

THE SEVENTH DAY BAPTIST YOUTH FELLOWSHIP PRE-CONFERENCE RETREAT

August 14-18, 1947, Lewis Camp, R. I.

Director: Rev. Rex Zwiebel Camp Manager: Rev. Harmon Dickinson
Teachers: Miss Lois Wells, Rev. Charles Bond, Don Hargis, Carl Maxson,
Rev. Victor Skaggs, Rev. Paul Maxson, Wendell Stephan.

PROGRAM THURSDAY, AUGUST 14

Supper	6:00 p.m.
Vesper	7:00 p.m.
Let's Get Acquainted	8:00 p.m.
Bedtime	9:30 p.m.

FRIDAY, SUNDAY, MONDAY

All up	7:00 a.m.
Breakfast	8:00 a.m.
Alone Hour (Directed Bible Study)	9:00 a.m.
Class—A Faith for Today (Rev. Charles Bond)	9:30 a.m.
Chapel	10:15 a.m.
Discussion of Morning Lecture by Groups	10:30 a.m.
Music (Miss Lois Wells)	11:15 a.m.
Get Ready for Dinner	12:00 m.
Dinner	12:15 p.m.
Rest and Study	1:00 p.m.
Interest Groups: (1) Youth Work in the Local Church; (2) Youth in Evangelistic Work; (3) Choosing a Life Work; (4) The Seventh Day Sabbath and How to Promote It; (5) Teaching in Sabbath School and Vacation School; (6) World Peace which includes a study of Compulsory Peace-time Conscription and race prejudice	2:15 p.m.
Recreation	3:15 p.m.
Prepare for Supper	5:15 p.m.
Supper	6:00 p.m.
Vesper	7:00 p.m.
Music Time (Miss Lois Wells)	7:30 p.m.
Campfire	8:30 p.m.
Reports of Bible Study from Alone Hour	9:30 p.m.
Bedtime	10:00 p.m.

SABBATH DAY

Breakfast	8:00 a.m.
Morning worship at Churches	10:00 a.m.
Dinner	1:00 p.m.
Message by Dean A. J. C. Bond	2:30 p.m.
Interest Groups	3:15 p.m.
Supper	7:00 p.m.
Recreation	8:00 p.m.

IMPORTANT DETAILS

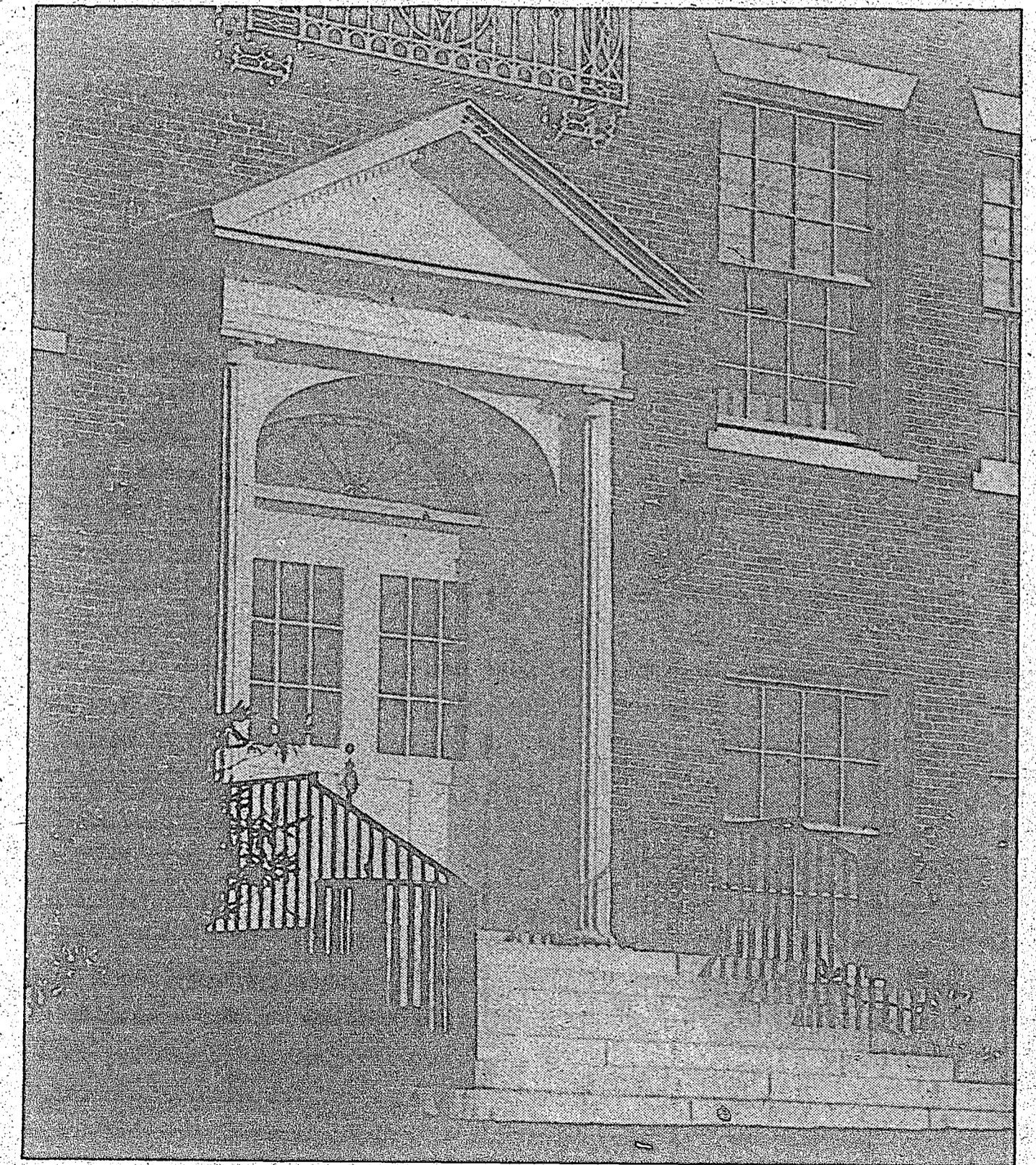
AGE—those who completed ninth grade in public school this past school year, up to eighteen and older.

COST—\$6.60, which includes insurance.

WHAT TO BRING—Bible, notebook, pencil, sheets, pillow case, two blankets, and toilet materials. Girls may bring slacks.

REGISTRATION—Send your name to Rev. Rex Zwiebel, Rt. 2, Coudersport, Pa., as soon as you can. Please be sure to tell him in which interest group you choose to enroll. Send arrival time to Rev. Harmon Dickinson, Ashaway, R. I.

The Sabbath Recorder



Entrance to Ward Senior High School, Westerly, R. I.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, Editor

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FRANCES DAVIS, Woman's Work

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MIZPAH S. GREENE, Children's Page

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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.

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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.

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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., AUGUST 4, 1947

Vol. 143, No.5 (Special Issue) Whole No. 5,253

IN THIS ISSUE

Editorial: The True Test	71
Feature: Living What You Believe	73
Missions: (Dr. William L. Burdick, Ashaway, R. I.) Time — The Sabbath — The Calendar	81
Woman's Work: (Frances Davis, Salem, W. Va.) Why Go to Church?	83
Some Instructions for New Converts	84
Christian Education: (Rev. Harley Sutton, Alfred Station, N. Y.) Power in the Pew	85
Children's Page: (Mizpah S. Greene, Andover, N. Y.) Christ and His Mother	88
Christian Co-operation Answer to World Chaos	70
Moments of Meditation	80
Conference in Prospect	89
Hiroshima Hope	89
Editing—Cover Pages—Make-up. — For the Scrapbook	90
Time Is Arriving	Back Cover

WHAT WHERE TOWARD A MORE CHRISTIAN WORLD

CHRISTIAN CO-OPERATION ANSWER TO WORLD CHAOS

The Eyes of the World Are on Mackinac and Caux

Moral Re-Armament will open its North American Assembly at Mackinac Island August 4. Members of Congress and their families, Michigan State legislators, business and labor leaders from the Detroit area, agricultural leaders, and other Michigan citizens throughout the state are planning to attend.

Preceding the opening there will be two performances of the revue, "Ideas Have Legs," in Bay View at the John M. Hall Auditorium, August 1 and 2.

From Caux, Switzerland, World Training Center for Moral Re-Armament patterned after the Mackinac Island Training Headquarters, comes news of an answer to world chaos. Nine hundred representatives including internationally known statesmen, farmers, miners, labor officials, and businessmen from twenty-two different nations are attending.

"Caux will be a parliament of nations which will solve all world problems," said Arthur Norval, president of the South African Board of Trade. "I have just concluded at Geneva our South African negotiations with Great Britain. I used to hate that nation with every fiber of my being. The miracle in my heart when I let God into my life not only removed my hatred of Britain instantly, but enabled me today to help solve her problems. World problems become simple when faced in the spirit of MRA. They disappear like mist before the sun. They arise from our own inhibitions, fears, and hates. The moment we are willing to face that fact they melt away. At Caux is the way to solve all human suffering. Will the statesmen of the world have the courage to face and apply it?"

Food can be a uniting or divisive force, farmers representing England, France, and Kenya pointed out to the assembly.

(Concluded on page 72)

THIS ISSUE'S COVER PICTURE

Entrance to Ward Senior High School where sessions of General Conference will be held except Sabbath morning. Cut for picture loaned by The Westerly Sun, Westerly, R. I.

EDITORIALS

THE TRUE TEST

Is Christianity alive today? Some daring predictors are venturing that Christianity is on the way out; that as a religion it will eventually take its place among the so-called dead religions of history.

That depends!

It is true that the lines of cleavage between Christianity and non-Christianity are becoming more definitely discernible. But to say that Christianity is becoming inactive is to shut one's eyes to the evidence and to stop one's ears to the evangel. Moreover, the sayer surely sets himself out on a sagging limb of surface species.

However, it behooves Christians to consider some of the reasons that prompt such a bold statement.

First, it is entirely evident that the one who dares declare that Christianity is on the decline does not discern the true nature of Christianity. He does not know what it is all about, anyway. Consequently, he is not

qualified to make an acceptable statement, much less an extravagant one.

Then, too, the person who proclaims so poignant a position precludes the possibilities of personality. He may have drawn his deductions from the behavior of professors of Christianity who are not practitioners thereof.

Also, anyone who asserts that Christianity is losing ground has failed to consult the figures. Likewise, he has disregarded the fruit bearing of the faithful. Surely, he is ignorant of the noble history of the Christian religion.

And, finally, he fails to recognize the true spirit and purpose of Jesus Christ, the founder of Christianity. This really is the crux of the matter. It may be that he is so obsessed with the claims of a rival movement that he cannot give proper place to Christianity.

At any rate, he is definitely serving to bring Christ's followers to their senses and to a determined stand.

In our new appreciation of Christ's way of life it is highly important that we catch

GENERAL CONFERENCE — CAFETERIA ANNOUNCEMENT

All who are planning to attend the General Conference in Westerly, R. I., August 19 - 24, will be pleased to hear that the Westerly Grange will prepare and serve the meals.

The Conference will be held in the Ward Senior High School and meals will be served in the school cafeteria. Rates for the meals will be 65 cents for lunch and \$1 for dinner at night. A fine turkey dinner awaits you after Church services on Sabbath day.

The local restaurants will undoubtedly be crowded at meal times; so it is hoped that all delegates will plan to use the dining facilities at the cafeteria.

Boys who would like to work for their meals either as dishwashers or bus boys, please write in advance to Charles W. Utter, c-o The Westerly Sun, Westerly, R. I., or apply at the Registration Desk on August 19.

again His spirit and purpose. The world is so much with us. We become trapped by the trappings. We need freedom and release. Christ alone is able to free us from the fetters of fashion and form. Christ's spirit and purpose are the same as God's. With what tremendous significance and impact the words of John 3: 16, 17, come: "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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

The True Test of Christianity is: Are souls being born into the Kingdom of God? Are these souls growing in the Kingdom task? If this twofold test cannot be answered in the affirmative, then the form of religious exercise, no matter what it may be, is not Christianity in its purity. It may be a pretense toward Christianity. Certainly, it is Christianity polluted and putrid. Real Christianity produces new souls and strengthens old souls.

Conceivably, in the light of our former assertions, parts of Christianity are producing and parts of Christianity are not producing. These are: True Christianity and False Christianity.

Therefore, the True Test of Christianity, twofold in nature, is: Are souls being born into the Kingdom of God? Are these souls growing in the Kingdom task? If, yes, it is True Christianity! If, no, it is False Christianity!

IN MEMORIAM

DR. GRACE I. CRANDALL
March 20, 1875 - July 16, 1947

A sketch of Dr. Crandall's life will appear in a later issue of the Sabbath Recorder.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." — John 14: 27.

CHRISTIAN CO-OPERATION

(Continued from page 70)

"Two out of three human beings live on the land and cultivate the soil," said Peter Howard, British farmer and author of the book, "Ideas Have Legs," from which the musical revue, "Ideas Have Legs," has been written. "That great mass of people can change the world. Materialists are trying to control the farming community. In Canada they are telling the farmers that European countries are reselling their bacon and wheat at a profit. The same forces are telling Ruhr coal miners who spend four days weekly foraging for food, that American farmers are slowing their food supplies."

Jack Hopcraft, a farmer with two thousand acres in Kenya, stated, "Selfishness in us farmers is bringing mankind within measurable distance of starvation. Change in my heart altered my whole conception of farming. I now care for the soil and protect it against erosion with contour terraces."

A British Land Girl in charge of a thousand head of poultry reported, "When a farm is run under God's guidance, production goes up. On our farm in five years over-all yields increased threefold."

David Peters, a British miner, declared, "The coal industry is now a problem but can be a world-answering force. One force fighting for nations today is the force of Communism with the slogan and idea, 'Workers of the World Unite.' Another force fighting for the world to be rebuilt is the force of MRA with the slogan, 'Workers Unite the World.' Is it to be class struggle or teamwork? The way coal goes will settle the future of civilization."

Aaron Colclough, British Branch Secretary of the National Union of Mine Workers, told how the spirit of MRA had increased production in his coal pit. "Before I saw the industrial drama, 'The Forgotten Factor,' the Under-Manager and I had not agreed in fifteen years. It was said that he would rather meet the devil than come to see me at the coal face. Now all that is changed. He is different. I am too. We have teamwork. It has made a big difference in our co-operation and production." — Moral Re-Armament, The Island House, Mackinac Island, Mich.

Living What You Believe

— A Series of Studies on Everyday Problems

By ALBYN MACKINTOSH

Editor's Note: Widespread interest has been expressed in the studies given by Mr. Albyn Mackintosh of 4376 York Boulevard, Los Angeles 41, Calif., at General Conference held at Milton, Wis., August 20-25, 1946, and published in the Sabbath Recorder issues of February 10, 17, 24, and March 10 and 17, 1947. This series is now compiled in a special issue of the Sabbath Recorder with the prayer that the studies will be of yet wider use. All regular readers who have benefited fully from these studies in the issues mentioned above will do real missionary work by handing this copy to a nonreader friend. Or, better yet, order several copies of this special issue for distribution.

I.

THE PROBLEM OF LIVING what you believe starts early in life, and it is in the young, formative years that life patterns are started. Rearing children is not one of my avocations, but I know how my parents set in our minds the things they felt were important that we know. There were school problems. For many years we lived in the North where the sun goes down early Friday afternoon. At one half hour before sundown we were proud to be able to face the teachers and students with our witness that it was time to go home—not because we were glad to get out of school, but because we were proud to witness for what we believed.

No Compromise with God

From the earliest time I can remember, we were taught that there was no compromise in our relationship with God. Often since then I have heard parents excuse their children for partaking in secular functions on the Sabbath, and in almost the same breath express the desire that their children would have more concern for religious things. And the Sabbath is only one item among the many we claim to believe. How many parents teach their children anything about God and spiritual living? The majority that I see send them to Church to learn and then spend their own time moaning about going to Church and how hard it is to understand the Word of God. I am reminded of Ezekiel 33: 30-32:

"Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord.

And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness.

And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."

How can you expect children to live what they claim to believe when parents make only a pretense at living? I would place the first responsibility at the door of parents and then turn our attention to older children. Robert Frost, the poet, said that it was some time during the teen age that a person got the glimpse of a light on the horizon that would guide him the rest of his life. I am not sure that he was right about the time element, but I am sure that when one sees and believes, it has an effect on the rest of his life.

The Mark of the Mind

The tremendous impact that the thing one believes has upon a person was indelibly imprinted on my mind when I was attending university. At the same rooming house where I was staying there was a young man, twenty years old, named Robert. About one year previously he had fallen and broken his arm, and it had been placed in a cast while the bones were healing. During this time, for an unknown reason, he came to believe that he would never be able to straighten out the arm or use it again. After the cast was removed, the doctors tried to get Robert to exercise and use his arms, but he merely said that he couldn't.

When I first met him, the circle formed by my thumb and forefinger would reach

around the upper part of his arm. Interesting myself in Robert, I sat at his bedside one evening after he had retired, persuading him to let me touch his arm. His uncle stopped in the doorway to tell him of an event which greatly interested him. While they were conversing, I leaned over Robert in such a manner that he could not see what I was doing and almost completely straightened the arm, and then bent it back while joining in their conversation.

I knew the problem was to change the young man's mind more than to work on his arm. The preacher might call it conversion. Then began a tedious six weeks in which every evening before retiring I would spend a half hour talking to Robert and massaging his arm, each time straightening it a slight amount. Then he met a girl, whom he liked very much. He became anxious to straighten his arm and was ready to believe he could. He did straighten and use his arm again.

Is there any connection between the story of this young man and the story we find in Matthew 8: 13, "Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee," or in Mark 11: 20-26, ". . . Have faith in God. . . . What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. . . .?"

These studies have been prepared in an attempt to help young people find their places in life and older people to understand themselves and help others whom they meet. We are assuming that you recognize that God is over all; we are not particularly concerned in what you believe, but rather that you do believe. We are concerned for those people who have a desire to keep the Sabbath but seem unable to meet the problems involved in obtaining a living in a community which has no regard for the Sabbath. We are likewise concerned that people follow through in regard to all of their definite beliefs.

We have chosen for a topic, "Living What You Believe," with the certainty that what you believe is more closely tied to the way you live than most people are willing to admit. A question we should be thinking about in these studies is, "Is it possible for a person to believe that he should keep the Sabbath and not do so?" Perhaps the answer may be in what we mean by the word believe, but for the present let us just ask the question about each of our beliefs and leave it there to ponder.

II.

Seeing Self

Next I would like to point out the necessity of looking at our own lives to see what we believe. You should read the poem entitled, "Just Stand Aside and Watch Yourself Go By." In Galatians 6: 4 we read, "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." In 2 Corinthians 13: 5 we read, "Examine yourselves, whether ye be in the faith; prove your own selves." Few people ever stop to examine themselves to see what they do believe, or to see why they do what they do.

An ancient writer offers this analysis of church attendance:

Some go to church to take a walk;
Some go to church to laugh and talk;
Some go there to meet a friend;
Some go there their time to spend;
Some go there to meet a lover;
Some go there a fault to cover;
Some go there for speculation;
Some go there for observation;
Some go there to doze and nod.
The wise go there to worship God.

Some people do think, I suppose, but for most, it seems they must be stopped—usually by some event in their lives, quite often by the death of someone close. Saul was abruptly stopped on the road to Damascus and blinded. Thank God, Saul was willing to obey God even though it cost him his friends, his everything in life up to that time! Yes, Saul became Paul, and the whole world has felt the impact of his life.

Discovering Self

There are aptitude tests and vocational counselors available to help young people, but first I am interested in each person discovering himself as far as possible. Within each of us there is an inner world, and if we wish to analyze ourselves we must discover that world and be able to look at ourselves objectively. This is one of the first steps in learning to meditate and is most useful in learning to shut out the bustle of this world to be alone with Jesus Christ.

In order to discover the world within us, let me suggest that you begin by getting yourself in the most comfortable chair in the house and all alone. Relax deeply and

persistently, the most complete relaxation you know how and with the mind as blank as possible. Remain this way for a few minutes. Now while you are relaxed and your eyes closed, watch yourself go to the bedroom, prepare for bed, and retire. Notice all of the details through which you go. Then in your inner mind get into bed, and then see if you can think through one day in your life, while you are in bed in your inner mind, although still seated in that chair. After you have gone through the details of the day, visualize yourself seated in the most comfortable chair in the house and examine yourself there. Notice that in the inner world you have three dimensions in which you can move. Add to these, time, and you have a fourth dimension.

Now, make use of this in discovering yourself. Get thoroughly relaxed, with the outside world shut out. Then bring up the question, What sort of person would I truly like to be, not superficially, but in my deepest desires? In order to achieve an integrated self we need a clear, shining, vivid idea of what we really want to be. Then we can talk about living. You should not have to struggle or agonize to have that inner desire come into your view. Let your creative desires have full sway. Do not be afraid of ideas.

Solomon said, "Where there is no vision, the people perish." Proverbs 29: 18. One of the great fallacies of thought in our generation is the belief that material things are powerful and that ideas are weak and faint. It is exactly the other way around. The powerful thing is the clear, integrated idea. Ideas have toppled kingdoms and empires. Ideas have built civilizations. Ideas have brought nations to birth. Ideas have vanquished disease, have multiplied the productivity of farm land and of factories. Ideas are the potential powers of the world. Your idea of yourself as you should be can change your personality, can make it over, more and more, into the strong, integrated, creative being that you want it to be.

What is your inner picture of yourself? Let it come clear whatever it is. You start to ask, "What is my real dream for myself?", and immediately you are thinking about what she said or what he said or about that new car or hat. Then it is time to clear your mind and start over again. It will probably

take some time, but we must learn to meditate, to hold the focus of attention steadily. People train to be athletes, spending hours practicing techniques and exercising muscles. Or, they train to be musicians. How many hours a day does a violinist like Fritz Kreisler practice? But when it comes to the mind, few people take any time to find out what they have inside their heads. You might have a hundred horsepower engine under the hood of an automobile parked in the garage. What good would the engine be to you if you did not use it? You have something in your heart and head which can change your life. It may be well to investigate. There might be hidden talents.

Taking Charge of the Mind

Before we turn to the most important side of meditation, there is one more aspect that it would be well to notice about yourself. It is that most people are afraid of themselves—alone in the dark. Admiral Byrd took several trips into the polar regions, and one of the principal problems he faced was the choice of personnel. People want change, to be on the move. Did you ever tie that to Elijah's experience? It was in the still, small voice that he heard God. I have heard people tell how nervous and restless they were. I wonder if they were telling me something about their spiritual condition! When it came to the final and hardest phase of his expedition to the South Pole, Byrd spent almost five months alone taking observations through a cold winter night. He had plenty of time to face everything alone, and interesting are these words in his diary as he went through his hardest hours: "I find that I must take charge of my mind or it will take charge of me." The question is, Can I face myself alone in the dark?

III.

Now for the next step and the most important one. Turn on the light by asking Jesus to step into the scene. This should be easy for those acquainted with Him, for those who have had fellowship with Him. It seems that most people would like to divorce God completely from their lives except while at Church.

God—the True Light

God is the True Light, white and pure, and when you are filled with darkness and

despair, when you are happy but concerned with what your next step in life should be, remember that in John we read, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Remember also that for matching colors, the ideal situation is to have white light that has equal energy constant at every visible wave length, and for color discrimination it is necessary for all wave lengths to be present with none overemphasized.

Do you remember the story of Moses and how his face shone after he had been in the presence of the True Light? I wonder how Enoch's face shone after he had walked and talked with God! If you are as I am, you will find yourself an extremely small atom in that True Light, but we can migrate toward that Light. What confronts may look stern, but the terms of going forward are God's, not ours. It is for us to say, "Yes," to Jesus. There will be no need of flattering yourself that you will be able to do all that the Holy Spirit reveals, but just remember there is no looking backward unless you wish to go backward. Remember Lot's wife!

Confidence in God

We need confidence in God such as Shadrach, Meshach, and Abednego had when they told Nebuchadnezzar, "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known unto them, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Everyday Living

Taking a single text out of the Bible is not sufficient. We need the impact of the entire teaching — life, death, and resurrection of Jesus. Taking a single day out of the week is not sufficient. We must live every day to the best within us, not letting the little things upset us.

E. Stanley Jones says that "worry or fear is a kind of atheism." When he was cut off from his family and work in India by the war, and when his months of efforts at finding a basis for peace between Japan and America had failed, a woman said to him one

evening, "You have had a quiet day; you have had time to worry." The thought startled him—as if a Christian ever has time to worry. One morning when Luther was blue and discouraged, his wife appeared dressed in black. At his inquiry as to why the mourning, she replied, "Have not you heard? God is dead." A lot of people today act as though God were dead.

Jesus said, "Take no thought for your life . . . but rather seek ye the kingdom of God." Paul said, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." With God by your side, there is nothing to fear except fear and nothing to worry about except worry.

From E. Stanley Jones we get this poem:

Then take you fear
By the ear,
And say, "See here!
If the thing I fear
Were already here,
It could not cause a tear
So scalding, nor could it sear
My soul as much as you, the fear,
So, now and forever, out of here!"

It is through faith and trust in Christ that we overcome fear, but blind obedience is not what He asks. God asks us to step forward in faith, nothing wavering, but it is a step into the light, not into darkness.

"New Frontiers"

We have tried to bring your attention to the fact that your job is witnessing for Jesus Christ, and the idea of money earning is minor. Let us now turn to statistics in regard to possible ways and means of earning a livelihood. The 1940 Census has been analyzed and prepared for counselors to use by the United States Department of Labor in Bulletin No. 817, entitled, "Occupational Data for Counselors."

There are eleven major occupational groups and one group who reported no occupation. The occupational groups are further divided into hundreds of specific occupations. Of the group reporting, "no occupation," 70.5 per cent were unemployed. The average unemployed for all groups was 13.2 per cent. The second highest unemployment was among, "Laborers, except farm and mine," with 33.6 per cent unemployed. The least unemployment was found among farmers, government employers, and professional

workers. In the professional field, medical, religious, educational, engineering, and technical fields showed the least unemployment. Religious workers showed 1.4 per cent, while actors and actresses were 39.2 per cent unemployed. In all other fields, it is of particular importance to note that those listed as foremen, managers, officials, and proprietors were seldom unemployed. The emphasis is on the need for trained workers and leaders. If you would be in demand, you must do your work better than the next man.

The Pacific Coast Association has appointed a Vocational Committee which is ready and willing to serve whenever and wherever it can in helping you to obtain employment where you can worship God freely and keep the Sabbath. There has been placed at its disposal a revolving fund which will be used whenever there are those in need of money to help them get an education which will place them in a position that their services will be so desired that the keeping of the Sabbath will be no longer a problem, or to enable them to change to a field of work where they are able to keep the Sabbath.

Another source for information in regard to work is the Occupational Outlook Division of the Bureau of Labor Statistics of the U. S. Department of Labor. They have published Occupational Briefs for most of the common occupations. These have been prepared especially for war veterans but are helpful in studying possible jobs.

Thousands are returning, we hear, returning from prison, from concentration camps, from service for their country, from jobs in war plants, returning from—Wait a minute! One may return to a home or place of abode, but let us remember we cannot turn back the wheels of time. We must go forward or die! Remember Lot's wife! Let us talk of going forward and not returning.

New frontiers lift their rocky heights;
New deserts stretch before our years.
Renew in us, Almighty God,
The spirit of the pioneers.

The Noblest Ambition

Right now is the time to take advantage of one of the few opportunities which grow out of displaced peoples; that is, the possibility of gaining a vision of new horizons. The

world today is crying for leadership in every field of endeavor. Some may feel that there is no place for them to lead, but no one need feel that he lacks a mission in life as long as it is possible for him to be a friend to someone; and no one need count himself poor so long as it is possible to boast one friend. Of all ambitions, one of the noblest is to excel in loving—purely, unselfishly, after the pattern of our truest Friend, our Lord and Saviour, Jesus Christ. No job pays better than this job which you have to do.

IV.

Let us now look briefly at several elements in ourselves which have a definite bearing on whether we get and hold a job.

Physical Factors

The critical significance of age, physical, and health factors varies greatly from one occupation to another and handicaps in this regard will develop greater courage in the person who overcomes them. Clarence Hawkes had one leg amputated at ten and was blinded at the age of thirteen, yet he has made a living and won renown writing nature stories. Dr. Edward L. Trudeau, although haunted by tuberculosis all his life, said, "I would not exchange my suffering for the wealth of the Indies." Physical and health handicaps can be overcome by those who have their eyes on a goal and Jesus at their side.

Interests

Your interests and hobbies may be the key that unlocks the door to your place in life. The person who has no interests in life is already dying. Tragic is the story of the man who had a position with a public utility company installing gas meters. For twenty years he installed meters; then one day a much better position was open in the meter repair shop. His employers offered him the better position, but he answered, "I do not know anything about what is inside of a meter; I only know how to install them."

Talents

Abilities and aptitudes are important in determining the type of work for which one is best suited. Many tests have been prepared to help in determining aptitudes, and a study of interests, hobbies, and work experience will help. "The fear of the Lord is the beginning of knowledge." All do not have the

same talents, but for each there is at least one talent. It has been said that "common horse sense" is of all things most evenly distributed, for every man thinks that he has more than anybody else. If you question your ability, compare it to your "common horse sense" and then look at someone else who seems to have less but is making a success.

Training

Training is important. Solomon wrote, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." You have heard the many reasons for training in preparing oneself for a vocation. It is very necessary, and no opportunity to learn and train in those things which are of value in better living the Christian life should ever be overlooked. However, I want to emphasize the need to train in living what you believe. Hans Lilge, who spent many years in a German concentration camp, has this to say:

We Germans have to learn, as other nations may have to learn, that we are a people that are guilty of a great apostasy. The root of our national catastrophe is that we deserted God. Everybody ought to realize that. I don't say that because I am a pastor and stand in the pulpit. I would say it in the same manner if I were standing on one of the destroyed streets of Nuremberg. Our apostasy is the real reason all this suffering has come upon us.

That will become quite clear from examples from our spiritual history. I would like to remind you how it looked in the heads of the "educated" of our nation. Look at the average educated German of the recent past. What were his mental possessions? He didn't know anything of the Bible. He just didn't know anything; otherwise he would never have been able to believe all the nonsense that they told him about the Old Testament. . . . And how did it happen that the Word of God lost its meaning for the "educated"? Or what was the idea of the average educated person when it came to natural science?

What did the inside of the head of the "average educated person" look like when he contemplated the technical world? He thought the world of technology with its marvelous inventions, miracles, and progress had left no room for the "dear Lord"—we can ourselves make everything. Indeed we had progressed very far. But you had practically to force those so-called educated people to see this one simple fact. Man had taken everything into his hands. We had made inventions as never before. All the time we discovered new methods and machines. . . . But one simple fact you had to force upon those "educated people"—in this new world we could destroy and annihilate as never before. And now before our eyes unfolds a world of ruins, and every stone exclaims: "This

is the world where man thought he did not need God."

Bismarck said—and we have made his word a platitude: "We Germans fear God and nothing else in this world." Afterwards, we have turned this word around. We stopped fearing God and began to fear human lords with trembling and cowardice. A nation cannot live that way. And when we exchange for the fear of God the fear of men, freedom disappears. Servility then takes the place of freedom. If men out of servility are afraid to have an opinion against their superiors, if they do not dare to say what their conscience tells them, is that a nation of men? Above so many people hangs the cloud of a terrible fear. They say: "We could not talk! What would have happened to us?"

You men in this house of God, that is not a true view of what lies behind us. That was blind obedience instead of responsibility. People obeyed, and obeyed even when they knew that to obey was wrong. Men must act responsibly through the power of God.

Training to live what you believe starts with the small things. If one believes it is wrong to eat potatoes and then eats potatoes, he is definitely weakening his character. "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free."

Personal Adjustments

Judgments with respect to personality and personal adjustments are among the most subjective of all the judgments made in the individual inventory. Because they are hard to make, they are frequently ignored or arrived at in a careless fashion. Often the pride and other emotions of the individual are so tied up with personality that it is hard to analyze but, it is of vital importance. If we are to live in the world and associate with people, our relationships and ability to get along with others are a determining factor in the position which we will occupy.

In development of personality it is well to remember that weakness is the mightiest thing on earth when it affords room for God to work. No Christian can make himself spiritually great; he can inflate himself, but all true magnifying comes from God. O. S. Marden in his books on developing personality reminds us: "When we have a Partner who is the reality of wisdom, of love, of justice, a Partner who is the very source of all supply, we do not fear want, we do not fear poverty, we do not fear sickness or death. . . . Your mental attitudes will lead you into the light or hold you in darkness."

You will get along better with your fellow man and he will enjoy you more when you begin seeing the good that is in him rather than the evil. We tend to become that which we see.

Social Prestige

We have mentioned family background as it refers to childhood training as an important influence on life. Since the majority of people obtain their jobs through their family connections and friends, social prestige must be mentioned. If you inherit your job under such circumstances, be thankful for your opportunity and set about proving yourself worthy. If you depend upon such connections to hold your job for you, then you will soon find that it affects your character in a detrimental way.

Stability of Purpose

When you meet your fellow men, do not be ashamed of your religion. Read Mark 8: 38. Tell your employer before you start work about any beliefs that you have that will affect your relationship with him and then live what you believe. Whether you get the job on such a basis or not matters little, for the thing that does matter is whether you keep the peace of God in your heart. If you are already employed, it is harder to change goals in life which affect your work; but if you have examined yourself and are sure of your belief, take a firm stand and carry through.

Paul says, "Be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. . . . As ye have therefore received Christ Jesus the Lord, so walk in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

You may be asked the question that I was asked by a man of another faith when I was seeking a position. "Is your refusal to work on Saturday a life and death matter or is it like my eating fish on Friday, a thing to be done when convenient?" My answer was, "A life and death concern," and I got the position. What is your answer? Do you say you wish you could do this or that, and then sit like a frog waiting for a fly to come. Stability of purpose will be an asset to your getting and keeping a job.

V.

A Way of Life

Now what about going into business for yourself. Whenever we get into one of our discussions on what is wrong with agriculture, someone is sure to come up with the statement, "Farming is not merely a way of earning a livelihood. It is a way of life as well." And then everyone gets set for a discourse on the virtues of rustic existence. The same sort of thing often happens when the problem of owning your own business is the topic. In 1940 approximately ten million people in the United States were classified as employers or self-employed. Over six million of these were farmers. Statistics reveal that about 11 per cent of the returning soldiers intend to own their own business; 8 per cent to farm; 8 per cent to go to school; 3 per cent to stay in the Army; 52 per cent to work for others. The others are undecided.

Longevity of Business

The average life of all businesses in the United States is about five years. One third fail the first year, and only one half live more than two years. Over 70 per cent of all businesses are small, and one of the most growing fields is that of service occupations—domestic, personal, commercial, professional, and public. The tremendous increase in gadgets and specialization has created a tremendous demand in a large variety of types of service.

Many Questions

There are many questions that a person must answer before operating his own business, but we shall call attention to a few particular points. You give up the carefree attitude that you enjoyed when the boss raised the money to supply your pay check each week. You no longer know how much money you will get each week to supply your family necessities, and probably all your capital is invested in the business so that if it fails you will know what it means to be bankrupt. You give up the privilege of being master of your own time. No longer do you have regular working hours. The frequency and quantity of time and the enthusiasm with which you invest your own time in your own business, while differing in degrees according to the type of business, will be one of the important factors in

determining the degree and rapidity of its success or failure.

You may gain independence in money matters. You should gain freedom to do the type of work which you choose. Some of the measure of your success will be seen in the answers to the following questions: Does the business challenge your skill, ingenuity, resourcefulness, and courage? Do you get a lot of fun out of it? Does it leave you with time and energy to spare for leisure and with capacity for enjoying that leisure? Do you feel that you have contributed something to the building up of your community or have you been merely a passenger, a parasite? As an independent business man you may gain community prestige and an opportunity to serve more. The man who runs his own business successfully is the envy of all who work for wages. He is recognized as an important cog in the life of the community.

Not Our Own — Glorify God

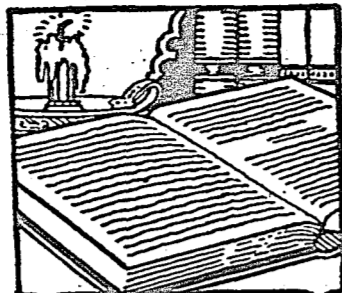
I recommend that a person have his own business, but whether you work for yourself or someone else in this world in order to earn a livelihood, the most important thing to remember is that you are not your own; you are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.

At a Zionist meeting in Cambridge, Mass., some years ago, the speaker was being plagued with the question of how the Jews in Palestine would be protected. In answer he called them back to the faith of their forefathers who had been driven from pillar to post and asked protection from none but God.

J. F. Newton spoke well when he said, "Either we must live dangerously in the world today, making an unprecedented adventure toward Jesus, relying wholly on the guidance of His Living Spirit, as at the beginning, or the Church will disintegrate and decay. . . . The world will never believe in Christ until those who love Him love one another well enough to live and toil together in the spirit of His life and in the service of those for whom He died."

A Niche and a Need

There is a niche and a need for you, and may the grace of our Lord Jesus Christ be with you.



Moments of Meditation

SUMMER

By Frank A. Langworthy*

Read Psalm 121; Matthew 6: 25-33.

"Thou hast set all the borders of the earth: thou hast made summer and winter." Psalm 74: 17. William Cullen Bryant said, "To him who in the love of nature holds communion with her visible forms, she speaks a various language." Every season has an individuality all its own. The summer season is an especially joyous one. It seems a little easier to feel the presence of God in all the beauties of nature about us. It is summer when the last bud has expanded. It is summer when the bright azure of May's sky has given place to the beautiful, changing, colored skies of July and August. Summer has a personality all its own which is graver than that of spring and more hopeful than that of autumn. Summer has a charm that no other season can rival. We seem to look again upon the world as it must have stood when, "In the beginning God created the heaven and the earth . . . and God saw that it was good."

God opens his hand each summer and supplies his creatures with their necessary food. In spite of floods, droughts, and the enemies of plant life, the summer season usually supplies an abundance for all.

If there is any season of the year which is peculiarly God's, it is the summertime so full of beauty in its perfections, so free from the imperfections of immaturity or decay.

Is this a season to devote to worldly recreations, or dissipations which dishonor God? The child of God should not spend these summer months in self-indulgence. Rather, they should be gathered up and presented to Him who called them into being, and endowed them with beauty, and permitted us to possess them.

* President of the American Sabbath Tract Society and a deacon of the Plainfield, N. J., Seventh Day Baptist Church of Christ. "Summer" was used in a fuller form as a meditation by Mr. Langworthy when he led the Plainfield Prayer Meeting recently.

TIME — THE SABBATH — THE CALENDAR

Editor's Note: The Eltham and Kentish Times, April 25, 1947, published the following comments in its "Olla Podrida" column. (Rev. James McGeachy informs us that "Olla Podrida" is the Spanish for "Dish of Assorted Things.") Rev. James McGeachy's reply to these comments appeared the next Friday, May 2, 1947, in this English newspaper's column entitled, "Readers Write." His reply, "The Sabbath and the Calendar," follows the comments mentioned. As nearly as we can determine from our maps of England, Eltham is located in southeast London, and Kent is the southeasternmost county of England.

"Olla Podrida"

Saturday Is Sunday

When, a few weeks ago, in dealing with social evils, I extolled the virtues of Sunday as the Sabbath day I did not know I was traveling close to the edge of a great storm. As it happened, that storm burst on the following Sunday afternoon, for into the placid life of our neighboring town of Sidcup, where cinema queues are the usual order of the afternoon and evening, there came an eloquent and gifted visitor to tell an audience that Saturday—not Sunday—is the true Sabbath day! Adding to this, one of my readers, who heard him speak, said: "The visitor said the fourth commandment tells us 'The seventh day is the Sabbath,' and is not Sunday the first day of the week?"

The visitor was Rev. James McGeachy of the Seventh Day Baptist Church which meets

Jesus loved this natural world. He loved the country and the summer months. The country for Him had many spiritual meanings. As He walked the roads or retreated to the hills, He spoke parables and drew many helpful lessons from His observations of nature, and the works of men. Just as He was able to lead His followers of that time to see the spiritual values in the works of nature, so we in our time should be able to see God in the things He has made, and hear His voice in the works of His creation.

Prayer

Our dear heavenly Father,
For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies;
Christ our God, to Thee we raise
This our hymn of grateful praise." Amen

—Filliott S. Pierpoint.

every Saturday (instead of on our orthodox Sunday) at 3 p.m. at Upper Holloway Baptist Church Schoolroom, London, N.W. 1. He addressed Foots Cray Brotherhood on, "Seventh Day Baptists and Why They Observe the Seventh Day as the Sabbath," and my reader-friend found his deep Scots accent rather fascinating to listen to.

In the Beginning

Having accepted Sunday as the seventh day, as the day of sanctity and rest, all the days of my life I am not in a position, historically or theologically, to argue that the great mass of Christian people have been worshipping together throughout the centuries on the wrong day of the week. But we may suppose that away back in the nebulous beginning of things, Time was undivided and eternal, that light and darkness only were known to man. Then, in the course of things, shall we say, mathematics began, and man, as it were, got out his tape measure and set up recognized divisions of time, known to us today as seconds, minutes, hours, days, months, years, and centuries. Names were given to the days and the months, and this brings in the calendar, and with it the astrologers and the astronomers, the sun, the moon, and the stars.

All this, I know, is cursory, but it can be linked up with our Sunday or Sabbath day, and we have either to accept the early mathematicians for the measurement of Time, or God Himself as revealed in the Ten Commandments. Either God had already measured Time when He uttered His fourth injunction: "The seventh day is the sabbath," or it had previously been done by man. Therefore, the question for Seventh Day Baptists and every religious body is: "Who first measured Time?" For, inevitably, it had to be done for the convenience of man in

bringing about an ordered life, and not for religion and religious observance alone.

It first links up with the sundial, then with the watchmakers and clockmakers, Greenwich Observatory, and all the other precision instruments which let us know when each day comes round, each Christmas arrives, and the times of the arrival and departure of our trains, and how long we should boil our eggs.

"Readers Write"

The Sabbath and the Calendar

To the Editor of the Eltham and Kentish Times:

Sir:

May I supplement the interesting remarks on the Sabbath by B. J. S. in your "Olla Podrida" column last week?

The length of the year is fixed by the time taken by the earth in its journey round the sun, bring in its course the changing seasons of spring, summer, autumn, and winter. The precise length of the year could only be fixed by a long series of observations on the part of ancient astronomers involving the use of pillars such as we find at Stonehenge, the Pyramids in Egypt, and other means in other lands.

The length of the month has been determined by the time taken by the moon to encircle the earth, and by watching its phases.

The week of seven days, however, is not determined by any such natural phenomenon, although some have sought to find it in the quarters of the moon, but these would give us alternating weeks of seven and eight days, since the moon takes just over twenty-nine and one-half days to complete its monthly cycle. We can only conclude that the regularly recurring week of seven days was given to man by divine revelation, and was marked by the appointment of the weekly Sabbath on the seventh day, which, according to Genesis 2: 1-3, was given to all mankind in the beginning when God blessed the seventh day and hallowed it.

In the brief record of the world's early history in Genesis we find evidences of the existence of the week of seven days, and also of a regular calendar. In the story of the flood we find that Noah, after the dove's

first return to the ark, waited seven days before sending it out again, and when it returned with the olive leaf he kept it for another seven days, after which he again released it on the flight from which it did not return (Genesis 8: 8-12). This shows that Noah reckoned the passing of time by periods of seven days, or by weeks.

The precise dates given for the starting of the deluge and its ending (Genesis 7: 11; 8: 4) show that Noah also had a regular calendar. The week is also mentioned by name in the story of the marriage of Jacob to Leah and Rachel.

These references establish the existence of the weekly cycle of seven days from the beginning, and the weeks could only be marked by the recurrence of the Sabbath (Saturday). This is specially marked after the exodus of Israel from Egypt in the story of the giving of the manna in the wilderness in Exodus 16, where the precise day of the Sabbath was noted by the withholding of the manna on the Saturday (the Sabbath), as well as by the double quantity falling on the sixth day. There could be no doubt as to which day God meant in the fourth command (Exodus 20: 8-11). It was the seventh, or last day of the week, which was to be observed as the Sabbath, not Sunday, the first day.

From the giving of the Law at Sinai onwards there could be no confusion regarding the day of the Sabbath, and the Jews, through all the vicissitudes of their history, have maintained the reckoning. Jesus observed the day they kept, and claimed to be Lord of the Sabbath (Mark 2: 28). He instituted Saturday as the Sabbath, according to John 1: 1-3, 10, 14, and therefore Seventh Day Baptists regard it as the true Christian Sabbath, and the only day scripturally entitled to be called the Lord's day.

Throughout the Christian era various bodies of Christians have observed the Bible Sabbath. The Church of the early centuries observed both Sabbath (Saturday) and Sunday, as is the custom in the Abyssinian Church still. The observance of the first day, however, rests only on tradition, and not upon any command given by Jesus or the Apostles. This tradition has made void the commandment of God (Matthew 15: 1-6).

The early Irish Church of St. Patrick kept the Sabbath (Saturday), as did the Kirk of

the Culdees in Scotland till the eleventh century. Among the complaints of the Roman Church against the Celtic missionaries working on the Continent was that they taught the observance of the Sabbath (Saturday).

Changes of the calendar have not affected the weekly cycle in the past. When the Gregorian calendar, which we now use, was introduced by Pope Gregory XIII, in 1582, to correct the errors that had been accumulating through the centuries as a result of the inaccuracy of the calendar of Julius Caesar, he caused ten days to be dropped between October 5 and October 15, but it did not disturb the orderly succession of the days of the week. The Gregorian Calendar was not adopted in this country till 1752, when eleven days had to be left out.

There is, therefore, no reason to question the fact that Saturday is the seventh day of the week, and the Sabbath of the fourth commandment, which is still observed by hundreds of thousands of Protestants throughout the world—for instance, the Seventh Day Baptists, the Seventh Day Adventists, and many others.

Yours faithfully,
(Rev.) James McGeachy.

17, Higham-road, Tottenham,
London, N.17.

CONFERENCE DELEGATES, PLEASE—

In order to make certain that all delegates to General Conference at Westerly, August 19 to 24, will be assigned adequate accommodations, the Entertainment Committee would like to have the names of all attending right away. If you have not already done so, please forward your names immediately to Elston H. Van Horn, 31 Greenman Ave., Westerly, R. I. Please indicate the number in your group, names and ages of children, and time and date of expected arrival.

A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the Bible. It is very difficult, indeed, for a man or for a boy who knows the Scripture ever to get away from it. — Woodrow Wilson.

Why go to Church?

"There are various reasons why one should go to Church. One of these is that if you do not attend—and not merely attend but enter into its ongoing life—you are a parasite. The Church is the chief conservator of spiritual values. . . . During the Dark Ages it preserved not only religion but civilization; it has fostered the spread of education throughout the centuries; it has nourished the spirit of democracy; it has built moral attitudes into the lives of millions of persons; it has made people more humane in their treatment of the weak and underprivileged; it has goaded consciences to abolish slavery; it has lifted the position of women and children. We are the inheritors of this freedom and this humanization, in which the Church has not been the sole but has been the chief agent.

"A second reason why you need to go to Church is that the Church needs you. Its major need is for active and intelligent leadership, in congregations as in pulpits. It has done great things; it can do greater.

"The basic reason for attending Church is that it offers you corporate worship of God in the name of Christ. Churches are not cinemas, soda fountains, or concert halls, and are not to be judged by the amount of entertainment they provide. They are places for worship, for the nourishing of a good life, and for Christian fellowship. Conceivably one might maintain a growing religious experience without the Church, but not many people do."

—Harkness.

The slightest breeze that ever blew
Some slender grass has wavered;
The smallest life I ever knew
Some other life has flavored.
We cannot live our lives alone,
For other lives we touch
Are either strengthened by our own
Or weakened just as much.

—Author unknown.

" . . . Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

—Ephesians 5: 14.

o "The beauty of life is not expressed by gain, but by sacrifice."

SOME INSTRUCTIONS FOR NEW CONVERTS

By Rev. Leslie O. Greene

The Christian who is anxious to succeed in his new profession may welcome a few suggestions to help him avoid some of the pitfalls in the way. It will take patience, courage, and reliance upon God to bring any degree of satisfaction in the progress made. There may be utter failure resulting from surrender to the old ways of living, or the way may seem so much more difficult than anticipated, it may look futile to attempt to go on any further. Surely no one expects to succeed in any other profession without some aid from those who have already gone the way. Experience can teach many valuable lessons, but it is such a waste of time. Each one, to be sure must "work out his own salvation with fear and trembling," and if he is in earnest about the matter, he will gladly welcome a little aid.

1. **You must trust Jesus only for salvation.** Never say, "I am trying to be a Christian." Christ, only, can save us. It is dangerous to rely upon one's own strength for wisdom or power to meet life's problems alone. So many think they must earn their salvation by their good deeds. It is easy, too, to depend upon Church membership, or penance, or some other form of works, when it is so well known that, "by grace are ye saved through faith." The motto, "Let go, and let God," so often displayed, very well sums up the safest method to follow.

2. **You must feed daily upon the Word of God.** You will need to remember for some time that you are "a newborn babe," feeding upon the "sincere milk of the word." Paul commended the new Christians at Thessalonica for receiving "the word with all readiness of mind" and urged them to read "the scriptures daily to see whether these things are so." Your greatest strength will be found in a systematic study of the Bible. As Christ found a ready use for the Scriptures which He quoted to the Devil in His temptation on the Mount, so you will find many uses for selected verses you should memorize throughout your life. The example

of David will be of lasting profit: "Thy word have I hid in mine heart, that I might not sin against thee."

3. **You must establish the habit of unceasing prayer.** Just as one needs constantly to take fresh air into his lungs, so the Spirit of God must keep flowing into your hearts through the daily practice of prayer. The prophet Isaiah says, it is possible to "run and not be weary" and to "walk and not faint" so long as one seeks to renew his strength by waiting upon the Lord. Someone has said, "When we pray, God can move, and when God moves, things are changed." This continual seeking for help to perform your Christian duty prepares you to carry out God's will in your life. It fortifies you against yielding to those unchristian practices which hinder constant growth "in grace and knowledge of the truth." There is no use in deceiving yourself that you can walk alone without God.

4. **You must unite with the Church of your choice.** Church membership is important, but it does not assure you of salvation. Very early after your conversion, select a Church which emphasizes the doctrines you find are in accord with God's Word. Let that Church be one in which you can best express your faith and love for Christ and where you will find opportunity to serve Christ and man. Church attendance gives strength, through fellowship with others, to use the many avenues developed by the body of believers, for Christian service. Let no excuse stand between your desire for pleasure or worldly gain and your obligation to God to worship on His holy day.

5. **You must begin at once to confess Christ as your Saviour before men.** What Jesus said to His early disciples is just as applicable to you today, "Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." One of the first evidences of conversion is the desire to tell others about the "good news" which has come into your

possession. Christ sent out His disciples to witness for Him in order that the Kingdom might be advanced, but, no doubt, He was thinking how such testimony would strengthen them in their own faith. The more you can emphasize to others the advantages and blessings of Christian living, the more you will experience for yourself the true joy which accompanies such service.

6. **You must form the habit of giving your time, talents, and money to God.** There is no responsibility more plainly taught in God's Word than that of stewardship. The beggar, the pauper, the parasite, have no place in the Kingdom. All can become "rich toward God" through sharing with others in His name. You will have the talents and money which God has bestowed upon you that should be given back to help promote His program of salvation. "He which soweth sparingly shall reap also sparingly." Paul says, "... give; not grudgingly, or of necessity: for God loveth a cheerful giver." You should give as you would like to receive for eternity. Select some kind of Christian service in which you can do your best and spend and be spent for the sake of the Master who died for you. The beauty of life is not expressed by gain, but by sacrifice.

TOWARD GOD AND MAN

If we fail to realize our responsibilities and obligations toward God in all particulars, we likely will not realize our responsibilities and obligations toward each other in all particulars, and therein will come wars, murders, crime, false rumors, deceit and dishonesty, stealing, and all the other evils of the day.

Are we sincerely striving to do the will of God that the potential blessings may become realities, or are we a bit rebellious against God to our own detriment? Truly, now, are we individually or collectively properly observing the first four of the Ten Commandments that the last six of the Ten Commandments may become realities?

—Indianapolis Seventh Day Baptist Fellowship.

"And the Lord added to the church daily such as should be saved." — Acts 2: 47.

"... Christ ... loved the church, and gave himself for it." — Ephesians 5: 25.

"POWER IN THE PEW"*

By G. Gerald Sias

Minister, First Christian Church,
Ponca City, Okla.

The right kind of Christianity is the most contagious thing in the world. The chief Christian virtue is that of making others, who know you as a Christian, want the secret of a radiant Christian personality. The strength of the Church is a tribute to the radiance of Christian lives of many generations. Bishop John M. Moore, of the Methodist Church, placed an arrow on the target of the mind when he said, "the evangelistic temperament in a Church gives it productive and reproductive capacity. No Church dies that has it; no Church lives long that neglects it. The Church in its religious warmth, in its spiritual passion, in its zeal for salvation, and in its loyalty to Christ as a Saviour is the pre-eminent evangelistic agency." This warmth, zeal, and passion is radiated through persons dedicated to the winning of people to Jesus Christ as Lord and Saviour.

The early Church was a witnessing Church. Their radiant faith transmitted the Light and the Gospel to others. A Church filled with glowing members will be a growing Church. Evangelism is the task of the whole Church. No Church is brighter than its weakest blink. The success of the evangelistic program of a Church depends on how many and how well people bear their witness for Jesus Christ.

The evangelistic temperament of a Church may be gauged by many things. First, how many people, by name and address, it has on the prospect list for which it as a Church feels definite responsibility. Second, how many people are definitely interested in securing decisions for the Christian life. This should include teachers, choir leaders, officers in women's organizations, youth groups, and the Church school. Third, the kind of program a Church has to recruit people as lay evangelists and to give them training. Fourth, does the preaching and the teaching of the Church point toward decision for Christ and the Christian life and the commitment of life and its resources to the Kingdom enterprises?

* This article was made available through the syndicated services of the International Council of Religious Education.

In the early Church every member was an evangelist. When the dispersion came and the Christians were faced with possible persecution and death "they went everywhere preaching the Gospel." They made the most out of the least opportunity. There is much evidence today that the vast majority of Christians have reversed the process, making little out of great opportunities that come to win others to Christ and the Church.

As an approach to the task of evangelism, Churches in increasing numbers are using lay people in their evangelistic programs. An honest evaluation of the older type of mass evangelism convinces one that the excellent results obtained by many evangelists were due to the vast amount of personal work done by lay people who were concerned about the lost.

The most successful way to secure lay participation in evangelistic work is by personal interview. General invitations fail at two points. First, few people respond; and second, those who do respond may have more zeal than ability. Before people can be enlisted, the Church must have an evangelistic department composed of persons who have both interest and ability. Their approval and personal commitment can be secured if a few leaders will formulate a sensible program. The next step is to decide how many capable persons one may reasonably expect to participate in a full scale, full time evangelistic program of the Church. Realism at this point will save the Church from visionary schemes. Teachers, youth leaders, earnest deacons and elders, interested laymen, young people, good women, and heads of organizations may be expected to co-operate at the outset. Upon arriving at an honest decision as to the scope, plan a year's evangelistic work which will make possible the participation of a large number of people.

A varied program may include an evangelistic meeting, decision days in the Church school, a program of visitation evangelism, and the maximum use of the regular services of the Church. In connection with an evangelistic meeting many people will agree to take a number of names to secure attendance, and as the interest of these people grows, the sponsor will naturally begin to talk to them in terms of decision. These sponsors will grow into evangelistic visitors if given

guidance and encouragement. By the use of special decision days in the Church school, teachers and officers of classes and departments will develop a conscience in regard to securing decision and commitment of the persons for whom they are responsible. A special week prior to Palm Sunday, Easter, Mother's Day, Pentecost, or Christmas may be set aside as a time for special intensive visitation on the prospective members of the Church.

Essentials for Visitation

For such a project three things are essential. First, a good prospect list. The list will be made up from several sources such as those on the membership rolls of classes in the Church school; the names of other members of families where one or more persons in the family belong to the Church; visitors who have recently attended Church; young couples recently married; families who have received service from the Church through seasons of sorrow; members of Church organizations but not members of the Church, names secured from a religious survey either through the schools or by house to house canvass, and finally, parents of new babies and small children.

The next step is to determine how many visitors you need to completely cover the assignment. From actual experience, for the average visit, a team composed of two men is best. Such a team discourages a drift to domestic talk or to the level of a mere social call. For special cases, teams of man and wife do effective work. Others visits may be well handled by a team of two women. Teams of young people, either two young men, two young women, or a young man and a young woman, can do excellent work with individuals of their own age. If there are parents whose decision is desired, older persons should make the visit, or a special team composed of one adult and one young person may take the assignment. A leader who gets a mental picture of a large variety of types of persons to be seen will think in terms of a wide variety of visitors. Usually one team can actually visit ten to fifteen homes in five nights. The visits do not need to be long.

The minister will need to visit his workers to secure their co-operation. Best results are

secured when they actually sign a card indicating willingness to work through the week. When this procedure is followed teams can be arranged in advance. This is a great advantage. Following the week of visitation one night a week may be used to keep the program going.

The third must is training. Two procedures may be followed. First, a period of instruction, or a school in visitation evangelism to be followed the next week by visits in homes. All assignments are made at the beginning of the week with a check-up meeting at the end of the week. This method has some disadvantages. People get discouraged unless they meet with others who succeed and from whom they learn and gather enthusiasm. A preferable method is to have a modest meal which can be quickly served, each night for four nights. The leader gives specific instructions each night about the type of visit for that evening, taking care that assignments and instructions are related. The group is sent out, after instruction and prayer, to make the visits. Reports of successes and difficulties are a part of each night's instruction period. A schedule for four nights may be arranged as follows: First, transfer of church memberships. Second, the family situation, where visits are made to secure decisions where some of the family are already members. Third, parents of youth and children. Fourth, young persons. It is better to launch a visitation program with fewer teams that can secure results than to use persons who are not fitted for visitation evangelism work.

No amount of organization, zeal, or salesmanship can compensate for sincerity, conviction, kindness, and understanding. At no point in all the program of the Church is it so important that the heart be warm and the head cool.

A vast opportunity is overlooked by the average Church and laymen in general, in regard to the regular worship services every Sabbath. Any person who honestly cares about those outside of Christ and the Church can bring at least one person to Church enough times in a year that his decision can be secured under the normal program of the Church. When ministers have the opportunity to preach to prospective members their preaching will take on an evangelistic quality

which cannot come under any other circumstances.

The record of the average Church member is pitiful in relation to the evangelistic program of the Church. It takes twenty-one adult members a year to secure one convert in Protestant America. Laymen want to be soul winners but they need to have specific duties and a method by which they can have specific training. When these are provided, evangelistic work can be done by an average Church member.

Many Churches grade the prospects on their prospect rolls into three classes. (a) Those from which one may reasonably expect decisions. (b) Those interested. (c) Those for whom the Church is morally responsible but who will require a great deal of cultivation. A vast number of people can work with the (c) group to secure active interest and attendance. Another group who do not feel they can ask for decisions for Christ and the Church can be used in reporting progress and interest from the (b) group. A smaller, well-trained group work on the (a) group. This will hold true whether the project be an evangelistic meeting, a decision day, or a visitation program. The entire program must be organized. Every Church has to plan its evangelistic work, then work its plans prayerfully, carefully, consistently. There is a way every person in your community can be won to Christ. It is within the scope of your calling as a minister, teacher, a layman, to find that way for as many persons as you can.

ARE YOU?

By Albyn Mackintosh

Are you walking, are you talking
With the Lord each day?
Are you reading, are you feeding
On His Word as you may?

Are you praying, are you weighing
Each new gleam of light?
Are you stirring, are you longing
To walk in the right?

Are you hoping, are you trusting
In His mighty power?
Are you looking for His coming
Every day and every hour?

Los Angeles, Calif.

Christ and His Mother

Dear Recorder Children:

When you think of Mary, the mother of Jesus, it makes you think, does it not, of your own mothers and of how much they mean to you? But we know, since Jesus is our wonderful Saviour, that the love between Jesus and His mother was greater than that of the most loving mother and child of our own time.

We learn from our Bibles, which we should study daily, that when Jesus was a boy he lived in Nazareth, a town among the hills of Palestine. He was the oldest child and we are sure He spent much of His time with His beloved mother who was a very busy woman. She ground the grain into flour for baking, brought water from the village well, prepared the meals, wove cloth, then made it into clothes for her family, and rugs and mats for the home. We see in pictures Jesus working with His father in the carpenter shop, but I am sure He was a real mother's helper whenever she needed Him, that He came willingly at her call, and even came to help her before she made her need for Him known. I hope my Recorder boys and girls try their hardest to follow the example of Jesus in thoughtfulness and helpfulness around the home.

I'll not take the time today to describe Jesus' home which we can be sure his mother, Mary, kept neat and clean though it was plain and simple, but I want to tell you one wonderful thing about it. On the door post of His home and of other Jewish homes was fastened a small box in which was kept a copy of one of the first great laws of the Jewish people:

"The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."

Jesus saw His father and mother touch this box each time they went out of came in, to remind them of the law which they must



teach to their children, and that law should govern the lives of the boys and girls and those older grown in all Christian homes today.

We know that when Jesus was twelve years old He went for the first time with His father and mother to attend the pass-over, and how on their way home they discovered that He was not with them; that they searched for Him all through the caravan but could not find Him. His mother, Mary, missed the kind things Jesus was always doing for her. Perhaps she remembered about the killing of the babes of Bethlehem after the birth of Jesus and wondered if He could have fallen into the hands of His enemies. "What could have happened to Him?" cried His mother. Never before had He given her one anxious thought. Mary could not remember that He had ever done an unkind or unpleasant act in His life. When she could not find Him she wept for her beloved child.

Since they could not find Him in the caravan they went back to Jerusalem to look for Him. After they had searched all through the city they went up to the temple hoping He might be there. They found a crowd of people gathered in one of the temple courts, and entering there, voices could be heard in earnest discussion. Mary heard a familiar voice, and pushing her way to the center of the group, she saw with joy Jesus standing unhurt among the rulers and teachers both asking and answering questions.

As soon as Jesus saw His mother He came quickly to her side. Now that she found Him safe she reproved Him for staying behind and making them so much worry; and she said, "Son, why hast thou thus dealt with us?" and His answer was, "How is it that ye sought me? wist ye not that I must be about my Father's business?"

Then with His parents Jesus returned to Nazareth and "was subject unto them."

We know that just before Jesus' death on the cross He thought of His mother and left her in the keeping of His favorite disciple, John. May you follow Jesus' example, boys and girls, in love and faithfulness toward your dear mother.

In Christian love,
Mizpah S. Greene.

Hiroshima Hope

Wednesday, August 6, will be the second anniversary of the dropping of the atomic bomb on the City of Hiroshima, Japan. On that day, the Hiroshima Girls' School of the Methodist Church, totally demolished by the bomb, will witness the dedication of new and temporary buildings on the site of the old edifice, according to word received by the Board of Missions and Church Extension of the Methodist Church from President Matsumoto, head of the school, in Hiroshima. Dr. Matsumoto lost his wife and 350 students in the disaster. Already some hundreds of girls are being taught in makeshift structures amid the debris. Says President Matsumoto: "I want to make the day one of joy and thanksgiving and hopeful outlook, instead of commemorating it just as a day of sorrow and bereavement. I am going to invite the mayor and the governor and other leaders of the city to the services and make them feel that here Hiroshima Jo Gakuin is rising out of the ashes and debris a new and strong school with high ideals for Christian democratic education. I have asked Dr. John B. Cobb to be present on the occasion, representing the Methodist mission." — W. W. Reid, News in the World of Religion.

"The spread of religion is often handicapped by the ignorance of those who think they have it in excessive quantities."

Conference In Prospect

God Willing —

General Conference will convene with the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., at 9:45 a.m. (E.D.S.T.), Tuesday, August 19, 1947.

In the light of information at hand, all sessions will be held in the Ward Senior High School, the entrance to which appears in picture form on the front cover, with the exception of Sabbath morning.

Registration of delegates will take place at 9 a.m. (E.D.S.T.), Tuesday, August 19, 1947, just forty-five minutes before the sound of the opening gavel.

President Everett T. Harris has planned for six days of:

worship and work,
prayer and praise,
fellowship and feasting,
business and blessing,
witness and waiting,
confession and consecration,
preparation and planning,
inspiration and initiative;

time for,

lengthening cords and
strengthening stakes for
Christ and the Sabbath.

A welcome awaits at Westerly and Ashaway and in near-by homes for all who attend the Conference.

There is a place and a share for the youngest and the eldest. Will you be there?

One thousand copies of the General Conference program are being printed. Will you use your copy?

Jesus Christ expects our best. Dare we do less?

EDITING — COVER PAGES — MAKE-UP

Roland E. Wolseley, associate professor of journalism at Syracuse University, was one of the professional consultants at the annual meeting in New York of the Associated Church Press. The editor of the Sabbath Recorder, Dr. Hurley S. Warren, and the former editor, K. Duane Hurley, attended the session at which Professor Wolseley urged the editors of religious publications to step up the quality of their editing and the effectiveness of the cover pages and the make-up of their periodicals.

The journalism expert had analyzed sixteen of the Protestant periodicals and indicated that the church magazines proved strongest, in the variety of their contents, general appearance, and the quality of writing.

"A main fault," he pointed out, "was in the matter of not breaking up expanses of type with sub-heads or other devices for that purpose and in not helping the reader find the material more interesting through such editing techniques."

The critic also suggested that church magazines could generally be improved if article headlines and picture captions were worded more strikingly, if more or larger headlines were used, if more use were made of the contents pages, if authors were identified more clearly, if headline types were harmonized, and if body type was enlarged.

He advised that many publications would benefit if they used small cuts here and there in their pages, to avoid "two or three columns of unbroken type."

Other faults included unattractive openings or leads for articles, incorrect choice of screen for cuts, too little general religious news, little evidence of editorial leadership, and insufficient use of pictures and other illustrative material.

Professor Wolseley especially reminded the religious editors that the cover of the publication is a "show window." "It must not be dull," he concluded.

K. Duane Hurley.

"Have you notified the Entertainment Committee of your plans to attend CONFERENCE?"

FOR THE SCRAPBOOK

This poem, "Watch Yourself Go By," mentioned by Mr. Albyn Mackintosh, is reprinted from "The Best Loved Poems of the American People," for those who may wish to have a copy. — H. S. W.

WATCH YOURSELF GO BY

Just stand aside and watch yourself go by;
Think of yourself as "he" instead of "I."
Note, closely as in other men you note,
The bag-kneed trousers and the seedy coat.
Pick flaws; find fault; forget the man is you,
And strive to make your estimate ring true.
Confront yourself and look you in the eye—
Just stand aside and watch yourself go by.

Interpret all your motives just as though
You looked on one whose aims you did not know.
Let undisguised contempt surge through you when
You see you shirk, O commonest of men!
Despise your cowardice; condemn what'er
You note of falseness in you anywhere.
Defend not one defect that shames your eye—
Just stand aside and watch yourself go by.

And then, with eyes unveiled to what you loathe,
To sins that with sweet charity you'd clothe,
Back to your self-walled tenement you'll go
With tolerance for all who dwell below.
The faults of others then will dwarf and shrink,
Love's chain grow stronger by one mighty link,
When you, with "he" as substitute for "I,"
Have stood aside and watched yourself go by.

—Strickland Gillilan.

WHAT I LIVE FOR

I live for those who love me,
For those I know are true,
For the heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to hail the season,
By bards and seers foretold;
When men shall live by reason,
And not alone for gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted,
As Eden was of old.

I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my spirit too;
For the wrong that needs resistance,
For the cause that lacks assistance,
For the future in the distance,
For the good that I can do.

—G. Linnaeus Banks.

THE SABBATH RECORDER

THE SABBATH RECORDER SHOULD BE RECEIVED AND READ
IN EVERY SEVENTH DAY BAPTIST HOME.

It is your weekly magazine.

Despite mounting costs the subscription price is still \$2.50 per year, which includes the twelve special issues. The twelve special issues may be subscribed for independently of the regular numbers at \$1.00 per year. Read the Sabbath Recorder each week for Spiritual Uplift.

WHAT KIND OF WORLD WOULD THIS WORLD BE, IF —

What kind of world would this world be, if every person complied with the Ten Commandments of God fully? Think it through and take action accordingly.

No more wars — no more murders — no more crimes — no more false rumors — no more deceit and dishonesty — no more stealing. These potential blessings and many more not here enumerated have to do with our relations toward each other, as covered by the last six of the Ten Commandments. However, it is evident that such blessings can only come to us after we have first established our relations toward God, as covered by the first four of the Ten Commandments, which are:

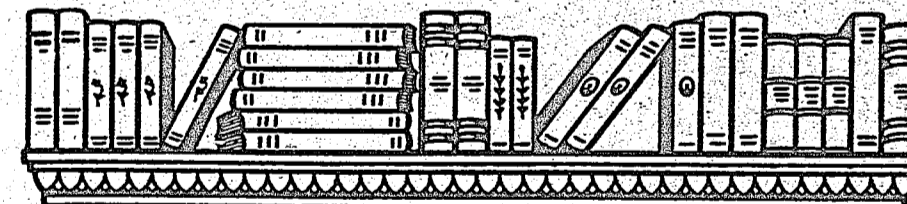
THOU SHALT HAVE NO OTHER GODS BEFORE ME.

THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE.

THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN.

REMEMBER THE SABBATH DAY, TO KEEP IT HOLY.

The observance of these four commandments will insure the observance of the remaining six commandments—as certain as the cart follows the horse after being rightly hitched. — Indianapolis, Ind., Seventh Day Baptist Fellowship.



LET YOUR LIGHT SHINE
FOR CHRIST AND HIS SABBATH

DISPLAY THE TEN COMMANDMENTS ^o in Public Meeting Places
^o in Your Home

COMMANDMENT CARDS—attractively lettered, representing the two tablets. Printed on heavy stone-colored cardboard. Similar in design to the cover on this issue, 8 x 10 inches in size.

WALL CHARTS—plainly printed in black on heavy white paper, approximately 3 x 4 feet in size. Easily read from a distance in any large room.

Both of these Ten Commandment displays will be supplied free to those who can use them. Cost of printing has been defrayed by a consecrated layman who is anxious to have God's laws kept in mind. Order as many as you wish; a small contribution to help meet costs of handling and mailing would be appreciated.

— Order from —

THE AMERICAN SABBATH TRACT SOCIETY
510 Watchung Avenue

Plainfield, N. J.

GENERAL CONFERENCE

WESTERLY, R. I., AUGUST 19-24, 1947

PRE-CONFERENCE RETREAT (Leadership Training)

Lewis Camp, Ashaway, R. I., August 14-18, 1947

WILL YOU BE THERE?

TIME IS ARRIVING

A few weeks ago I was scanning a Central New York newspaper and with no end in view began reading a column similar to "Dorothy Dix." A terse statement near the end of the article paid me for the time spent. Some woman inquirer was lamenting the passing of years and a few gray hairs. It seemed to her that for her time had passed and she had not anything for which to look forward. In the answer given for her comfort was this, "Time isn't passing, it's arriving."

Ever since Conference at Milton the whole denomination has been looking forward to the 1947 Conference in Westerly. We in Westerly have been anticipating the event. At times we have been concerned about the passing of time and our accomplishments. Now Conference will convene in three weeks and before we are fully aware of the passing of the six days it will be over, a thing of the past. "Saved to Serve" will have served its purpose in stimulating us to greater activities, but many will feel that the theme for the year as well as the Conference is in the past. True, President Harris will have served the year in intensive labors and will have carried out plans for the sessions of Con-

ference. He, as well as others, will feel that a task has been accomplished. But God forbid that we shall be content to "rest on our laurels," for there is ever greater work for us to do.

So many are like the woman seeking consolation and can sense only the passing of time, and spend their energies lamenting the fact that "tempus fugit" (time flies). Let us be moved to renewed action by plans and preparations made in prayer and earnest concern for the things of the Kingdom. Let us pray for spiritual blessing, not only for those privileged to attend the sessions of Conference in Westerly, but that there shall, through this event, come great spiritual blessing, uplift, and renewed zeal in the work of our denomination as it represents God's work in the world. Let us glory in our past, but as a basis and an urge for the future. To paraphrase words spoken to Moses, "Speak unto Seventh Day Baptists that they go forward." **TIME ISN'T PASSING, IT'S ARRIVING.**

Harold R. Crandall.

Westerly, R. I.,
July 28, 1947.

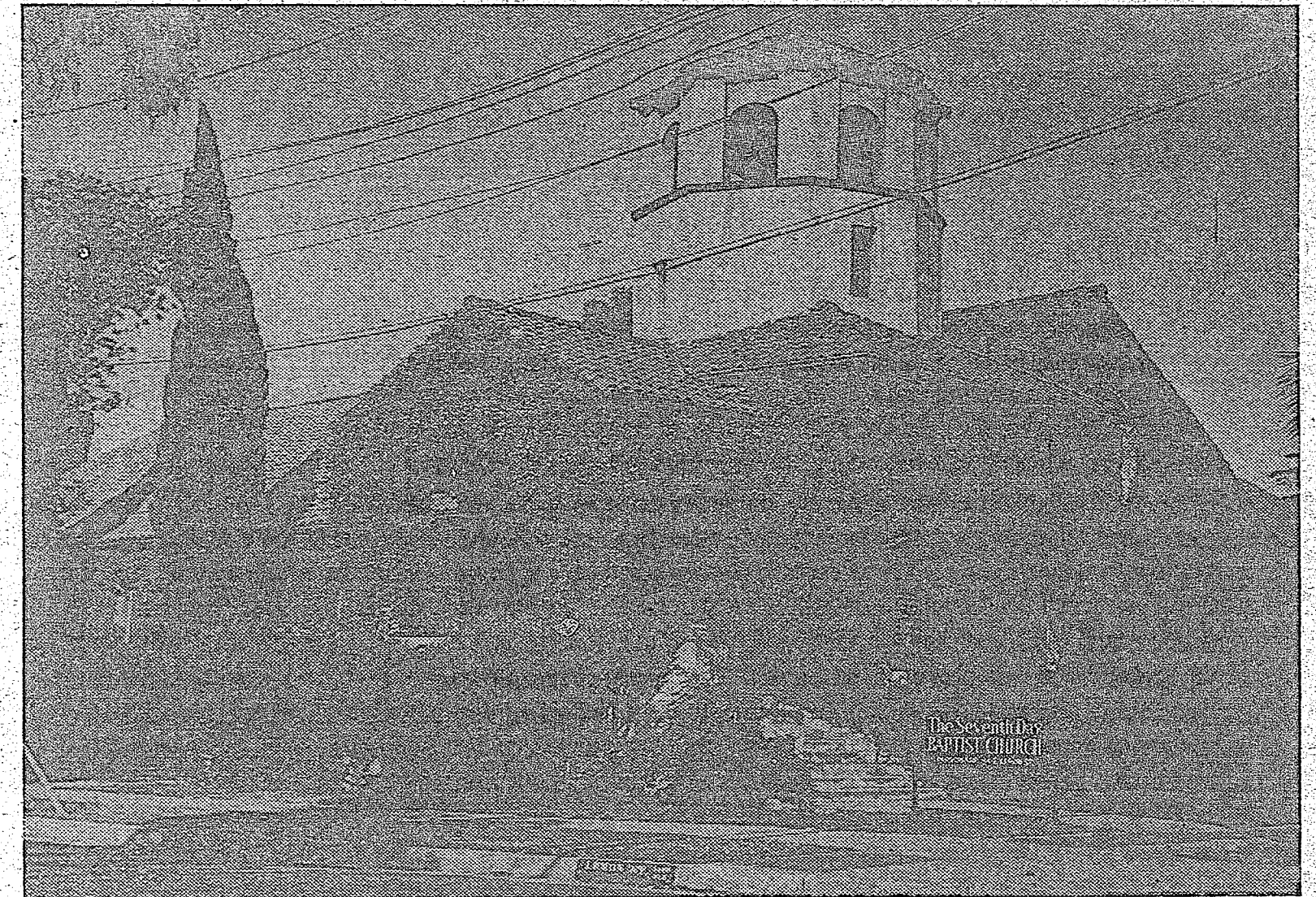
SPECIAL NOTICE

To correct any misunderstanding regarding accommodations for guests at Conference in Westerly, the Entertainment Committee wishes to make it clear that no one is expected, or required, to pay for lodging while attending Conference. It is the thought of the committee that, because of the location, some delegates may wish to take advantage of the opportunity to rent cabins near the shore for the week, or perhaps for a few days, before or after Conference. Unless delegates express a desire for cabin accommodations they will be assigned to homes of members or friends of the Westerly and Ashaway Churches. The committee will appreciate the co-operation of all who expect to attend in sending in their names as early as possible.

31 Greenman Avenue,
Westerly, R. I.

Elston H. Van Horn,
Chairman.

The Sabbath Recorder



Seventh Day Baptist Church, Riverside, Calif.

"Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. . . . Praise him with stringed instruments and organs. . . . Let every thing that hath breath praise the Lord. Praise ye the Lord." — Psalm 150: 1, 4, 6, (See page 96.)