

The Pulpit in the Old Meeting House, Newport, R. I., where Service of  
Worship will be held at 11:00 a.m. on Monday, August 25, 1947.

# The Sabbath Recorder





# The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration

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## COVER PICTURE

Praying Hands: Religious News Service photo.

## WHAT WHERE TOWARD A MORE CHRISTIAN WORLD

**Editor's Note:** It is highly important for Seventh Day Baptists to be correctly informed concerning conditions throughout the world. The Far East comes alive as we read the articles from Dr. Leslie B. Moss to the Churches of America which he represents. Dr. Moss is one of the few men from whom we can get firsthand information interpreted in terms of the privilege and responsibility of the Churches.

### HOW SHALL I WRITE?

By Dr. Leslie B. Moss  
Executive Director,  
Church World Service

(This is the second of a series of articles Dr. Moss wrote during his journey through the Orient.)

To you at home who have not seen these crowding sights, how shall I write? Every day traveling through these Islands of Indonesia, come new impressions, sights, sounds, smells. The street vender who goes by my window at this moment, selling I know not what wares, makes a peculiar hollow note, almost like a bird's sharp call. Another passing within a few minutes has a hollow stick on which he beats a quick tattoo. The lizard in the house, a cultivated pet because he eats the flies and mosquitoes, makes a small, sharp bark. The language that the people speak is all unknown to me. How shall I write these things to convey the atmosphere of Indonesia?

These tropic islands strung along the Equator like beads upon a string, have a population of nearly 70,000,000 but only a very few can read and write—perhaps 6 per cent altogether. This morning I have been visiting a few of the institutions here in Batavia run by the Republican Government. They were teaching the youth and their elders to read and write by the simple, direct methods developed. In most of the places there was no paper, and nothing with which to write. The teacher wrote the symbols on the blackboard. An orphanage for Muslim children housed 250 children. A class of five- and six-year-olds were called upon to demonstrate their mental prowess for the visitor and at the tops of their lungs—literally—and in complete unison, they went down the list of

(Continued on page 155)

## EDITORIALS

### Are You too Busy -- to Pray?

Then, you are too busy.

How these words rang and registered as a recent Conference speaker declared them.

Yes, we are too busy, if we are too busy to pray. Think of yesterday—did you pray? Think of today—have you been too busy to pray? What, then, about tomorrow?

Our lives are made up of our yesterdays, todays, and tomorrows. "What we are to be" in our prayer life "we are now becoming."

Fathers and mothers, are we too busy to pray for our sons and daughters? Then, we are too busy.

Sons and daughters, are we too busy to pray for our fathers and mothers? Likewise, we are too busy.

Teachers, are you too busy to pray for your students? Then, you are too busy.

Students, are you too busy to pray for your teachers? Also, you are too busy.

Pastors, are you too busy to pray for the people whom you serve? Then, you are too busy. We know of a certain busy Methodist pastor of Cleveland, Ohio, whose custom it was to use Sabbath morning at his study praying by name for the congregation to which he ministered. Think of the spiritual dynamic created and the power produced through such praying! Without doubt many of the people prayed for their pastor.

Folks, are you too busy to pray for the pastor who serves the Church of your choice? Then, you are too busy. The list of pastors for whom the people are praying is length-

ening. Think of the unseen, yet evident, effect your prayers are having upon your pastor!

In fact, there are few Churches the members of which are not praying for their pastors, and the pastors of which are not praying for their members. Else, are the Churches, true Churches, and the pastors, consecrated pastors? The cords of Christian grace and love created by prayer bind people and pastors in an unbreakable bond.

Pastors and people, are we too busy to pray for those out of Christ? Then, we are too busy. Let us think for a moment where we might be and what we might be doing now, had not folks who are in Christ prayed for us? (My friends, this writer has been held to the right road by the realization that family and friends were praying for him. And, sometimes in the struggle to stay on the right road, the fact that he would fail the folks who were praying for him, helped to hold him there.)

Where would you be and what would you be doing now, had not folks who are in Christ prayed for you?

Honestly, now, since we were brought to Christ partly through prayer, what responsibility have we for those out of Christ now?

(This writer, for some reason, has been spared to return home after two World Wars. Upon viewing some of the ruins of devastated Europe, seeing some of the hunger and hardship pushing hard in the wake of the more recent conflict, and witnessing the suffering as well as the final resting places of some

who did not return—he keenly senses his three-fold duty and responsibility to work for World Peace.)

By the same token, ought we not to sense keenly our privilege and responsibility toward those out of Christ today?

By far the strongest reason for our finding time to pray is that Jesus was never too busy to pray.

“And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.” Luke 6: 12.

Are we too busy to pray? Then, we are too busy.

### PRAYER POEMS

More things are wrought by prayer  
Than this world dreams of. Wherefore, let thy  
voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God.

—From “Idylls of the King.”

Unanswered yet? The prayer your lips have pleaded  
In agony of heart these many years?  
Does faith begin to fail; is hope departing,  
And think you all in vain those falling tears?  
Say not, the Father hath not heard your prayer;  
You shall have your desire, sometime, somewhere.

Unanswered yet? Tho' when you first presented  
This one petition at the Father's throne,  
It seemed you could not wait the time of asking,  
So urgent was your heart to make it known.  
Tho' years have passed since then, do not despair;  
The Lord will answer you, sometime, somewhere.

—Ophelia G. Browning.

If Radio's slim fingers can pluck a melody  
From night—and toss it over a continent or sea;  
If the petalled white notes of a violin  
Are blown across the mountains or the city's din;  
If songs, like crimson roses, are culled from thin  
blue air—

Why should mortals wonder if God hears prayer?

—Ethel Romig Fuller.

“Don't get BEHIND the pastor; get up  
there along side of him and help him.”

—Lawson Cooke.

### HOW FAR DOES YOUR HOME GO?

One afternoon I walked along a quiet street in an attractive residential suburb. I noticed that practically all the houses were built upon lots which were fifty feet in width. The fifty-foot lot is characteristic of present day life. It is a far cry from the large plantations of the southland and the rolling ranches of the West. As the owner of the fifty-foot lot thinks of these, he may feel somewhat cramped at the thought that his own home goes only as far as the few feet to the property line of his adjoining neighbor.

“How far does your home go?” This question may have reference to something far more important than the lot upon which your home is located. How far does your home go in its interest in humanity and the world?

There are homes that in the range of their interest do not go beyond their own property line. The people in them live only for themselves and are content so long as there is peace and prosperity within their own walls. There are other homes which are vitally concerned about others and about community interests and world interests.

The message of Jesus, “Ye shall be witnesses unto me . . . unto the uttermost part of the earth,” applies to the Christian home as well as to the individual Christian. The Christian home, even if it be situated upon a fifty-foot lot, can extend in its interest unto the ends of the earth. There are numerous ways whereby it may express such interest, but none which is more effective than family prayer. It can pray for the cause of missions. It can pray for missionaries by name. It can pray for Christian institutions around the world. It can pray for the needy people everywhere whom missions and missionaries seek to serve. The result of such family prayer is beyond calculation. Out of such homes come workers for the mission fields and laymen with the holy cause upon their hearts, and in them forces are generated which make for the redemption of the whole world. — Roy H. Short, in The Upper Room.

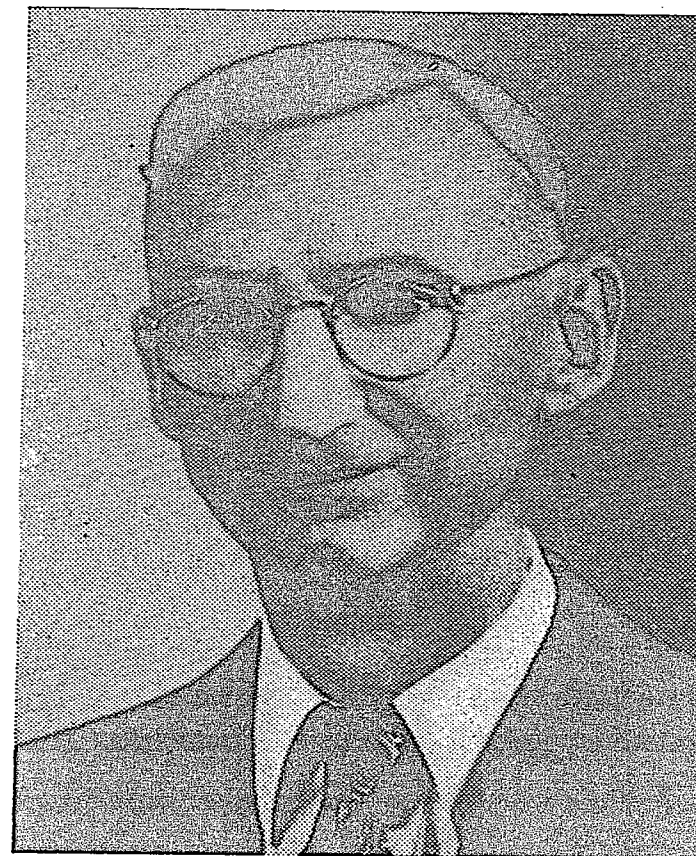
### “SAVED TO SERVE”

Sermon preached Sunday morning, August 24, 1947, at the Seventh Day Baptist General Conference, Westerly, R. I.

By REV. LOYAL F. HURLEY

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.” — John 15: 16.

“Free to serve!” These words were uttered by a thoughtful woman as she saw a giant ship slide down the ways as it was launched



Rev. Loyal F. Hurley

into the ocean. Only in the water could it find its proper element. It was built for the sea, and only there could it properly serve.

A man is like that ship. He was made for the fellowship and service of God, and only there does he find his element. He was “created in Christ Jesus unto good works.” He finds the ocean of God's blessing and discovers there his own usefulness only when he is redeemed by Christ, and surrenders his life to Christ's service. “Saved to Serve,” expresses the purpose for man's redemption.

It would seem that such a general statement should express the understanding of all Christians as to the fact of, and the reason for, their salvation. But the understanding of salvation varies widely among those called Christians, just as their conception of service varies also. It may pay us to think for a

while on what this phrase, “Saved to Serve,” should mean for such a people as Seventh Day Baptists. We are Christian, Protestant, Baptist, Sabbathkeepers. What should being “saved” mean to us, and what should “service” mean to us?

I.

The first part of this message will consider what it means to be “saved” as Christian, Protestant, Baptist, Sabbathkeepers.

### A “Saved” Christian

1. What is a “saved” Christian? Seventh Day Baptists teach that a “saved” Christian is one who has had a living, personal experience with Christ Himself. It means more than being just a citizen of a so-called Christian nation, or being just a non-Mohammedan or non-Buddhist. It means a relationship with Christ so vital that Jesus Himself likened it to the relationship of a branch to a vine, calling Himself the Vine, and calling us the branches. John calls the true followers of Christ “teknia”—“born ones”—with a meaning very much like the affectionate Scottish term “bairns.” A “saved” Christian is one who has been born into God's family.

It is not difficult to know whether one is really a “saved” person. Folks everywhere think of God as the great Creator, or the Sustainer of the universe, or the Judge to whom we must sometime give account, but the unsaved person never thinks of God as his Father. When one is born into God's family he always thinks of God as his Father. “And because ye are sons,” wrote Paul in Galatians 4: 6, “God sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” A.S.V. Obedience is another evidence of being “saved.” “And hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him.” (1 John 2: 3-5) A.S.V. Love for God's other children is still another evidence. “We know that we have passed out of death into life, because we love the brethren.” (1 John 3: 14). A.S.V.

To be “saved” as a Christian means, then, such an experience through Christ as brings



one into a filial relationship with God. In this relationship God naturally seems like a Father whom we love to obey, and all His other redeemed children seem like brothers and sisters.

#### A "Saved" Protestant

2. What is it to be "saved" as a Protestant? It means that one is related to God through a personal experience in Christ, but it means more. Both the way to have this experience in Christ, and the assurance that one has had it, are learned through the message of God in the Bible, and not through an institution called the Church, nor through a pope, nor a priest. A Protestant's authority is the Book. "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants." To this historic statement of Chillingworth most Seventh Day Baptists would give glad assent.

But the Bible as an authority is to be interpreted by the Holy Spirit, and not merely by man; by the Inner Light, and not by external authority. So, to be "saved," as a Protestant understands that term, does not mean that one has been baptized, nor that one has his name on some Church record, but that he has entered into fellowship with Christ according to such directions as are found in the Bible, and that he has assurance of that relationship according to evidences described in God's Holy Word.

#### A "Saved" Baptist

3. What is it to be "saved" as a Baptist? Many people would answer immediately that it means one has been immersed—for do not Baptists stress "water" and "much water"? The fact is that Baptists lay much less stress on baptism than many other denominations. Some groups insist, whenever there is occasion for baptism, either of an adult or an infant, that the bishop must baptize if he is present; if there is no bishop present then the priest must baptize; if there is no priest present then a deacon must baptize; if there is no deacon present, then a layman must baptize. Why all this sense of urgency? Because, according to the teaching of such denominations, baptism is essential to salvation. Now Baptists repudiate any such notion. Nobody is saved by water, either much or little. Baptists rather withhold baptism than insist upon it. They withhold

it from infants, and from those who do not manifest evidence of a born-again experience with the Lord.

The basis of Baptist attitude is their understanding of the incalculable worth of each life in the sight of God, coupled with their idea of the inalienable right of each individual to enter into fellowship with God on the basis of his own conscience and faith. Baptism, then, in the understanding of Baptists, is only an outward symbol of an inner experience, to be granted only to such as have had such an experience, and who desire, out of their personal sense of loyalty to Christ, to make their experience a matter of public declaration.

To be "saved" as a Baptist, therefore, means that an individual of incalculable worth has entered, with God, into a relationship of indescribable value. And since God deals personally with each individual on the basis of his own faith and surrender, this relationship is one in which no outsider has the right to meddle or dictate. So Baptists respect his experience with God, and his conviction of duty, both in the Church and in the community. They are happy to "bury him with Christ in baptism" as an expression of his personal experience with God in Christ, and as a symbol of the new life which the individual wishes to declare to the world. But they never consider his baptism as the important matter; a man's experience with the Christ who baptizes "in the Holy Spirit and in fire" is the matter that Baptists consider salvation. That is an experience so overwhelming in significance that no one has the right to interfere or dictate in this sacred relationship between a soul and its God. To have such an experience is to be "saved" as a Baptist.

#### A "Saved" Sabbathkeeper

4. What is it to be "saved" as a Sabbathkeeper? Well, it is not that we are saved by keeping the law, the Sabbath law or any other. For Seventh Day Baptists believe in salvation by grace through faith. Paul wrote, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Ephesians 2: 8, 9.) Seventh Day Baptists believe that salvation is from sin, in the broadest sense of that expression. We are saved from our own ways, and the world's

ways, to God's ways, as we find God's ways taught in the Scriptures. We believe a man should be saved from Sabbathbreaking as well as from any other violation of God's will. We do not keep the Sabbath with any idea of earning our salvation, or meriting the goodness of God in any degree, but as an evidence of our love for One who showers His grace upon us in a complete salvation. "This is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5: 3.)

To be "saved" as a Sabbathkeeper, therefore, means to be so changed in heart by personal fellowship with Christ that, out of love and gratitude for God's goodness, one gladly surrenders his own ways and the ways of the world, and accepts God's ways as completely as he understands those ways. One aspect of God's ways is the holy Sabbath of rest.

Therefore, to be "saved" as Christian, Protestant, Baptist, Sabbathkeepers is to enter into a personal fellowship with God through Christ so that we recognize God as our Father, and all God's other redeemed children as our brothers and sisters. Both the way of salvation and the assurance of it, with all its blessings, are based on the revelation of God in the Bible, and not on the authority of Church or priest. It is an experience so sacred and valuable that no one has the right to meddle or dictate about it in another's life. And because this experience is so graciously bestowed without any merit whatsoever on the part of the recipient, it leads one, out of love, to desire to do the whole will of God, so far as that will is known, including the honoring of God's holy Sabbath.

#### II.

The other part of our theme is "Service." How does one serve as a Sabbathkeeping, Baptist, Protestant, Christian? It may not be possible to separate all the elements as clearly as one might wish, but we may be able to make some clear distinctions.

#### Sabbathkeepers Who Serve

1. How shall we serve as Sabbathkeepers? First, we should know and teach the truth concerning the Sabbath. We should understand the origin of Sunday as a Christian festival and keep the facts before the world.

Neander, the great historian of the Christian Church, wrote: "Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect, far from them, and from the early apostolic Church, to transfer the laws of the Sabbath to Sunday." William Prynne quotes from the decisions of the Council of Laodicea, A. D. 364, and comments as follows: "Because Christians ought not to Judaize, and to rest on the Sabbath, but to work on that day (which many did refuse at that time to do), but preferring in honor the Lord's Day (there being then a great controversy among Christians which of these two days should have precedence), if they desired to rest, they should do this as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ." Prynne continues to comment as follows: "The seventh-day Sabbath was solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observance of it. . . . The Council of Laodicea (about A. D. 364) first settled the observance of the Lord's Day, and prohibited the keeping of the Jewish Sabbath under an anathema."

Seventh Day Baptists should remember and teach that it was paganism and anti-Semitism that put Sunday in the place of the Sabbath of God, thus ushering in the no-Sabbathism that is so prevalent now, as in ages past. Within the last few weeks a Baptist pastor expressed to me his surprise and wonder that Sabbathkeepers could maintain their Churches at all. He said that members of regular Sundaykeeping Churches were working on Sunday in increasing numbers, and that any regard for the Sabbath or sacred time was fast waning. His attitude seemed to suggest this query: "If Sundaykeeping Churches can't hold people true to Sunday with the custom of the majority behind it, how can you hold your people true to the Saturday Sabbath with custom all against it?" What he didn't see was that the substitution of a man-made pagan day in the place of the Holy Day of God was the cause of the loss of any sense of sacred time. That is what

we must teach the world in this day when the scientific and economic world is clamoring for a World Calendar with a wandering Sabbath.

Above all, Seventh Day Baptists can serve by demonstrating before men a character so honorable and fair, so clean and joyous, that folks will want to find the source of such noble living. An ounce of demonstration is worth a pound of argument.

#### Baptists Who Serve

2. How are we to serve as Baptists? In this hour of world history Baptists have unlimited opportunity for service. We still insist on the incalculable worth of each individual while millions over the earth are suffering and dying from no fault of their own. In the last year we have sent over 10,000 lbs. of food and clothing to Seventh Day Baptists in Germany at a shipping cost of over \$6,000, besides our services to other nations and groups. Let us continue to defend the rights, and, so far as possible, supply the needs, of all, of whatever race, or creed, or color. Let us stand for the rights of Labor, and the equal rights of Industry, and the forgotten rights of the unorganized groups that are caught helpless and almost speechless in the conflict between Capital and Labor. Let us stand for the rights of all persecuted minorities, for no minority can expect safety unless all minorities are equally safe. The rights of colored people should claim our support in America, and over the world. America still has a Japanese problem to solve, as some of us who have lived in California know all too well, and it can be solved only when it is handled in righteousness. Anti-Semitism is a world-wide problem. In the last ten years more Jews have been tortured and slain than in any similar period in all history. Have Baptists, with their insistence on the incalculable value of each individual, nothing to say about this butchery and abuse? The whole world is a field of service for Baptists.

Again, the individual rights of men are possible only in some form of democratic state. The very heart of Baptist ideas is destroyed in a totalitarian dictatorship. Baptists have no choice but democracy. Henry J. Taylor wrote in this month's Christian Herald: "There's more than a coincidence in the fact that both Fascism and Communism,

as totalitarian ideas, make war on religious thought. No totalitarian political racket can stand the competition of man as a free creature. Communists who set themselves up as political idols know, like the Fascists, that they cannot compete with free thought within the people."

Especially it should be made clear that neither economic rights nor political rights can be maintained without religious rights and freedom. Baptists, if they wish to continue as Baptists, must uphold the position of Roger Williams in supporting the right of any creed, or of no creed, to considered respect. Seventh Day Baptists must support that right for others, and must maintain it among themselves. Of course, our liberty of conscience both as individuals and as Churches would give us the right to formulate any sort of creed we might wish. But if we surrender the deep convictions that we have held through the years we shall lose those sturdy characteristics that have dominated our denominational history. If, on the other hand, we formulate a stern and cast-iron creed we shall lose all moral right to the name of Baptist, no matter what else we may merit. As Baptists, then, we shall serve best by striving to maintain the rights of all men, of every race, and creed, and color—economic rights, social rights, political rights, conscience rights, moral rights, and especially religious rights.

#### Protestants Who Serve

3. How shall we serve as Protestants? By living, and teaching, and scattering the Bible! The Sabbath is in it; liberty is in it; the Gospel of salvation is in it. Apart from it there is no personal or national progress. Where it has been known and followed, and later neglected or discounted, there individuals and nations decay and fall into ruin. One need only mention Germany as a terrible example.

God deals generally with all mankind in certain general ways. He sends sunshine and rain on all alike. He deals sometimes in bountiful harvests, and at other times in drought or flood or famine. Scientists may cause a small rainfall or snowfall, but they are helpless when the whole heaven seems to fall in a cloudburst, or terrible snowstorm, or tornado. God still controls the weather. And God deals generally with all men in

such a judgment as a war. Nobody wins; everybody loses. And the judgment falls in varying degrees upon us all.

But God deals personally and intimately with men only through a message that is received and believed and obeyed. The history of Christian missions is incontrovertible evidence of that fact. "Faith cometh by hearing, and hearing by the word of God." (Romans 10: 17.) Wherever the message of God's Word has been accepted, men and nations have begun to rise; where it is refused, men and nations stagnate.

George Mueller wrote: "The vigor of our spiritual life will be in exact proportion to the place held by the Bible in our life and thoughts. I solemnly state this from the experience of fifty-four years. The first three years after conversion I neglected the Word of God. Since I began to search it diligently the blessing has been wonderful. I have read the Bible through one hundred times, and always with increasing delight. Each time it seems like a new book to me. Great has been the blessing from consecutive, diligent, daily study."

And Dwight L. Moody wrote: "I prayed for faith, and thought that some day faith would come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans, 'Now faith cometh by hearing, and hearing by the word of God.' I had closed my Bible, and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since."

What Mr. Moody found true about faith is true also about courage, or peace, or wisdom, or salvation, or guidance. God deals personally with men only through a message which they believe and obey. I have watched quite a number of nominal and formal Church members change into dynamic and victorious and consecrated Christians. Some have become a vital blessing to their local Churches, and some have become an inspiration and blessing to our whole denomination, and some in other denominations. In every single case the change has come because the individual has learned from the Bible what God offers, and has believed and claimed for himself what God promised. We shall serve as Protestants only as we know and live, teach and scatter, the Bible.

#### Christians Who Serve

4. How shall we serve as Christians? "Ye are my witnesses," said Jesus. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (John 15: 16.) We are to share the Good News of salvation that has been our greatest blessing and our chiefest joy. We must share it for Christ's sake; we must share it for other's sake; but we must share it also for our own sake. Muscles unused grow weak and powerless; a mind unused grows dull and slow; joy unexpressed fades into somberness, and gloom; faith unshared grows weak and dim, and tends to discouragement and doubt. We must use or lose; we must evangelize or fossilize; we must share our faith or we die. Jesus said to the Jewish nation that had failed to tell the Gentile world of the goodness of God, "Therefore . . . The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." (Matthew 21: 43.) A. S. V.

As Sabbathkeepers we must teach and preach the Sabbath, and then demonstrate its blessing in our lives.

As Baptists we must work and sacrifice for the rights of all men of every race, and color, and creed. We must continue to maintain the right of conscience for ourselves, and for all others.

As Protestants we must know the riches of life that God offers to us in His Holy Word; we must believe His promises; we must accept the riches of His grace. But we must also scatter this blessed Book broadcast over the world, that others besides ourselves may know of His goodness and His love.

As Christians we must share our faith in the Lord Jesus Christ that both we and others may know and enjoy the love of Christ that passeth knowledge.

Yes, we are Sabbathkeepers with a Truth to teach; we are Baptists with a Liberty to maintain; we are Protestants with a Book to scatter. But, most of all, we are Christians with a loving Lord of Life to share with all the lost and hungering hearts of men. We are **SAVED TO SERVE!**



## THE VALUE OF THE KINGDOM

By Rev. Leslie O. Greene

"Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Matthew 4: 23.

Christ felt it His duty to spread the kingdom throughout all the cities and countryside where He was privileged to travel. He was free to declare Himself the "light of the world," and, as such, He must demonstrate that the powers of light are stronger than the powers of darkness. To make life a success, He would have men seek for those things which are paramount to all worldly possessions. To this end He taught that there is a true and noble order of human endeavor which gives a sufficient and unfailing guarantee to real happiness.

A study of the verses below should give us a better appreciation of what the kingdom is and what it does for everyone who is seeking to enter it. The Bible is built around the idea of the kingdom, and it is the development of that conception which lends true unity to the Scriptures. The prophets looked forward to the day when the reign of God should begin on earth. John the Baptist announced the presence of the kingdom when he introduced Christ's coming among those of his day. What Jesus declared to the disciples about His kingdom gives us assurance of its value for our day.

**It sounds a solemn warning to the negligent.** "Repent: for the kingdom of heaven is at hand." Matthew 4: 17. Repentance is the key which unlocks the way. There will be no one in the kingdom who has not renounced sin and is willing to walk the way Christ directs.

**It makes possible a regenerative power for true living.** "Except a man be born again, he cannot see the kingdom of God." John 3: 3. There is no possible way for one to behold this spiritual realm unless he has been born from above. He must first become a new creature.

**It provides a real purpose for satisfactory living.** "Seek ye first the kingdom of God, and his righteousness; and all these (temporal) things shall be added unto you." Matthew 6: 33. It is very plain that a distinction must be made between temporal and

eternal. There is no need to be unnecessarily worried about food and clothing if we are deeply concerned with spiritual matters.

**It gives honest motive for worth-while attainments.** "Whosoever shall do and teach them (my commandments), the same shall be called great in the kingdom of heaven." Matthew 5: 19. Those who belong to the kingdom strive for the best things. This requires both obedience to God's commandments and the teaching of them to others.

**It gives a right appreciation of eternal values.** "How hard is it for them that trust in riches to enter into the kingdom of God." Mark 10: 24. There is much to let loose when one enters this spiritual kingdom, much that he cannot use; but there is far more to gain which may not be discerned at first. Soon one will see how foolishly he had been clinging to perishable treasures.

**It will bring ultimately a most satisfying goal.** "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." Romans 14: 17. American Standard Version. When we eat and drink it is to satisfy certain carnal cravings, but knowing there are better things, we center our attention and efforts on products of spiritual living which bring peace and joy, not born of the material but found only in the comfort of the Holy Spirit.

### ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Church, Shiloh, N. J., on Sunday afternoon, September 14, 1947, at two o'clock.

Franklin A. Langworthy,  
President,  
Frederik J. Bakker,  
Recording Secretary.

Our civilization cannot survive materially unless it is redeemed spiritually.

—Woodrow Wilson.



## "IF I WERE GOD'S ADVERTISING MAN . . ."

The Church is the jobber for the best merchandise ever offered—Godliness. But how well have you been "sold"?

By JEROME P. FLEISHMAN  
Editor, Fleishman Business Publications,  
Baltimore, Md.

Sacrilegious? Not at all. It has always seemed to me that Goodness, which means Godliness, needs an advertising manager.

Sin is very efficiently advertised. It has the advantage of being something that the buyer knows about. When the desire for a commodity already is established, the marketing of that commodity is a comparatively simple matter.

But Goodness is something that must be sold. The desire for it must be created. And getting the purchaser's name on the dotted line requires, to my way of thinking, the very highest kind of salesmanship.

Headquarters for Goodness seems for centuries to have been established in the Church.

The Church is the jobber for the best brand of merchandise ever offered humanity—Godliness. Ministers, priests, and rabbis are the Church's sales managers. But some of them need lessons in salesmanship.

Too often they sell us the negative side of their stock in trade. They tell us what will happen to us if we aren't good. In lurid word pictures they paint Hell in all its horribleness. They dwell on our earthly sins in all their fascinating detail.

Sometimes they almost make us proud that we are worldly enough to know a thing or two.

That is negative salesmanship.

It is easy to make people sing hymns. It is difficult—very difficult—to make them feel down in their very souls the meaning of those hymns.

That is where many modern salesmen of Godliness fall down.

That is why an Advertising Man is needed for Goodness.

If I were God's advertising man, I would map out a campaign aimed to put into every human heart love for its fellows and a real desire to serve them.

I would plan the kind of "copy" that would smash its way into the dark fastnesses of religious bigotry and let the sunshine of love in.

I would create in every human breast a desire for the finer things of life—for art, for music, for good books, for the songs of birds, and the laughter of children. For only as we grow spiritually can we hope to evolve morally.

There would be built Temples of Friendliness, and every day in the year there would be preached in them a sermon by some man or some woman who had suffered enough to know how to be kind.

There would be sold, through a campaign of constructive example, the advantages of being helpful. Thirsty souls would be watered with refreshing, inspiring, uplifting draughts from the Well of Man's Brotherhood.

I would not preach. I would teach. I would not frighten. I would enlighten. I would not damn. I would praise. I would not squeeze the essence out of Spirituality between the narrowing walls of Prejudice and Hate. I would give that essence room to expand and send its healing fragrance into the far corners of the earth.

If the inventor of sincere co-ordinated and collective worship could come back and see what a mess of things Man has made of the original wholesome idea, he'd probably be glad his patent had expired.

There is no travesty on Goodness quite so reprehensible as the serene egoist who, with a closed mind, sits in acrid judgment on his fellows.

There is nothing wrong with Religion. There is something sadly amiss with our conception of it and our practice of it—something which might be remedied through the widespread heralding (which is Advertising,

# WORSE THAN WORST — IS TERRIBLE!

Last winter was Europe's worst. The coming winter will be even worse because of a poor harvest and short fuel supplies, according to the report sent yesterday to all state presidents of the United Council of Church Women from Mrs. Ruth M. Worrell, national president.

Mrs. Worrell, who has just returned from a survey trip which included visits to England and most of the western and mid-continental countries, urged the state leaders to exert themselves to the utmost in their program of giving money and goods to help the people victimized by these conditions.

As national UCCW president, Mrs. Worrell represents 10,000,000 women of all Protestant denominations in virtually every state of the United States.

## School Kits Needed

Specifically, Mrs. Worrell urged the state presidents to press ahead with the school outfits they are preparing for half a million children between the ages of six and twelve. These will contain complete clothing outfits—including shoes—and school classroom supplies which are almost entirely lacking in many countries. Each box will contain some schoolyard toy, such as a ball or jump rope, and a card of greeting from the person or group packing the box.

## Hot Soups!

The bundles and boxes are being packed in local Churches and will be dedicated at World Community Day services throughout the country, November 7, before being shipped overseas through Church World Service, the co-operative Protestant relief

after all) of a kinder, less self-engrossed, more understanding and forgiving and loving and helping attitude toward human frailty and its restless millions who are trying to find Peace in material things and in a shallow, formal conformity which, more often than not, is moth-eaten with hypocrisy.

To bring about that attitude is a Herculean job. But, at least, I'd struggle hard to do just that—if I were God's advertising man.—Reprinted from "Journal of Living," January, 1947.

and reconstruction agency. An offering taken the same day will provide noon lunches of hot soup for some of the worst undernourished children.

## Mrs. Worrell Reports

Mrs. Worrell's report to the state presidents said, in part:

"I have just returned from my trip to Europe, where I had the opportunity of visiting ten different countries and seeing not only the terrific need, but how we are meeting it through our distribution centers. I came back burdened as I have never been burdened in my life wondering how I could make you all understand the things I have seen. The first and foremost need in Europe today is food. That need is so tremendous that it can only be handled by governments. However, through our response on World Community Day we can make it possible for thousands of children to have hot soup at noon.

"Last winter was the worst Europe had seen. This next winter will be even worse because of a poor harvest and there will be an even greater lack of fuel. I could not understand how people lived when I saw the ruins where many of them were without any fuel rationing whatsoever. I cannot put it into words because we have no words to express such a situation. Caring for 500,000 children on World Community Day becomes a **must!**"

## What Has Been Done Can Be Done Again

In the fall of 1945 the UCCW sent through Church World Service, which has administered aid in thirty Asiatic and European countries, more than a million baby diapers and thousands of complete layettes. Last year the organization assembled at least 500,000 "Kiddie Kits" for children aged two to five. — Church World Service.

Editor's Note: This is a **must!** November is month after next! Now is none too soon! How many School Kits will your Church prepare and pack? How many "hot soups" will your World Community Day offering provide?

## REPATRIATED PRAYER

At the time of the observance of the World Day of Prayer last year we were "enemy aliens" in occupied China. At Chee-loo University, Tsinan, Shantung, China, we were a little group of British and Americans living on a campus from which our Chinese friends—staff, students, workmen—had had to move. During this time there was a short prayer service each evening in the little Anglican chapel—the only place of worship left to us, but one we all love. The material for World Day of Prayer was used in a series of services on Friday evenings—extending all through Lent, if I recall correctly. One evening a Scotch friend of mine, Carrie Prentice Scott (Mrs. James Cameron Scott) of the English Baptist Mission, had been asked to offer prayer "thanking Him for His understanding, for His unfailing love, and for His power to help us face our trials victoriously." Afterward I asked her for a copy, and it was among the very small amount of such material I brought with me when we were repatriated. The prayer follows:

"Gracious Father, we thank Thee for the comfort of Thine understanding. We, who, even while yearning after Thee, yet persist in our selfish foolishness, we who cannot understand ourselves, thank Thee for Thine understanding of us each one.

"Thou who dost know the heart of man and dost love man's soul with inestimable love, on Thee we lean during this quiet hour, resting in the peace and comfort of having been forgiven, understood, and loved.

"We pray again for an emptying of self and an infilling of Thy Holy Spirit. O, Holy Spirit, pray through us those prayers which we would feign express for the souls of men everywhere, to be yielded to God.

"We pray for courage to be humble;

"We pray for the courage of patience and meekness, the courage to be gentle.

"We pray for patience to wait upon Thee, patience to listen in peace . . .

"O that we might have a measure of the courage of Jesus to live victoriously over every thought or word that would suggest anything other than implicit trust in Thee.

"O that we might attain that selflessness that our every act may be constrained by love for Thee. Amen."

—World Day of Prayer, 1943.

## MEDITATION

A group of Church women in Rochester, N. Y., meeting to study the elements of ecumenical worship, used this Meditation by Dr. William H. Jeffreys, a medical missionary to China:

"The same Jesus—yesterday, today and forever.

The same fellowship—the disciples gathered together and Jesus in the midst.

The same Upper Room—above the world's unquiet, full of rest and peace.

The same Table—the very same Table in all the world, where there is a place for each one and for everyone.

The same Voice—the blessed Voice.

The same dear hand—stretched out, tender, beckoning, welcoming.

The same bread—'My body—given for you,' 'take and eat,' John and Peter and you and I.

The same cup—'My blood—shed for you. Do this in remembrance of Me.'

The same love—past all understanding. O Holy Love, come live in us—enter and abide always."

—World Day of Prayer, 1943.

## ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Church, Shiloh, N. J., on Sunday afternoon, September 14, 1947, at two-thirty o'clock.

Franklin A. Langworthy,  
President,

Frederik J. Bakker,  
Recording Secretary.

I can see how a man might look down upon the earth and be an atheist, but I cannot conceive how he could look up into the heavens and say there is no God.

—Abe Lincoln.



° The realization of the fellowship of men under God, and the sense of a common destiny—these are all part of God's purpose revealed in Jesus Christ.

## Labor Day Message, 1947

(Approved by the Executive Committee of The Federal Council of the Churches of Christ in America, and issued through the Department of the Church and Economic Life.)

The relations between workers and employers—whether in factory or on farm, in office or in store—create some of the most important problems of our time. The decisions of responsible men and women in these relationships profoundly affect the lives of millions of people. An employer can put thousands off the pay roll, a union can put thousands on the street, and either can discriminate against a race.

### Concern of the Church

The Church cannot disregard the problems created by these relations nor overlook their effects on men, women, and children. The Christian Gospel affirms that men are brothers because all are created in the image of God and each is important in His sight. How can the Church effectively express its concern for people? How can it promote a true recognition of the inherent worth of each person, the right of each one to a place in society, however humble, in which he can contribute to the community while he supports himself and his family?

### Local Church Family

The beginning must surely be made in the Church itself. There must be a vigorous effort to see that no congregation is a class Church or a racial Church. That is not easy, for Churches are usually neighborhood organizations, and people live in neighborhoods of similar economic status. But a true visitation evangelism by the laymen of the Churches will make possible a congregation that crosses economic and racial and class lines. A local Church family is the place to lay a foundation of sure and sympathetic understanding of other people and of why they act as they do.

### The Church and the Individual

Clearly the Church must reject both the idea that most employers are greedy conspirators who combine in gigantic soulless corporate entities, and the idea that organizations of employees are usually a rabble led

by demagogues. The Church recognizes that each individual is a part of many groups almost from the cradle to the grave. He is a part of a family, a school, a lunch club, the round-house crowd. But the Church will always appeal to the conscience of the single person and call upon him to assert in his group what that conscience says, even in the face of hostility of that group.

### Teamworkers

In a stable community human beings are naturally teamworkers. But our communities today are not stable. We have to adapt ourselves to constant change, and because as a civilization we have not learned how to do that, we feel profoundly insecure. Teamwork then suffers in our everyday life, especially in our employment relations.

### The Goal

Much valuable research has been done in the principles of a society where constant adaptation to social change is required. But something is still lacking. The missing element in industry is the goal for the teamwork and for the adaptation. The goal is to serve God's purpose in the light of the Christian Gospel. With a sound knowledge of actual relations between employers and employees, the Church can present the community with the demand that men shall go beyond expediency, or even bare justice, and shall work for a partnership based on Christian good will.

### The Church on Quest

It is also important that the Church should see the problems of the responsible leaders of labor and of management. It has been increasingly effective, during and since the war, in service to the sick, the bereaved, and the troubled. But the Church has not faced adequately the problems of the layman, employer, and labor leader alike, who have to decide between alternatives, none of which is pleasant, each of which carries with it some apparent evil to some people. The Church today is seeking ways to meet such problems, and the help of every pastor and every Christian layman should be enlisted.

### The Urge to Power

One of the serious elements in this particular field is the corruption of power. Most of us have an urge for power. Organization is essential in society but the corruption of power is a danger in any organized activity. The bigger the organization, the greater the danger. The urge and competition for power can exist among employers and union leaders, and even among Church officials. The danger of business monopolies requires constant limitation by government and constant vigilance by the people. Internal politics today troubles many labor organizations. That has been the problem of democracy as it grows in size, ever since its dawn in Greece.

### Under God—the Church Can Help

The democracy that we in America derive so largely from the independent Churches of three hundred and more years ago gives us hope that the Church today can greatly help to solve this problem. For the kind of democracy exemplified by our forefathers depends upon our seeking God's voice to guide us in what each of us does and says, and equally upon listening for God's word in what others seek to tell us. This humble reliance upon a Power higher than ourselves and this constant recognition that others may be closer to God's will than we, have always been characteristic of those most trusted by the American people. These qualities have helped to make our country great.

### Plans Will Proceed

The Churches can also stimulate the consciences of people as we listen to the threat of the future, derived from our past experience of the business cycle. We Christians cannot face with silence or inaction the prospect of recurrent business depressions in which unemployment rots the souls of men. We recognize that this is a problem of profound complexity and that men, highly qualified, differ widely in their interpretations and their remedies. But we are equally impressed with the area of agreement among these experts. We propose to the utmost of our ability to create a background of Christian principle in which the study, discussions, and plans for action to meet the situation will proceed.

### Our Confidence in God's Purpose

Tomorrow will confront us with new problems and new crises. We must approach the future with confidence that skill and resources are available for fresh answers which will bring us into a better economic life. This confidence can be sustained only if we know that our objectives are rooted in God's purpose. The realization of the fellowship of men under God, and the sense of a common destiny—these are all part of God's purpose revealed in Jesus Christ. For these we must strive; out of them will spring new life, new understanding, and a new unity of spirit and purpose.

### HOW SHALL I WRITE?

(Continued from page 142)

alphabetized words. Another group of older workers in a factory, are given an hour and a half off from work three times a week, to learn to read and write, though they are long past the age when most people think of going to school. One middle-aged man when called upon to read from the little pamphlet brought by my conductor had to inquire around the class for a pair of glasses before he could give his demonstration. Here again was no pencil or paper with which to write. In still a third institution established in connection with a feeding kitchen, the children in the higher classes had little paper booklets and pencils—supplied by the food merchant as an evidence of his public spiritedness! Here at last they could write. But can you see these eighty little brown bodies each with a restless mind beginning to grasp the means by which knowledge is transmitted? How can I write so that you will?

We stopped overnight on the Island of Bali. Who has not heard of it? Our plane came winging down there in the late afternoon, in for us an entirely unexpected stop. How can I write so that you will gain a glimpse of life on that simple yet superstition-haunted isle? The fields of rice seen from the air made a pattern of varying shades of green that was indescribably beautiful in the afternoon sunlight. But then as we walked around the small city and saw the dirt that is part and parcel of all the Orient we marveled that life could be so prolific,

(Continued on page 157)



# He Is Risen

By Mizpah S. Greene

As we read in our New Testament, we learn that after Jesus was crucified He was taken down from the cross by His friend, Joseph, wrapped in fine linen, and laid in the sepulchre or tomb. A great stone was placed in front of the door to close it.

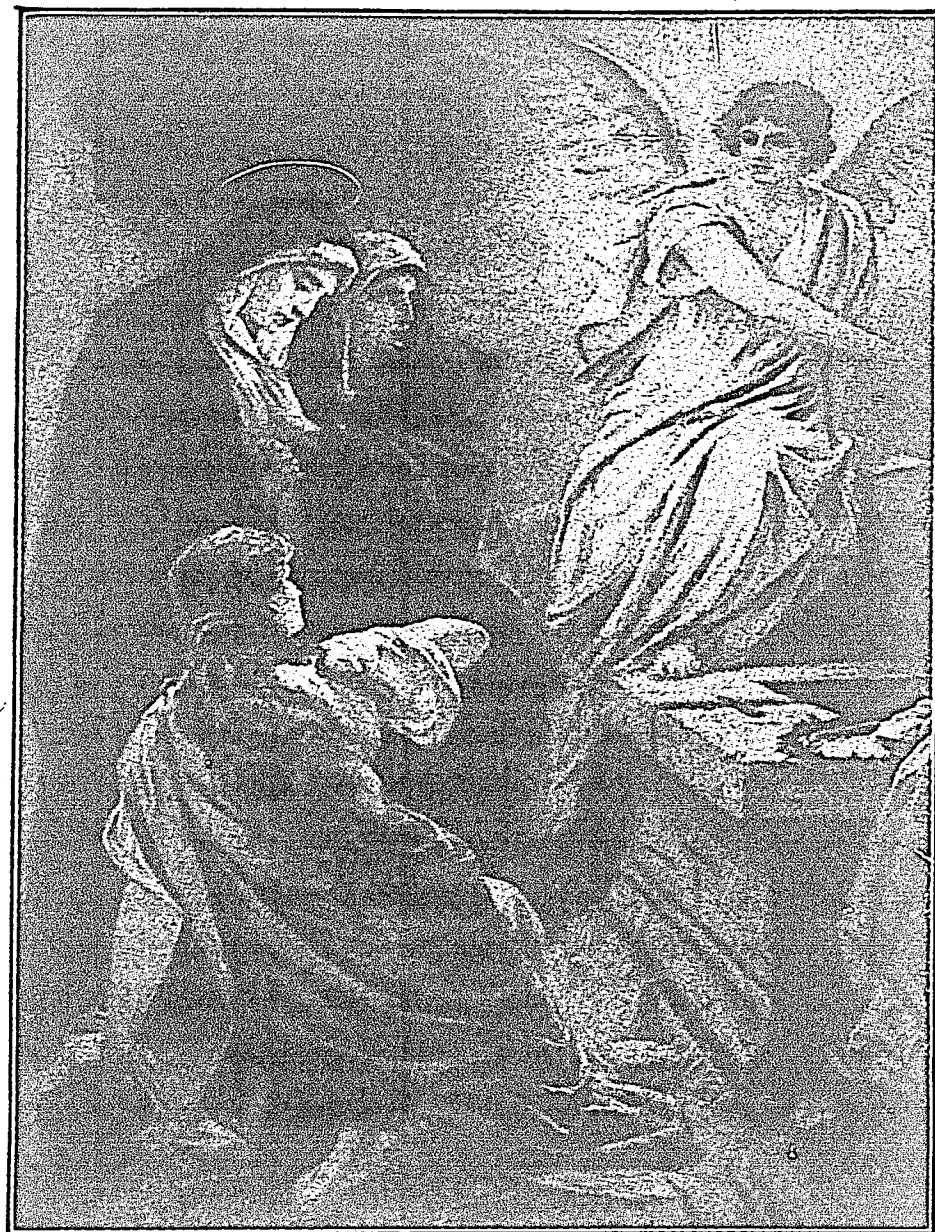
At night the angel of God came down from heaven, rolled back the stone from the door, and sat upon it. We are told that his face was as bright as lightning and his garments were white as snow.

Mary Magdalene and Mary, the mother of Jesus, had planned to come back to the sepulchre and put spices and ointment upon His body for that was a Jewish custom. So at the end of the Sabbath, as it began to dawn toward the first of the week, they came to the sepulchre bringing the spices which they had made ready. As they were on their way they said to one another, "Who shall roll away the stone for us from the door of the sepulchre?" for it was large and heavy.

But when they reached the sepulchre, they found that the stone had already been rolled away; and there was the angel clothed in his long, white garment, and they were frightened. But the angel said, "Be not afrighted: You seek Jesus who was crucified. He is not here, he is risen. See the place where they laid him. But go tell his disciples that he has risen from the dead, and that he will go before you into Galilee; there shall you see him."

With their hearts full of both fear and gladness they hurried away from the sepulchre and ran to tell His disciples as quickly as possible. And as they were on their way the risen Christ met them and spoke to them, saying, "Rejoice." And they knelt at His feet and worshiped Him. He said to them, "Be not afraid; but tell my brethren that they go into Galilee; there shall they see me."

The two Marys hurried to find the eleven disciples, and other disciples who were with them, and gave them Jesus' message. And Peter and John on hearing what the women said hastened to the sepulchre. John could run faster than Peter, perhaps because he was younger. He, looking in at the door of



the sepulchre, saw the linen clothes which Jesus had worn lying there, but he did not go in. But Peter, as soon as he reached the sepulchre went in and saw the linen clothes, and the napkin which had been wrapped about the head of Jesus, not lying with the linen clothes, but folded together in a place by itself. Then John, too, went in and believed that Jesus had indeed risen. Then they began to understand for the first time what Jesus had told them before he was crucified, saying that after three days he would rise from the dead. Then they went away to their own homes with joy in their hearts.

Some time after, two of Jesus' disciples were walking to the village of Emmaus, about seven miles from Jerusalem. As they talked about the wonderful things that had happened, Jesus joined them but they did not know Him. He said to them, "What is that you are saying to one another as you walk?" One of them replied, "Art thou only a stranger in Jerusalem, that thou hast not heard of the things which have happened there in these days?" He said, "What

things?" When they told Him of the terrible and wonderful things that had happened, He told them that the things which had happened seemed strange to them because they had not understood what the prophets had said about Christ. He explained to them what had been written about Himself. But still they did not know Him. And even when He went into the house with them they did not know Him. While they were at supper, He took bread and, thanking God for it, broke it and gave it to them. Then, "their eyes were opened, and they knew him." Suddenly He was gone out of their sight.

As they talked about it later, the two disciples told the other disciples how they had seen Jesus and talked with Him, and how they had known Him when He was breaking the bread. While they were speaking Jesus stood in the midst of them and said, "Peace be unto you."

It was not long before all the disciples were happy in the thought that Jesus had risen, even Thomas who doubted at first.

## HOW SHALL I WRITE?

(Continued from page 155)

and that dogs and pigs and cocks, as well as people, could live together in such intimacy and still live. We wandered through the market. We moved slowly and with care lest we should knock the props from under some stand, or brush off some of the vegetables, or notions, or food already cooked to eat. A small stand with a few little cardboard boxes displayed some variety of small nails, like brads. Everywhere people were bargaining for some small purchase — the eternal bargaining of the East.

Back behind other stands we glimpsed a stall with cotton goods, by the yard. Having been told repeatedly of the terrific shortage of textiles we wormed our way around to the proprietor and inquired the price of some nice, white sheeting. We learned to our amazement that its cost was nearly \$8 a yard, and she had two and one-half yards for sale! So you would not be surprised to know that rice is now twenty times prewar prices. And since rice must set the price level for all goods, since it is the basic commodity of life in these islands, all other

prices are correspondingly high. That is, except wages which do not seem to rise fast enough to keep up, anywhere in the world. But how can I write to show you how these people, wretchedly poor in the first place, are caught in a mesh of distress that beggars description?

Out along the road we went to a little village some eight miles away. We traveled in a Dutch Army jeep—just the same as our American jeeps, because they were made in America. Worn, and always hard-riding, the bumpy road did nothing to soften the blows of its jouncing to my frame. As we swept around one turn after another it seemed as though nearly every wall revealed behind it the familiar structures of Hindu temples. I gasped, between bumps of the jeep. "How can they support so many temples?" How can I write so that you will realize the web of superstition that binds the minds of these people? A little offering of flowers on a leaf is put out before the door in the morning to please the spirits and bring good luck. Carefully prepared, the pagan gods they seek to please can have no eyes for their beauty, yet they are one more tiny testimony to the eternal yearning of the human spirit for favored contact with the unseen but deeply respected deity—whoever and wherever he may be. But how shall I write so that I can make vivid to you the all-embracing anxiety that all may be right, because the margin of mistake is so small, that any shortage means acute suffering?

Our trip to the village is almost over. We are winding slowly along a single lane, dirt pathway between rice fields that crowd us closely on each side. Ahead is a small forest of cocoanut and other trees. No evidence to eye of what it hid. Then suddenly under its dense shade we found thatched roofs and latticed walls on every side rising above mud-brick walls. Slowly we thread our way down the street, blowing our horn occasionally to warn a pig or a goat, or even some human being, to give us the necessary room even though the ditches were close alongside. And then we came to a little Christian Church. And now I wish I really could write with such liquid words as would sing the beauty of the scene we experienced in the next fifteen minutes. The cluster of houses alongside the Church belonged to the pastor and various members of the flock. In that village



of 800 people there are 300 Christians. How their eyes shone as they welcomed us. What lovely smiles lit their faces as we talked together. How reverently the pastor asked if we could not stay long enough to have him summon the Church members so that they could pray with us. There is the Christian heart and its beautiful simplicity in Bali. There must have been a hundred children at least viewing these strange foreigners with white faces. Most of their little bodies were completely naked in the tropical manner. They did not look particularly thin although all were slender—no plump ones to be seen. But at \$8 a yard you can understand that there are not many extra clothes for children of that, or any age.

I should like if I could to describe that Church. Simply built, by their own hands, the exquisite carving showed the loving care that had gone into its planning. The pulpit was decorated with carving and paint that created a most worshipful setting. And on the very center at the top of this outpost of the Divine in Bali was the imperishable Cross, symbol of suffering and triumph. For this Church, too, has had its persecution in the days before the war. The communal life is Hindu to its core. Such things as the arrangements for the irrigation water for their rice fields are all worked out on a communal basis. Is there someone who does not make the proper sacrifices to the unknown gods? Then his water can be easily shut off, and his rice will fail to grow. And he will soon be in starving condition. That is what happened in the early stages of this Church only ten or fifteen years ago. But they stuck it through. They were convinced in their untutored way that they really had found a God to know—and whose song was not fear, but love. And, whose worship was not grinding obligation of superstitious practices, but loving service for the assistance of one's fellow man. For are we not all brothers? And so the suffering of persecution, in the period of the postwar has brought them acceptability in the community.

How shall I write to convey to you the vast disturbance of mind that assails these people? They are suffering here in Indonesia the birth pangs of self-government. They have small education. They have no experi-

ence in the hard tasks of government. They have, one feels, no great liking for the inevitable responsibilities that must attend ruling one's own affairs. Most of them are too untried to have any skill in ruling their own spirits. But these seem to be so uniformly kindly and friendly that one wonders how they develop enough resistance to the hardships of life to overcome them—or do they, one wonders, simply accept them in a supine manner as the operation of the hand of fate.

When can they rule themselves? The war has spread the ferment of unrest. Politicians make capital of it. The winds are fanned by unbridled statements, like that reported a few days since in the press when one of the high leaders of the nationalists said that if force were used by the Dutch to prevent disorder, the nationalists would lay every city in ashes in their path so that they could take nothing but ruins. Such statements do not counsel restraint. They cause passions to flare. But to talk in that way is to show how little comprehension there is of the stern task of governing 70,000,000 people. But how in so brief a space can I write about that?

The Churches of the United States sent me out here to see what is our responsibility in these islands. So far as missionary work is concerned, it has always been done by the Dutch. But these are days when missionary boards in Holland have huge problems on their hands to raise money in that devastated land. Yet, here in Indonesia are open doors and the native Christians are eager to have new schools to extend the training for a better citizenship. So I find them wanting a training school in Makassar on Celebes, in which all Churches in East Indonesia will unite. I have seen the site. They will raise all the money they can to train these native ministers, but they do not have enough. Will America match their gifts? This is a golden hour—if there is hope anywhere—it is inescapably in the Christian gospel and its vision for a brotherhood of man—under the sovereignty of an omnipotent and fatherly God. But how shall I write, so that America will respond to this appeal? What shall I say to let you know that here in Indonesia a great hour may be striking for the Christian Church? How shall I write?



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MY DECISION

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

Name .....

Address .....

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



# The Sabbath Recorder

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## PRAYING HANDS

Those praying hands! What saint of old didst raise  
 In some far, dim-lit cell, those hands in prayer,  
 With uplift face in solemn vesper hour?  
 No soul of feeble spirit could these claim  
 For writ upon their lines is strength indeed;  
 And love of art and beauty is portrayed  
 In grace of slender fingers that are held  
 So reverently together as they pray.

\* \* \* \* \*

But, ah! Those hands! Those praying hands do speak  
 So much that stirs my heart, that I could think  
 They are the very hands of Christ Himself.  
 Can we not see their gentleness as they  
 On heads of little children soft were laid?  
 Their strength as clasping hand of friend  
 They sent Love's thought pulsating to His heart?  
 And reaching out to cleanse and heal and bless,  
 They found in service here their purest joy?  
 Did He not lift them even so to God  
 When in Gethsemane alone He prayed?  
 Cannot we read in them the strain that brought  
 Those drops of sweat upon His suffering brow?

O praying hands! I kneel here—for they call  
 My soul to worship in so strange a way  
 That I can only see them as Thy hands  
 And where the cruel nails pierce them through.

O Lord, teach us to pray as Thou didst pray,  
 And only let us go when we have learned.

—Gertrude B. Walker in *The Bible in New York*.



Seventh Day Baptist Church, North Loup, Neb.

General Conference will meet with the North Loup, Neb., Seventh Day Baptist Church "on Tuesday before the fourth Sabbath in August, 1948 (August 24-29, 1948)."