement; and for a minister, sincerity. This statement is true, and it is just as essential that any Christian worker be sincere in all that he does and says and in all the methods employed.

4. The desire needs to be accompanied by effort. A most serious matter connected with this point is that to have the desire and not make the effort is to crush out the desire. Herein lies the reason so many people are indifferent regarding lost men. They

had the desire to help them once; but they neglected to do what they might have done, and the desire died. We are criminal before God if we do not do all we can, both in public and in private, to lead men to Christ and help one another.

5. Another essential in evangelism is wise methods. The efficiency of some evangelistic efforts is destroyed by the unwise methods used.

6. The greatest essential in evangelism is the presence of the Holy Spirit of God. "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4: 6). God had promised the Holy Spirit and if our labors are to be fruitful and abiding, we must look to Him as the source of power and guidance.

7. This leads us to another essential in every phase of evangelism, namely, prayer. Christ told us: "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." There is real danger that prayers be long intellectual gymnastics with platitudinous repetitions. Prayer to be effective must be more than formal. Christ said: "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

While the seven items mentioned in the foregoing paragraphs are not the only essentials of efficient evangelism, they are helpful and vital; but the chief thing for us to bear in mind is that every activity in life can be and should be made evangelistic. The hope of our Church, the Seventh Day Baptist denomination, and the special truth—the Sabbath truth—for which it stands, is evangelism. The work of all our boards and schools should center and be permeated by evangelism, otherwise something is lacking.

—The Beacon, October, 1947.

"I hold that a world without a Sabbath would be
like a man without a smile,
like a summer without flowers,
like a homestead without a garden.
It is the joyous day of the whole week."

—Henry Ward Beecher in
The Silver Cross, November, 1947.

"TO KNOW HIS LIFE-GIVING POWER"

By Miss Barbara Spicer

It seems to me that the core of this topic is found in what is probably the best-known verse in the Bible—John 3: 16. "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."

There are three ways in which we can know Christ. We can know Him historically—that is, that such a man lived and died some nineteen hundred years ago. We can know Him theologically—that He died to save sinners. And we can know Him personally—that He died to save you and me. "For all have sinned, and come short of the glory of God."

Only by knowing Him personally can one know His life-giving power. The degree of this knowledge obtained depends upon the type of Christian. There is what we call the "carnal" Christian who is saved, but that's all. He has not made Christ the center of his life. Then there is the "passive" Christian who says, "Here am I, Lord, send me," but who is always waiting for some spectacular calling. Finally, there is the "surrendered" Christian who also says, "Here am I, Lord, send me," but who looks around in his own community for ways to serve. The surrendered Christian makes Galatians 2: 20 his motto, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

In John 10: 10 Jesus said, "I am come that they might have life, and that they might have it more abundantly." Certainly a Christ-centered life is much more abundant than one focused exclusively on the temporary pleasures afforded by the world. Some of our gospel choruses express very clearly what I mean. For example: "Every day with Jesus is sweeter than the day before," "You'll never know real peace 'til you know Jesus."

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5: 24. "For the wages of sin is death; but the gift of God is

eternal life through Jesus Christ our Lord." Romans 6: 23.

Because we "all have sinned and come short of the glory of God," we cannot know real life until we have accepted Jesus as our personal Saviour and are "passed from death unto life." The wonderful part of it is that "while we were yet sinners Christ died for us." What infinite love was manifest at Calvary! There never has been and never will be anyone else whose life and death can mean the salvation of his followers.

Jesus said that He is "the way, the truth, and the life." This implies that without Christ there is no life. What would your existence be like without Him? How has He changed your life? If He hasn't changed it, you are missing something. No, I should say, everything—life itself.

"Only one life—
'Twill soon be past;
Only what's done
For Christ will last."

Are you living "with eternity's values in view"? That is knowing His life-giving power. That is real living.

In time of trouble, anxiety, thankfulness, or sorrow, to whom does one turn if not to God? It is wonderful to know that, though the world be against us, we can always "take it to the Lord in prayer." And if God is for us, who can be against us? That is life-giving power, but it renews our faith in God and His people.

In John 6: 51 we read, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." Here Christ tells us very clearly that He is going to give Himself so that the world can have life—not just a small group of people, but "if any man eat of this bread, he shall live for ever." Think of the millions who have never heard the gospel. What a great responsibility is placed upon those of us who do know His life-giving power. Can we neglect so great a responsibility? This is not only our responsibility, it is our privilege. Life without God is like a story without a plot. Neither is worth while.

Therefore, let us so consecrate our lives that we can say with Paul, "To me to live is Christ, and to die is gain."

"THE POWER OF HIS RESURRECTION"

Romans 8: 1-11

By Auley Parvin

In the beginning, God made man. Although God is all powerful, He longed for someone with whom He could commune and have a feeling of fellowship; therefore He made man. God loved man, so He gave him everything he could want. But God knew that man would sin and break this fellowship, so He made a way of escape for him. This we find in John 3: 16: "For God so loved the world, that he gave his only begotten Son"—Christ who died for us on Calvary.

After spending a period of time in the tomb, Christ arose. Christ alone did not have the power to resurrect Himself, but received it from God, His Father who is in heaven. The same power God used to make heaven and earth, He used to raise His only begotten Son whom He gave for us. By Christ's resurrection we now have a living Saviour who is in heaven with His Father.

When we come to realize our sinfulness and that Christ died for us, we want to change our lives and live differently. We want to live as Christians. We have the desire to make Christ known that others may come to know His saving grace. We want others to enjoy life everlasting, eternal life instead of eternal death. We have the power to help others do this according to Romans 8: 11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." If we have the Spirit of Christ in us we will have the power of God to do the things He wants us to do. We will strive to do His will. In Matthew 10: 32, 33, we have a choice of making Christ known or of denying Him. . . .

If we confess Christ on earth, Christ will plead our case with the Father which is in heaven, that we may have eternal life because He "paid it all" on Calvary for us. If we deny Him, Christ will say He knows us not; then we will not have a chance of eternal life. Our lives must be shining examples of Christ's life. We must walk in the newness of life, as shown in Romans 6: 4: "Therefore we are buried with him by baptism into death: that like as Christ was

raised up from the dead by the glory of the Father, even so we also should walk in newness of life." We learned a chorus this summer at Conference. I like it very much for what it says:

"What you are speaks so loud

That the world can't hear what you say.

They're looking at your walk, not listening to your talk;

They're judging by your actions every day."

This, I think, portrays very well the thought that what you do influences people more than what you say. People form their opinions, for what they say about you, by what you do more than by what you say. A certain old preacher said, "Do as I say, not as I do"; but that just isn't the way it works out. How easy it is for us to deny Christ every day, but how hard it is for us to confess Him once a week; yet Christ makes it so easy for us to receive eternal life if we will only believe in Him and make Him known. This we find in Hebrews 7: 25: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Christ loved us so much that He gave His life for us. After that He arose to give us a living Saviour, who is in heaven pleading with God His Father to forgive us because we know not what we do.

Before leaving to go into heaven, Christ said in John 14: 2, 3: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. . . . If I go . . . I will come again, and receive you unto myself; that where I am, there ye may be also." Christ tells us here that He loves us so much that He wants us to be with Him, so He will come and resurrect us. Romans 6: 5 tells us that our resurrection will be in His likeness. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." If we believe in Christ and die in Christ before He comes again, we will be raised by the same power that was used to raise Christ from the dead, and also in His likeness. Our present corruptible bodies will be changed. They will be made incorruptible; there will be no aches and pains. The dead in Christ shall rise first, then the living in Christ, that we may spend eternity with Him. That will be wonderful, won't it? I think so.

EVANGELISM AND THE CHURCH SCHOOL

The child who is not attending a Church school needs to be made to realize that he is missing something that is essential to his normal development. Regardless of how we feel about the conversion of a child, we all feel that the first need of this "unreached" child is to give him what he has not been having. A lad of sixteen years of age told of being brought into a Church school after being out of such a school for a number of years, and how he found a satisfaction he had not had before. Later, in a special evangelistic campaign, he was converted and became a very active Church member. First came the experience of a fulfilled need which the Church was meeting in providing him with the religious experiences for which he longed.

Protestant denominations are being challenged by the large number of children and youth who are not having any part in the Church of Christ. To meet this challenge many of these denominations, including ours, are now in the midst of campaigns to increase the enrollment in Church schools.

Too many Sabbath schools do not provide opportunity for the whole school to make out plans and then see them completed. It would do any Church school good to have a general meeting to make plans for this "Increased Enrollment Campaign." Such a meeting would be the place to determine standards for enrolled members which would say how many weeks being absent would mean the dropping of that person's name from the roll, and other such matters of attendance records. It would be the place to challenge classes to go out after folks of their own age who are not attending Sabbath school. It would be a good place to set up study sessions on visitation evangelism methods.

How can every member of the Church come to feel that the work of Christian education is a "total Church" program? It is too bad when parents feel that the Church is supposed to teach their children all they need to know about the Christian religion. It is too bad when Church members feel that the Sabbath school program will be carried by the superintendents and teachers. This **All-Sabbath School** program of evangelism should help make every member feel his part in the Christian education program of his local Church.

This campaign is a real challenge to every Sabbath school to see that its program is one worthy of receiving new students. It should lead to a re-study of the whole Sabbath school to see where it can be strengthened. This will reveal many weak spots. The discovery of these should not lead to discouragement, but to some very definite plans to remedy the faults. Surely such a re-study will reveal that as someone has said, "The curriculum is ninety percent teacher." If it is discovered that the teaching part of the school is weak, the first reaction might be to get a whole new group of teachers. That would not be possible or desirable. All teachers can do a better job after further study and research. It should be a part of this campaign to provide for the teachers a definite plan of further study and training. Why not stress the working toward the first or second "Certificate of Progress," which is a definite plan. Write to me regarding this plan. It is one followed by all the denominations who are members of the International Council of Religious Education and which will truly help give your program something definite by which to work.

Prayer and fasting, said Jesus, were necessary for His followers if they were to become healers and true helpers. The mountains of indifference and sin cannot be moved except by the prayer of faith and the moral and spiritual discipline, which might be called our kind of fasting. It is vitally important that this become the basic preparation for this important national campaign for increased enrollment in our Sabbath schools, and in the Church schools of other denominations.

H. S.

YOUNG ADULTS AT CAMP

Young adults have been called the neglected group of the Church. Many encouraging signs of interest in this group are appearing. This will strengthen the Church.

A group of young adults from the Churches of the Western Association met at Camp Potato, near Coudersport, Pa., for a weekend camp, October 17-19.

Just as it is with youth camps, it is hard to say what is the most important value of such experiences. It was good for those who are parents to spend these few days (from Friday night to Sunday morning) away from the children. One young couple said they left their children in two counties, and they were

well cared for, of course. It was good for the over thirty young adults to have this fellowship representing a number of different Churches. It was good for them to have first of all the Camp experience. There were high spots of worship Sabbath eve, Sabbath morning, the night after the Sabbath, and Sunday morning. It was good to have a program centering around "Sabbathkeeping," for the Sabbath afternoon session.

This is the second year for this camp, and the group enthusiastically voted to hold another next year.

This can be done in other sections. It will be worth while for other associations to try this plan.

H. S.

SERVE TO SAVE

By Miss Emma Burdick

Christianity holds to the ideal of service of men as a motive in life. What Jesus was and did in His life of love and service is what we believe God is and is now doing and wants us to do. His is the way of salvation and is the only power that can save us. Those who dedicated themselves to the service of saving others find that the salvation they have, and what they are taking to others is not only as Webster defines it, "preservation from sin and its consequences," but it is "life"—life at its fullest and highest—not merely existence but a state of right relationship with God and one's fellow men. Those who serve will give themselves with reverence and devotion, forgetting self for something greater. We must serve to be saved.

In Bible history there are many examples of men who served. There was Noah who walked with God and found favor in the eyes of his Lord, warning the wicked, obeying God implicitly.

Moses led his people out of Egypt. He had seen the burdens of Israel, and God, appearing to him in the burning bush, said, "I have surely seen the affliction of my people and have heard their cry. I know their sorrows." Without a chance to be prepared Moses said, as Christians sometimes say today, "Who am I, that I should go?" God replied, "Certainly I will be with thee." Moses still hesitant said, "They will not

hearken." In answer God gave him three signs—the rod turned into a serpent, leprous hands into clean hands, and water into blood. Moses ventured, "I am not eloquent . . . I am slow of speech and of a slow tongue." God replied, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

Samuel was ready to do what he could from the time he said, "Speak Lord, for thy servant heareth." David served—faulty at times but he served well for his time and lived up to the light that was within him. What we do with our time here on earth is of eternal importance. We should work to build, go about doing good, lift burdens where we can, and hope that God can say of us, "Well done thou good and faithful servant, enter thou into the joy of the Lord." When we think of Nehemiah we should remember that it is only when we forget the power of God that a new world seems impossible. Daniel prayed for guidance, as Christians seeking to serve and save must also.

Isaiah prophesied the coming of God's servant, Jesus, and old Simeon, righteous and devout, departed in peace when he had seen Him. He prayed, "Mine eyes have seen thy salvation which thou hast prepared before the face of the peoples." John the Baptist prepared the way for Christ and suffered a martyr's death. He preached, "Repent ye, for the kingdom of God is at hand."

Jesus exemplified service. He was baptized in faith and consecration and God said of Him, "This is my beloved son, in whom I am well pleased." His message to us was that whosoever believeth on Him shall be saved and he that believeth hath eternal life. His was also the spirit of humility and forgiveness. His parable of the good Samaritan was that one does not pass by on the other side, but serves wherever possible. Jesus could, even to washing His disciples' feet.

Peter was the rock on which the Church was built—the Church that has been and still is a great factor "in service for saving." Stephen showed humility and forgiveness when at his death he prayed (as Jesus did), "Lay not up this sin to their charge," and the false witnesses who had testified against him "saw his face as it had been the face

of an angel." Paul, after receiving his vision, preached to the whole world.

Christ has given us the keys of the kingdom on earth that we, using them, may gain the keys of the kingdom of God in heaven. Christ says, "Go ye," and a true servant will reply, "Here am I, send me." We read from Hebrews 12: "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." — The Beacon — Summer, 1947.

INDIANAPOLIS!

God is graciously blessing the evangelistic campaign being conducted by Seventh Day Baptists in Indianapolis, Ind.

The Missionary Society, through Second Century Fund contributions, "is financing this fall program." From unofficial impression we understand that other contributions are being sent to the treasurer of the Indianapolis Fellowship so that the good work may continue after the campaign ends.

Also, we have received the impression that a number of Seventh Day Baptist ministers who were associated formerly with this work will be present for the closing part of the campaign and the organization of the fellowship into a Church.

We are definitely informed that Rev. David S. Clarke, assistant secretary of the Seventh Day Baptist Missionary Society, and Rev. Victor W. Skaggs, corresponding secretary of the American Sabbath Tract Society, have been invited and plan to attend the meeting of the organization of the Church.

Let us continue in earnest prayer that all that is done at Indianapolis may be according to the will of our Father.

"From that time Jesus began to preach, saying, 'Repent, for the kingdom of heaven is at hand.'"—Matthew 4: 17 (R.S.V.)

OUR CHALLENGE

By Rev. Trevah R. Sutton

There seems to be at the present time a growing interest in the Sabbath of the Bible, the seventh day of the week. One contributing factor to this has been the sowing of seed concerning the Sabbath truth on the part of Sabbathkeeping Christians from several bodies. Another factor is the increasing breakdown of a sacredness of Sunday observance to the extent that even those who are considered Christians desert the Church for its competitors on that day.

As the question of man's need for a sacred day is studied, there are those who conclude that the Christian must return to the seventh day Sabbath of the Bible if there is to be again a sacred day in the week. Sunday legislation can never bring about sacredness, and such is contrary to American principles of freedom from government control of religion. Sacredness must arise voluntarily from within the heart of man. Thereby, some are finding that God's day can best develop sacredness of time.

Some of these who are turning to the Sabbath enter the fellowship of existing Sabbathkeeping Christian denominations. Some others do not and are remaining independent, yet needing a larger fellowship. Certain differences in doctrine and practices keep these out of the large, and better known denominations—who are also losing some of their own for the same reason.

This may be a challenge to us to let ourselves be better known as a denomination willing to receive an immersed Sabbathkeeping believer into our membership, and others desiring Sabbath opportunities into our fellowship. We should also be challenged to a stronger gospel message so these Sabbath converts may be convinced that we are evangelistic and not legalistic.

We Seventh Day Baptists should also challenge the Sundaykeeping Christian world as to the Sabbath—especially the evangelical groups who make the Bible the final authority of belief. Not that we should imply that we question the salvation of a Sundaykeeper who believes in the Lord Jesus Christ—not to question their sincerity or truthfulness, but challenge them to study for themselves the Sabbath question—not to

take our word but God's word from the Bible. Argument usually closes the mind on both sides, but frank discussion of all points opens the mind to truth. Therefore our best method of challenge is through discussion which will cause another to "search the Scriptures." Patience rather than haste is likewise valuable as sometimes years of prayerful study of Scripture is necessary before one is convinced enough to make drastic changes in his Christian experience. Therefore, our challenge to the Christian is that he may consider how his salvation through the blood of Christ may be enriched by keeping the Sabbath as loving obedience to God's holy commandments. — Taken from "The Church Echo," Salemville, Pa.

"ACTS OF THE HOLY SPIRIT"

By Mrs. H. I. Peryer

(Member, Post Roads Seventh Day Baptist Church, Jamaica, B. W. I.)

The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible, for its plain utterances reveal his deceptions. At every revival of God's work the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and His Church. The last great delusion is soon to open before us. Antichrist is even now performing his marvelous works in our sight. So closely is the counterfeit resembling the true, that it will be impossible to distinguish between them except by the Holy Scriptures through the revelation of the Holy Spirit.

It is meet, therefore, that this evening we, a few of God's faithful children, who want to be led into the Way of Truth continually, are assembled to study God's words. I feel that He is well pleased and may we all hear His voice as I try to bring to you a few thoughts and their Scripture references on acts of the Holy Spirit.

It is the act of the Holy Spirit to lead men to the true knowledge of God through the salvation which He has provided (1 John 4: 2, 3). It is the act of the Holy Spirit to teach us all truth (John 14: 26). Having

brought us into the truth, He further guides us into such truths (Acts 16: 6, 7). It is the act of the Spirit to speak to the Church (Revelations 2: 7); it is the action of the Spirit in real prayer (Romans 8: 26); it is the act of the Spirit to search all things (1 Corinthians 2).

Through the book of the Acts of the Apostles, which is really the acts of the Holy Spirit through the apostles, we see that these believers who did not count their lives dear, who were willing to give themselves up to the Holy Spirit so that His will may be acted out through them, are the men who brought God close to mankind and are bringing blessings to us today through their actions in the written word.

We pray God that in our humble assembling together this evening the Holy Spirit will be able to find men and women who are willing to surrender their all to Him so that He might act through us, revealing the mercy of God to a Christless world.

WORLD COMMUNITY DAY

FRIDAY, NOVEMBER 7, 1947

Theme: The World Is My Community

Topic for Discussion: UNESCO

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—Josephine V. Cowin.

—The Church Woman,
September, 1947.

THE UNFOLDMENT OF LIFE COMPARED TO A BEAUTIFUL GARDEN

By Rev. Elizabeth F. Randolph

Life is like a garden. The soil has been prepared by those who have given the child a home. So, for this study, we assume that each one has been given a garden plot for his own use, and that he is at the age when it is his privilege to take over and plant the seed of his choice.

If he is indifferent to all responsibility, when it comes time for the harvest he may look out on his garden and find it barren, brown, and waste from the summer's drought, or full of a rank growth of weeds. But his brother may have a beautiful, well-kept flower and vegetable garden which adds to the attractiveness of the home, provides food for the family table, and rejoices the heart of friends from near and far. His garden plot has the soil freed from weeds, pulverized with care, well fertilized, planted with choice seeds according to the purpose for which it was intended, and watched over with a joyous faith and expectant waiting for the tender plants to push upward "first the blade, then the ear, after that the full corn in the ear." From time to time the ground is cultivated to keep out weeds; conserve moisture, and keep the ground mellow that the little roots may keep reaching out for food and drink. In some sandy soils, in time of drought, both fertilizer and water must be added. In hot areas it is often necessary to shelter tender plants from the direct rays of the sun, at least part of the time. It means constant attention and hard labor.

Yes, life is like a garden. The soil has been prepared, or neglected, by parents, pastors, teachers, friends, and other associates; but there comes the time when each young person is entitled to take over his garden and make his own decisions for what his character will be.

"As he thinketh in his heart, so is he." Proverbs 23: 7.

In a good Christian home the child has been gradually learning to make choices and to assume greater responsibilities day by day. He has learned that his thoughts are the seeds of his future character and happiness.

He knows that he cannot expect to plant the thoughts of anger, hate, disgust, and

reap the same fruit that thoughts of kindness, love, and confidence would produce.

Ephesians 4: 17 to 5: 21 and Colossians 3 tell us of the things we are to put off and of the good things we are to put on by being renewed in the mind. In writing to the people of Rome, Paul also says, "Be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable, and perfect, will of God." Romans 12: 2.

Other children and young people have not had this excellent guidance. They find themselves abruptly forced to make decisions, for which they have had no adequate preparation. They have not enjoyed sharing the problems and responsibilities in the home. They feel that they have been misunderstood. They grope along still seeking personal pleasure, meeting frustrations, anxieties, fears, trying first one thing and then another, hoping that some day they will find something they like, and they will then begin living a good life, trusting the unfoldment of character to the chances of environment. When the harvest time comes, such individuals are likely to find their garden of life barren, seared by the drought or full of rank weeds, unless some kind friend with a great faith and clear understanding, such as a pastor, a Christian doctor, or a Christian psychiatrist can help them pull out the weeds that took root in their childhood, and plant the good seed in their thought-field.

These lost people are the ones whom Jesus went out to seek and to save. As Christ's messengers we, too, should have an answer for their frustration. To Nicodemus Jesus said, "Ye must be born again." The fact that it is possible to be born again and to live a new life is just the good news that many bewildered minds are wanting to hear. As one draws near to the great Saviour, Jesus, revealed in His faithful followers, or in the calmness of his own meditations, he finds the strength needed to put off the old life and to put on the new. As he follows Christ in baptism that the righteousness of God may be fulfilled, he rises to the new life and takes over the cultivation of his garden plot or thought-field with new zeal and purpose. He selects and plants only the good seed. Where he was picking up every shady tale of gossip, he now watches for and commends people for the

good he discovers in them. In place of cherishing bitterness and hatred, thinking about mistakes and the little slights, he plans acts of kindness that he may do for others, for those in greater need than he is, those from whom he never expects to receive anything in return.

Thus he grows "in grace and a knowledge of our Lord and Saviour," and he becomes "tender-hearted, forgiving one another."

The importance of the seventh day of the week, Saturday, as the Sabbath will take on new meaning for him. He will see it for what it is — God's Holy Sabbath day, which God gave to His people as a sign between Him and His people, saying, "Remember the sabbath day to keep it holy . . . the seventh day is the sabbath of the Lord thy God."

Our new man has discovered that God would have us draw near to Him on this holy day, not only that we may have rest, but also that we may think His thoughts with Him and as a result of such thinking become more effective co-workers with Him.

The Sabbath is also a memorial of God's creation, and through Christ all of us learn that this is our Father's world, and in this world-wide home each of us must do our part to make this world a home for everyone. It is not the Father's will that any man should perish, but that all may be saved and "come unto the knowledge of the truth." (cf. 1 Timothy 2: 4.)

"As he thinketh in his heart so is he."

Then let us cast all anxieties upon the Lord and constantly affirm with our whole heart, mind, and soul, "I am saved by the grace of God. I love Him so much I want to discover and to do what He would have me do."

We realize the necessity of sowing the good thoughts in childhood and youth, but when weeds have taken root they can be pulled up, and good seeds may be planted in their place. However, we must keep on affirming the good throughout the advancing years, that the new discoveries may continue to enrich and lengthen out our lives with good health for continued service, and our God shall supply all our need "according to his riches in glory by Christ Jesus." Philip- pians 4: 19.

While one may be delving into the mysteries of the atom bomb, and another the secret values of the vitamins, another may discover a new mechanical appliance to help

produce some new luxury of life, another may rise in faith to command a new vision of harmonious living within the individual and among the nations of the world, yet in Christ all are the children of one Father and "in him we live and move and have our being."

STRENGTHENING THE CHURCH THROUGH FAITH

By Hal Drake

This subject has been discussed and tried out at different Conferences and other important meetings of the denomination, and well it should be for we have been losing ground and membership, whether we acknowledge it or not.

I have in mind a few things I believe might help. I believe one of the most essential things, if not the most essential, is conversion. Very few people are converted except through revival meetings. I certainly do have faith in revival meetings. Having been converted during a big revival campaign in the first day Baptist Church in Richburg strengthens my faith in evangelistic meetings.

At that time and for a few years afterwards I was very much opposed to the Sabbath being revealed to me through a vision from God. I can surely say with Paul it is hard to "kick against the pricks," and I accepted the holy Sabbath. You noticed I said I was converted; I did not say I was saved. At the time I was converted a number of others took the step, and I believe had the desire in their hearts to follow the Lord; yet the majority turned back; therefore my firm belief is that no man knows he is saved until the judgment day. God will do his part; will we do ours?

Jesus said to Nicodemus, "Ye must be born again." It has been said, a Church without revival campaigns is a dead church; we certainly must have additions, and not subtractions, if our Churches continue.

In order to have evangelistic meetings we must have an evangelist — one who is a very forceful speaker and one whom the worldly people will want to hear the second time. If we have such ministers, I believe they should be on the field carrying on revival campaigns wherever they are needed and can be used. As essential as we believe

the Sabbath is, possibly we stress it too much before conversion; I believe conversion comes first.

We all have faith in Jesus; therefore we need more faith in each other, as a Seventh Day Baptist denomination, for a house divided cannot stand.

I believe we are too liberal and compromise too much for our own good. We turn down our own seminary and schools and patronize others where they do not teach the Sabbath of God. As I see it, our co-operating with first day Churches does not strengthen our own Churches, for I believe most Churches are out to get all the members they can; therefore very often we lose members instead of gaining for our Church. Having been in a first day Church once, I know that the majority of Churches think we are wrong and would like to correct us.

I was somewhat upset recently by an article in the Sabbath Recorder in regard to our seminary, and after much thought and study over the articles the two boys wrote, I came to the conclusion that again we were probably liberal and would not condemn others, for a different belief from that which we have. But I am sure that our seminary teachers believe in the virgin birth of Jesus, also the fundamental teachings of the Bible. Some, however, instead of talking these things over and strengthening each other, pull out and go somewhere else.

I always remember the sermon Rev. Loyal Hurley preached at Conference in Battle Creek, "Dig the Well Deeper."

Surely we are all Seventh Day Baptists and if we are to strengthen our Churches we must all work together and have patience one with another. Going with other denominations and leaving our own will eventually weaken our young people and cause them to leave both the Sabbath and the denomination.

Our young people are what we should be the most concerned over, for tomorrow we will be gone and our young people will have the job. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6). What a tender little plant a child is and how much our responsibility is in bringing it up, and how we all fail.

We think we do the best we can, yet do we? How often do we pray with our children? How much do we pray with our grandchildren, tuck them in bed when they visit us, and ask them if they do not want to get down on their knees with us, and pray. Put your arms around them, and perhaps after you are gone this will be a great strengthening to our Churches; certainly they depend on us and will believe in us. We surely have a duty with the children.

If each member would see that each child of the family who is away from home has the Sabbath Recorder sent to him, possibly this might be seed sown on good ground.

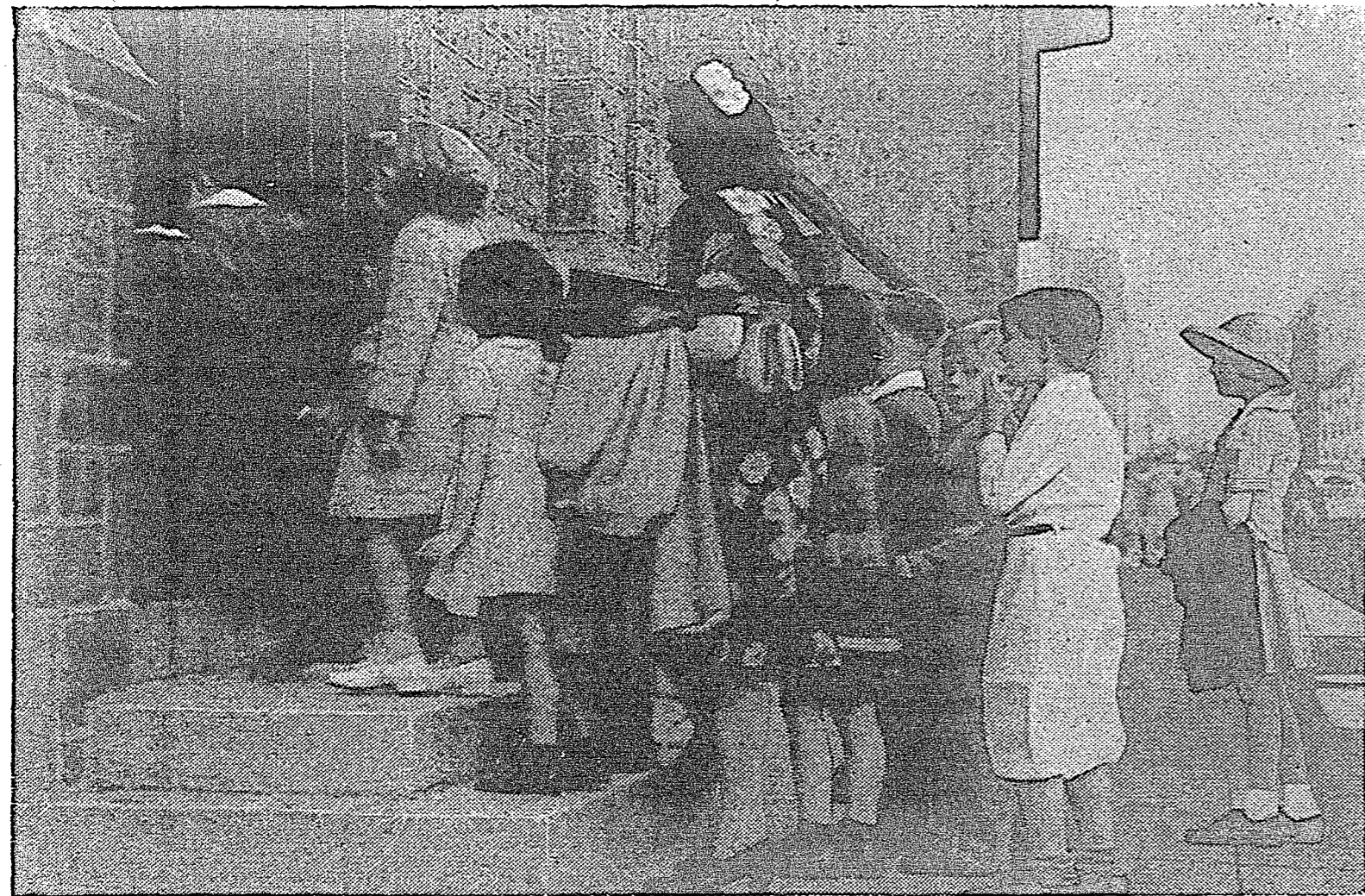
We are quite reluctant to give as we visit other Seventh Day Baptist Churches. We think if we support our own Church we cannot give very much to other Churches. We might be surprised how \$5 instead of 25 or 50 cents would encourage that Church. I was told that two or three gifts of ten or twenty dollars each had a big influence on building the Crandall Hill Seventh Day Baptist parsonage. I am a firm believer in tithing, not only one-tenth; but you know David said he never saw the righteous forsaken nor his seed begging bread; therefore, if we put God first with our pocket-books, and our lives, all other things shall be added unto us.

I have often wondered why country Church ministers could not have a small farm and partly pay their salaries; then the money usually paid them by the Missionary Board could be used for other missionary work.

I understand the Methodists are doing this in different places. I have been told they already are trying this out in Friendship.

Surely such places as Independence, Nile, Hebron, and others would be an ideal place for such a setup. I have faith to believe a minister in each locality could work more with the people if he lived there.

Again, I say we should be organized more and stick together, for as we split we weaken our denomination. Let us pray for each other, work together, and be of that number whom the Lord meant when he said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12: 32.



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:

In it thou shalt not do any work.

THE TRUE SABBATH

By Mizpah S. Greene

Many, many years ago—so many that it is hard to count them—God created this wonderful world in which we live, and since that day He has daily made it ever more wonderful and beautiful. In that far away time He gave to all mankind the true Sabbath, the seventh day of the week.

Six days he gave for work, and rightly so, For only by real effort do we grow; The seventh day for worship and for rest— A day of respite from all stress and strain, Of constant seeking after worldly gain; A day of sweet communion with our King; A day for gathering before the throne Of Him who claims each supplicant as His own, And fervently to praise and pray and sing.

The Sabbath was first given to the Jewish people, who for many years tried to keep it faithfully; but when they were traveling towards the promised land after they had escaped from slavery in a foreign land I wonder if they did not get discouraged and think God had forsaken them. Perhaps they were a little careless in their Sabbathkeeping.

But God is always ready to help His children wherever they are, and don't you think that was why He gave them the Ten Commandments?

All God's commandments are very important and we should keep them faithfully if we truly love Him, but today let us think about the fourth commandment and decide that all our lives we will "Remember the sabbath day to keep it holy," and never forget that "the seventh day is the sabbath of the Lord thy God."

Some people try to make us think that the seventh day is just a Jewish Sabbath, but all who are true Sabbathkeepers can be sure that it should be the Sabbath of all people of every land.

For many years the Jewish people were faithful in keeping the true Sabbath, the seventh day of the week; but as time passed they added more and more rules of their own making to the Sabbath law, and were very severe with those who did not keep even these man made rules.

Then our dear Saviour, Jesus, was sent by God into the world to teach His children how to be true servants of the Lord, and many of His teachings were about true Sabbathkeeping.

The living Christ, Lord of the Sabbath, came To give a deeper meaning, not to change, The day made sacred by the Lord's decree, And by example and by precept taught The spirit of the law, and ever sought The law of God from man made laws to free.

Into the Jewish Church He came to pray, And read the Scripture on the Sabbath day, The seventh day, blest by the Lord of old, Explaining and instructing from the Word, And many greatly marveled as they heard The truths of God by prophets long foretold.

He healed the sick, from sin He set men free, He made the deaf to hear, the blind to see, The weak and lame restored by Him began To leap with youthful strength and praise the Lord With joyful hearts upon the Sabbath, for The Sabbath, saith the Lord, was made for man.

All through His life Jesus kept the Sabbath faithfully and taught that all mankind should keep the true Sabbath, the seventh day of the week. Said He, "I came not to destroy but to fulfil." By fulfill He meant that He had taken from it only the man made rules and shown them how the Sabbath should be kept, giving a deeper meaning to the Sabbath truth.

CHARLES WESLEY'S GREATEST HYMN

Each line was inspired by a verse from the Bible.

Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, oh, my Saviour hide,
Till the storm of life is past,
Safe into the haven guide,
Oh, receive my soul at last.
John 13: 23
Psalms 69: 2
Psalms 55: 8
Psalms 27: 5
Psalms 27: 4
Psalms 107: 30
Acts 7: 59
Psalms 46: 1

Other refuge have I none,
Hangs my helpless soul on Thee,
Leave, oh, leave me not alone,
Still support and comfort me;
All my trust in Thee is stayed,
All my help from Thee I bring,
Cover my defenseless head,
With the shadow of Thy wing.
Proverbs 10: 3
Hebrews 13: 5
Isaiah 65: 12
Isaiah 26: 3
Isaiah 41: 10
Psalms 140: 7
Psalms 57: 1
Colossians 3: 2

Thou, O Christ, art all I want,
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick and lead the blind.
Just and holy is Thy name,
I am all unrighteousness,
False and full of sin I am,
Thou art full of truth and grace.
Colossians 2: 9
Psalms 145: 14
Matthew 10: 8
Matthew 15: 14
Acts 3: 14
Romans 1: 29
1 John 1: 8
John 1: 14

Plenteous grace with Thee is found,
Grace to cover all my sins;
Let the healing streams abound,
Make and keep me pure within;
Thou of life the Fountain art,
Freely let me take of Thee,
Spring Thou up within my heart,
Rise to all eternity.
2 Cor. 12: 9
Romans 2: 20
Ezekiel 47: 9
Psalms 51: 10
John 1: 4
Rev. 22: 17
John 4: 14
John 4: 14

—The Bible in New York.

MY DECISION

- I accept Jesus Christ as my Saviour and will try by his help to live a Christian life.
- I am a Christian and love Jesus Christ, my Saviour and Lord, and wish to confess him before men by joining the church.
- I believe that the seventh day of the week is the Sabbath of the Lord, and from now on I will observe it as such.

Name

Address

[Clip out the above blank, checking the decision of your choice, or copy down your decision. Sign your name and address, and give or send the statement to your pastor. If you are not now a member of and would like to join a Seventh Day Baptist Church, write the American Sabbath Tract Society, Plainfield, N. J.]

The Sabbath Recorder

COURSE IN MARRIAGE COUNSELING

The first course in marriage counseling ever to be given at the United States Army Chaplain School since its inception twenty-nine years ago was presented during the current session by Chaplain (Lt. Col.) William P. Maxwell, U.S.A., who lectured to a class of veteran chaplains of both the Regular Army and the Reserve.

The course covered such diverse aspects of the subject as the importance of the family for child training, the place of the family in modern society, the new stature of the child in the family and society based on the conception of children as the country's future citizens, the importance of religious training in the life of the child, the need for co-operation between husband and wife, family arguments, mixed marriages, sex instruction, legal grounds for divorce, and the occupational hazards of the marriage counselor. Sociological rather than theological in its approach, the course was designed, Chaplain Maxwell told the class, "to provide a defense of marriage which we can present to those who do not share the chaplain's view that marriage is a divine institution."

In commenting on the course, Chaplain (Col.) Gynther Storaasli, U.S.A., Commandant of the Chaplain School, stated: "The Army stands prepared to defend America, come what may. The Army's task, however, becomes increasingly difficult when the moral strength of our land is sabotaged by enemies within. With one divorce for every three marriages in our country, we must recognize the threat to our greatest national resource—the homes and families of our land. The Army receives thousands of men a year at impressionable ages. We want our chaplains to be able to guide these young men in wisely choosing their marriage partners and to help our married soldiers in the strengthening and enrichment of their family life." — Release, Office of the Chief of Chaplains, Washington 25, D. C.

SPECIAL ISSUE

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.

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"SHARE YOUR THANKSGIVING"

President Truman and the fifty state and territorial governors were urged to make overseas relief part of their 1947 Thanksgiving proclamations in a telegram they received recently from Dr. A. L. Warnshuis, executive vice-president of Church World Service.

Church World Service is the co-operative relief and reconstruction organization of all the major Protestant and several Orthodox Churches in this country.

Dr. Warnshuis said in the telegram that "if it is forcefully called to their attention, members of all faiths will enjoy their Thanksgiving more if they share it with undernourished children, the aged and all, in war devastated lands."

He asked the government leaders that as part of their Thanksgiving proclamations, they urge "all persons of good will to give through their Churches money for relief, good used or new clothing, or pledges of bulk quantities of farm products."

Church bodies throughout America, the President and governors were told, "are advocating co-operation with government food conservation programs." The telegram officially launched the "Share Your Thanksgiving" appeal of the America Churches. The appeal is made each year by Church World Service on behalf of the Churches. Denominations, women's groups, and state and city Council of Churches co-operate in asking people to extend help to the stricken peoples of Europe and Asia by making special contributions through their Churches.

"Pledges of bulk quantities of farm products" should be sent to Church World Service, 37 East 36th Street, New York 16, N. Y.

"Good used or new clothing" should be sent to the nearest of the following Church World Service centers:

- 7110 Compton Ave., Los Angeles 1, Calif.
- 2534 Florida Ave., Richmond, Calif.
- 740 Esplanade Ave., New Orleans 16, La.
- New Windsor, Md.
- 236 Beacon St., Boston 16, Mass.
- 510 Elm Ave., Webster Groves 19, Mo.
- 214 E. 21st St., New York 10, N. Y.
- 134 N. Patterson Blvd., Dayton 2, Ohio
- 1050 Fourth Ave. South, Seattle 4, Wash.

—Church World Service.

Dedicated to—

The First Seventh Day Baptist Church
of Indianapolis, Ind.

The Fellowship was organized
March 1, 1947

The Church was organized
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 heavenly host;
Praise Father, Son, and Holy Ghost. Amen.*

—Thomas Ken.