

The Sabbath

Recorder



The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration

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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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UNIVERSAL WEEK OF PRAYER

The week of January 4-11, 1948, will mark the 101st anniversary of the Universal Week of Prayer, initiated by the World's Evangelical Alliance, and sponsored in the United States by the Department of Evangelism of the Federal Council of Churches. In communities where there is a local organization of Churches, the Department urges that Churches unite for services each evening of the week; and where this is not possible that individual pastors and Churches mark the week and partake of the world-wide fellowship of prayer. In isolated rural areas, it is suggested that meetings be held in homes, even if no clergyman is available. — W. W. Reid.

Dr. William L. Burdick, executive secretary of the Seventh Day Baptist Missionary Society has sent to all Seventh Day Baptist Churches a thirty-two page booklet containing material prepared by Rev. Hillyer Stratton, minister, First Baptist Church, Malden, Mass., for the Department of Evangelism.

The topics and Scripture passages follow:

- Jan. 4—Prayer Honors God. Habakkuk 3: 1-19.
- Jan. 5—Prayer Changes Things. Luke 18: 1-14.
- Jan. 6—When a Man Prays. Daniel 6: 10-23.
- Jan. 7—Things Wrought by Prayer. Ephesians 3: 14-21.
- Jan. 8—The Power of Prayer. Mark 1: 29-39.
- Jan. 9—Jesus Prayed for His Disciples. John 17: 1-26.
- Jan. 10—Jesus Taught Us to Pray. Matthew 6: 5-15.

Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

—Matthew 7: 7, 8.

SPECIAL ISSUE

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EDITORIALS

Reflections

As a man reflects, so his chief interests grow—if he follows through his reflections.

There may be men who are able to keep their reflections in one compartment of the mind and their action thoughts in another. Yet, there is a constant, gradual shading of one into the other as they radiate through the transparent compartment walls. Trenchant James would size up such a person as, "A double minded man . . . unstable in all his ways." James 1: 8.

It is good to devote time and energy to reflection. Some call the exercise, "meditation." No greater need exists today than that of reflection. According to Webster, reflection is "mental consideration of some subject matter, idea, or purpose, often with a view to understanding or accepting it, or seeing it in its right relations; sometimes, contemplation of the contents of one's own mind or of one's own mental processes, as in introspection." In this day of desperate drive, we need to reflect. In this age of anxious activity, we need to meditate.

IN RETROSPECT

Our Witness—How Effective?

As we look back over the past year, how effective has been our witness to Christ and His Sabbath? As Seventh Day Baptists this is our principal task. Otherwise, why make a pretense? An attractive front will draw temporary attention, but there must be something of great value behind an attractive front if active and abiding interest are to result.

First, have we believed implicitly in the message of salvation and truth? Lukewarm belief and halfhearted endeavor have never

won souls to Christ's kingdom nor caused men to accept the true Sabbath. The strongest appeal to the outsider is made through an absolute belief in the power of God through Christ to save men from sin and our unreserved acceptance of His Sabbath as a means of growth in His grace and favor, and as a channel of blessing to those about us.

And, second, have we been doing our utmost to share the blessings of salvation and truth? If we have kept these blessings to ourselves, if we have felt no responsibility for helping other folks to find the way, we have not been doing our best. We are rapidly becoming dead weight to the cause of Christ and perhaps fail to realize it. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Ephesians 5: 14.

Our Work—How Thorough?

How thorough has been our work during the past twelve months? Any task that was worth undertaking was worthy of being well done. It is truly difficult to maintain a balance between tasks undertaken and tasks accomplished. One project well-planned and thoroughly done means more to the work of God's kingdom than a dozen projects hastily originated and poorly carried out or dropped. Of course, now and then in an emergency it is necessary to act quickly, and, some projects are better dropped.

There are many evidences of thoroughness in the work of the Church and community. The recent Christmas services and programs—the time and thought and talent necessary to prepare and present them are an evidence. The regular services of the Church, special seasons of evangelism, lives claimed or reclaimed for Christ and set on fire by the Holy Spirit, the clear-cut cleavage of the

forces of righteousness and the forces of sin, concern for and relief of suffering round the world, the urgent realization by Christian forces that now is the time to evangelize, teach, and live—these are outstanding evidences.

"How shall we escape, if we neglect so great salvation?" Hebrews 2: 3

IN PROSPECT

Our Resolves—How Firm?

Any time is the best time to resolve to do better—to think nobler and purer thoughts, to speak more encouraging and kindlier words, and to do more helpful and sacrificial deeds.

So many of us know that we ought to do better but lack the will power to act.

Purpose

We know the paths wherein our feet should press,
Across our hearts are written Thy decrees:
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribb'd and edged with steel,
To strike the blow.

Knowledge we ask not—knowledge Thou hast lent:
But, Lord, the will—there lies our bitter need;
Give us to build above the deep intent
The deed, the deed.

—John Drinkwater, in Quotable
Poems, Clark-Gillespie.

Any time is the best time to press the attack upon the forces of evil. We spend so much time and energy as Churches and as a denomination in getting organized, then, so much more time and energy in maintaining what we have organized. One hundred years from now will Seventh Day Baptists be a historical reference in ecclesiastical annals, or will our resolves today make certain, God willing, a history-making tomorrow? We owe much to the past. Yet, we owe more to the future.

Our Consecration—How Complete?

If we have committed ourselves completely to Christ—all that we are and have and ever will be—there is absolutely no question about our personal and group future and effectiveness. It depends on us, however, as individuals and groups.

Individually, we rise with the Apostle Paul to exclaim: "For I am persuaded, that

PARENTS RESPONSIBLE FOR RELIGIOUS EDUCATION

By Harvey S. Firestone, Jr.
President, the Firestone Tire and Rubber Co.,
Akron, Ohio

We Americans are ardent believers in education. However, to many parents, education means only the preparation of their children for material life. All too few fathers and mothers realize that their boys and girls must also be prepared for spiritual life in this world, as well as for life in the world to come. Religious education of the young is as much the responsibility of parenthood as cultural education of their children.

Juvenile delinquency has become a major problem in the United States. As we look for causes, we must view with grave concern the fact that there are seventeen million young people in this country who are spiritually illiterate, who have no Church connections, and who receive little, if any, home instruction in religion. . . . — Release, International Council of Religious Education.

Jesus, who came not to destroy the law or the prophets, went back to the Old Testament teachings and history for His Sabbath sanctions. The conduct of Jesus on the Sabbath and His claims for the day are such as we would expect from one who held it in high regard. — Ahva J. C. Bond.

neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8: 38, 39.

Denominationally, what will the answer be?

Our reflection leads us almost to believe and almost to accept the possibility, yea probability, of complete denominational consecration to Christ and co-ordinated effort in the work of His kingdom.

Since entire surrender of self to Christ means life and joy and peace and harmony and usefulness for the individual, cannot complete consecration to Him mean as much for the denomination?

Why not?

THE FIRST SEVENTH DAY BAPTIST CHURCH OF INDIANAPOLIS, INDIANA

MY TESTIMONY FOR CHRIST AND HIS SABBATH

(Editor's Note: Our appreciation is hereby expressed to Pastor and Mrs. Leland Davis, 204 North Beville Street, Indianapolis, Ind., for their part in making available these stirring testimonies.)

By Mr. Lawton Steele
965 E. Minnesota, Indianapolis, Ind.

About three or four years ago, my wife tried to get me started going to Church. I would always have something else to do, such as going fishing or to a show, but down deep in my heart I knew I should go to Church.

Like so many people we meet today, I kept putting it off, but I knew that God was calling me, for He was always on my mind. I couldn't seem to give up worldly things until I lost my youngest brother suddenly. It was then that I opened the door of my heart and let Jesus come in. It was the happiest day of all, for then I saw the light and what Jesus meant to me.

My wife and I started going to the Friendship Baptist Church, because it was the pastor of that Church who preached at my brother's funeral. A few weeks later we joined the Church, but it seemed there was something I should have and still didn't have.

A few months later my wife found an advertisement in the paper about the Sabbath. When I came home from work, she asked me what I thought about Saturday as the Sabbath, and the day that we should keep holy. I was like so many people we meet today; I couldn't see it that way, because I hadn't studied the Bible for myself as I should have, but just let the other fellow tell me what to do. My wife kept on reading, and each night she'd start all over again. Finally she asked me if I would attend a Seventh Day Baptist Church if one were started in Indianapolis, and by her constant preaching to me, I consented.

We had a letter from Brother Leo L. Wright from New Augusta. One word brought on another until we started keeping the Sabbath, and I will say that I never really had the Spirit of Christ until I accepted the "sabbath of the Lord thy God."

Now I can truly say that I am a Sabbath-keeper, and I do know that if others will

open the door of their hearts, let Jesus come in, and read His Holy Word for themselves, instead of altogether listening to others, they will understand what the true Sabbath really is.

By Mrs. Lawton Steele
965 E. Minnesota, Indianapolis, Ind.

I was brought up by a good Christian mother. She always read a chapter from the Bible every morning before breakfast and we would all kneel in prayer, but I never knew what a precious friend and Saviour Christ could be until I was thirty-eight years old and my mother had gone to be with Him.

It was perhaps a year after I began to seek the Lord with all my heart that I really knew the peace which passeth all understanding. I searched my heart and removed all things that I loved more than the Lord, and surrendered myself completely to Him to be made whatever He would have me to be.

My husband and I joined the Friendship Baptist Church. We loved the little group there, but I wasn't entirely happy, because I wasn't doing enough for my Lord, who had loved me so and washed away my sins with His own blood. Also, He had heard my prayer and saved my husband. How could I ever thank Him enough?

I studied my Bible, listened to all the religious programs I could, and read the Church pages in the paper, seeking more of the things of God.

I think it was in July, 1946, that I saw a Seventh Day Baptist advertisement in the Indianapolis News. It seemed to be what I had been searching for, and I was immediately interested in having a Baptist Church here that held Sabbath services.

Now I am a Seventh Day Baptist, and I praise the Lord that He loved me and counted me worthy to help bring the Sabbath truth to those who will receive it in Indianapolis.

By Mr. Jesse Davis
511 Leon St., Indianapolis, Ind.

I had been a terrible sinner for as long as I can remember up until two years ago. I had a terrible accident happen to me. I was in a gasoline explosion and nearly burned to death. I was in the hospital for sixteen weeks and my misery was so severe that I really prayed to God to let me die. My prayers were not answered that way. But something told me to pray for help and I would get it. I did and got help immediately—thanks to the Lord Jesus Christ! I learned to love Him and accepted Him as my Saviour. It was only through Him that I am here today.

While I was in the hospital I met some people who belonged to the Seventh Day Adventist Church, and it was through them I learned of Sabbathkeeping. But my wife, although she believed in Sabbathkeeping, could not see her way clear to join the Adventist Church. In the meantime, the Seventh Day Baptists started here. I went and found happiness in worshiping my Saviour, Jesus Christ. I was baptized by Rev. Mr. Osborn.

I love my Saviour now and my daily desire is that I can do more for Him.

By Mrs. Jesse Davis
511 Leon St., Indianapolis, Ind.

I was baptized in the First Baptist Church thirty-one years ago. I have always tried to live right. But my deceased husband believed in Sabbath observance through the Seventh Day Adventists. I couldn't see it that way, and I have thought so often of all those years—he going one way and I another. Now with the present Mr. Davis, I thought, "Does it still have to be this way?" Well, I asked God to forgive me, but I still couldn't see that way. (I believed in the Sabbath, but could not believe in the Adventist Church.)

One day I saw an advertisement in the paper asking, "If a Baptist Church would observe the Sabbath, would you go?" I answered the advertisement but for some unknown reason it wasn't received. But finally after several months of meeting here in the city, I saw an advertisement in the paper where the Seventh Day Baptists were holding meetings at 13th and Carrollton.

My husband I went and we both found it was what we wanted, and we have been happy ever since in worshiping our Lord Jesus Christ on His holy day.

By Mrs. May Henke
30 N. Jefferson St., Indianapolis, Ind.

I was raised by a Christian family. My people were Baptists and my father's word was as good as a note. While he wasn't an ordained minister, he could preach about as well as some of the ordained ministers in our community in Texas.

When I was twenty-one years old I made a decision for Christ and was baptized by immersion in Nueces Bay at Corpus Christi, Tex., for I believed one should be baptized in running water. I really had a change of heart and felt that I had obeyed and was right with God.

Then when I came to Indianapolis, I became interested in the Salvation Army. I worked with them a number of years. Twenty-two years ago I started a mission east of town and it was called an outpost for the Salvation Army. The mission is still there. Then I taught Sunday school classes from primary grade's on up, and finally was promoted to the Ladies' Bible Class. I soon saw I needed to know more about the Bible, because women would come and almost take over the class for they were better able to explain the Scriptures, than I. I began to pray for more knowledge and wisdom so that I could be a better teacher and could "put it over" to my class in a better way.

One day a lady came to my house selling beautiful religious books. I looked them over and saw that they were similar to some books I had seen in my father's study. I asked her if she were a Seventh Day Adventist and she said, yes. I asked her some questions and told her I wanted to know more about the books, so she said she'd have some ladies from her Church come and give me a Bible study. I took the study. At first I was very stubborn about believing that the seventh day is the day to keep. It took a lot of hard study for me to understand that my father could have been wrong. It took a lot of patience on the teacher's part.

I had a dream one night. It seemed that God spoke to me and told me to keep God's holy day, which is the seventh day of the

week. It woke me up and I couldn't rest. I got out of bed and knelt down by my bed and prayed about it. I promised the Lord I would step out on His promises, and I did. I was baptized the second time in the Adventist Church. I tried hard to keep up with them and be an honest Seventh Day Adventist, but I fell down on the meat eating part of it. I became more and more dissatisfied, so when I heard of the Seventh Day Baptists through an advertisement in the paper, I answered it, and here I am today.

It's my intention to be a Christian and keep God's holy day. Through the grace of our Lord Jesus Christ I expect to go all the way. Praise the Lord for showing me the right way. I have so much for which to be thankful. Praise the Lord!

By Mr. Ernest Heilmann
2004 Fernway St., Indianapolis, Ind.

I had nothing to do with Churches of any kind for about thirty-five years, because when about twelve years of age I attended a two-weeks' campaign of meetings on "Religions Exposed" by an ex-Catholic priest, who had found the truth and become a Protestant. He referred to Daniel 7: 25 as changing the times and laws, also that Constantine made the first Sunday by his own law, A. D. 321.

Well, I was thoroughly convinced that the seventh day was the Sabbath and that Sunday was just a substitute day. Many errors of the mother Church and the daughter Churches were fully explained, particularly Easter Sunday and Good Friday. Nowhere in the Bible does it say that Christ rose on the "first day of the week (Sunday)". Just suppose He did, and also just suppose Christ were crucified on Friday — that couldn't make Christ three days and nights in the grave, as He said in Matthew 12: 40. There are four other references in Matthew to this, also two in Mark, and one in John. That would make Wednesday the day of the crucifixion. Daniel 9: 27 says, "and in the midst of the week he shall cause the sacrifice and the oblation to cease."

This evangelist also talked on Revelation 3: 18, Revelation 18: 4, Matthew 16: 18, 19, Mark 13: 14, and Matthew 23: 8-10 where we are instructed to call no man Father, Rabbi, or Master. After hearing sermons on these passages, I just decided there wasn't

any Church that would satisfy me. During these thirty-five years many people had asked me to go to their Church, but I told them that I just couldn't be connected with any Church that believed in Sundaykeeping, etc.

I checked up on the Adventists and even bought and read many of their books, but I soon became convinced that theirs was not for me. So finally, last February, my wife read an article saying the Seventh Day Baptists were holding meetings. We went to one of the meetings that very day. I can't express the new feeling that I had in attending that first meeting, but as Pastor Osborn said at the organization meeting on November 1, 1947, "I'll never forget that evening that Mr. and Mrs. Heilmann came down the aisle to express their feeling." You see, I had a new and changed feeling that words cannot express when you find or get hold of something you have always wanted. And that glorious feeling is growing day by day. Let us all hope and pray that the group here progresses and enlarges day by day also.

By Mr. and Mrs. Joseph Bova
925 Broadway, Indianapolis, Ind.

I was brought up as a first day Baptist and baptized by immersion in my early teens, while my husband was born and reared a Roman Catholic—although he was forced to leave the Church by marrying without its sanction.

For several years after our marriage we drifted along, enjoying all of God's blessings, plus the flesh-pots of the world. Finally, we discovered that our marriage was disintegrating; our home was unhappy and my health was failing. I begged God to save our marriage and home, which He graciously did. My health improved and I began to feel a definite need to belong to a Church group of some kind and to try to make amends for the years of indifference, neglect, and waywardness.

Along about that time, I came in contact quite accidentally with the Seventh Day Adventists. We attended their meetings and I took their reading course, which resulted in my becoming convinced of the true Sabbath. However, there were several things about the Adventist beliefs which we felt we could not conscientiously promise to follow and accept; also, my husband resented

hearing other Christian faiths denounced often and publicly. Again, we were drifting—although I still clung to my Sabbath belief.

One day I accidentally ran across a small advertisement in a newspaper which I had placed on the kitchen floor after mopping. It had the name "Seventh Day Baptist" signed to it and the words "Seventh Day" and then "Baptist" immediately claimed my interest. I wrote to New Jersey and asked the difference between them and the Seventh Day Adventists and received a letter at once, referring me to Mr. Leo L. Wright and some literature on the Sabbath. In reading this, I felt that this was just what I had been looking for.

My husband and I visited the Wrights and found not only satisfying answers to questions that had been troubling us, salvation explained simply and beautifully, but also kindness, interest, and personal friendship. Mr. Wright's untiring efforts, his faith and perseverance have been an inspiration to us. My husband and I have rededicated our lives to Christ and been immersed by Pastor Osborn. We have had wonderful answers to prayer and innumerable blessings, and we want to help others to know and love our dear Saviour. All praise, honor, and glory to His holy name!

By Mrs. George Stewart

1918 E. 68th St., Indianapolis, Ind.

About a year ago I rededicated my life to Jesus Christ at the same place where my husband did—the Cadle Tabernacle of Indianapolis. The Sabbath was brought to me by my sister-in-law, Mrs. Lawton Steele.

I would say to her, "What makes the difference what day I observe? We have too many Churches now from the same Book." She told me about the campaign that was to be held in Indianapolis last February. I attended and asked the question one night, "How did the world get started on Sunday observance?" Rev. Lester Osborn about jumped off of the platform at me and Mr. Leo Wright stood to his feet and gave a lecture on the topic.

That night, I received about half of the Sabbath tracts and Mr. Leo Wright brought me a book, because I am a person you have to show the where and why of a subject.

I studied the literature and was convinced that the seventh day was right. I have re-

ceived a great blessing from the Indianapolis Fellowship and now from the organization of the Church. I hope that we can grow in grace through Jesus Christ in this city to show the people the truth of the Bible.

By Mr. George Stewart

1918 E. 68th St., Indianapolis, Ind.

During the winter of 1947, I became converted and accepted Christ as my personal Saviour while attending a meeting at the Indianapolis Cadle Tabernacle.

Several months later, the Sabbath was brought to me by my sister, Mrs. Lawton Steele, and my wife and I attended some of the early meetings of the Fellowship Group of Indianapolis Seventh Day Baptists.

After much discussion and hesitating and holding back, my wife and I finally signed the Fellowship cards which Pastor Osborn had for that purpose.

It was very hard to carry on in faith during some of the summer meetings when only seven or eight people attended. However, I am happier than I have ever been. God has blessed me and mine and I wish all who read this testimony to pray for our Church group in Indianapolis that it will grow and carry on the Sabbath truth here and be the means of bringing salvation to many souls.

GOD IN THE NEW YEAR

By Franklin D. Elmer

God of the open air,
God of the sea and the sky,
As the eagle at dawn
Wings into the blue,
Lift Thou our spirits high!

God of the shadowed nook,
God of the forest and glen,
As the sun's sharp ray
Dries the morning damp,
Cleanse Thou our hearts again.

God of the busy mart,
God of age and of youth,
As man in his hunger
Toils hard for his bread,
Keep us hungry for living truth.

God of the Bethlehem Star,
God of the Tomb—and the Hill,
As prayer made Him strong
To climb with a cross,
Give us courage to do Thy will!

—Missions, January, 1948.

"I Am the Lord Thy God"

By L. L. Wright

1253 Leonard St., Indianapolis, Ind.

We know to an absolute certainty, if we know anything at all about the Holy Scriptures and about ancient history, that the time once was when the seventh day of the week, now known as Saturday, was highly respected and honored and observed as the Sabbath day by practically all persons who believed in God as the Creator of all things. Could it be, then, that the abandonment of the seventh day Sabbath indicates the abandonment of the belief that God was the Creator?

We do know that there are some "monkey-men" that attempt to advance the idea that man descended from a monkey, but they fail to explain from whence came the original "monkey-father" and they fail to produce any "monkey-men," other than themselves, in the various stages of evolving that are neither man nor ape, but are part ape and part man. Could it be, then, that mankind is losing hold on the belief that God was the Creator and is taking hold on some fanatical belief in lieu thereof?

We do know that, as we strive to observe the seventh day Sabbath, we are outwardly demonstrating that we believe in God as the Creator and thus we realize that the seventh day Sabbath is a sign that sets us apart from all atheists. We do not say that all persons that have abandoned the Sabbath of the Lord our God are followers of Darwin or are atheists. However, they might be just that, which statement cannot be made of a person who strives to observe the seventh day Sabbath. **Not all Sabbath desecrators are atheists, but all atheists are Sabbath desecrators.**

God instituted the Sabbath and selected the seventh day of the week as the Sabbath day to commemorate the creation. Genesis 2: 1-3. Therefore, as we hold fast to the seventh day Sabbath, we demonstrate that we are holding fast to the belief in God as the Creator as firmly as possible. Conversely, as we relinquish our hold on the seventh day Sabbath in any way, we are demonstrating that we are not holding fast to the belief in God as the Creator as firmly as possible.

Thus, the Sabbath is truly a sign 'twixt me and thee that **I am the Lord thy God.**

Is it not evident to all that there is an urgent need for a firm belief in God, if complete lawlessness and social chaos are to be averted? Can we expect Christ to be accepted as the Son of God and as the Saviour of man unless a firm belief in God be first established or restored?

We are frequently admonished, by ministers and laymen alike, to keep Sunday, the first day of the week, in commemoration of the resurrection of our Lord, Jesus Christ, and we are often told at the same time that the seventh day Sabbath is no longer of any consequence in the life of a born-again child of God. **Isn't it a bit peculiar that any event in the life of Christ, who was God incarnate in the flesh, should be used to deter us from outwardly demonstrating our belief in God as the Creator of all things, in the manner in which God ordained?**

There is not a thing wrong in commemorating the resurrection on Sunday, the first day of the week, except it be that such practice has served to deceive the very elect in some instances and deter them from true Sabbath observance. There is not a reason on earth why we could not and should not commemorate the resurrection on the day that God sanctified and blessed as the Sabbath, the seventh day saith the Lord, except it be a desire to give man-made customs and Church traditions pre-eminence above the commandments of God. If the resurrection must be commemorated on the exact day of the week on which the event occurred, then we should give consideration to Matthew 28: 1, which plainly tells us that an empty tomb was first discovered "**in the end of the sabbath,**" which is a time unquestionably prior to the first day of the week, now known as Sunday.

What a fearful and tremendous responsibility, we assume, whether we realize it or not, if we give advice or sanction to the disregard of any part of a commandment of God! The very thought is frightening and most certainly deserves the careful consideration of all Christendom, without prejudice, without rancor, without animosity, but with

a sincere desire to give God pre-eminence in every available way.

The very first requisite as we are led to a reconciliation with God through the sacrifice of Christ, is a firm belief in God as the Creator, just as it was in the days of old when animals were sacrificed as an atonement to God, which symbolized the true sacrifice of Christ that would follow in God's own time. Sabbath observance, in the precise manner in which it was established and commanded by God and in the spiritual manner that was taught by Christ, is evidence (a sign) that this first requisite has been met.

It is high time that all Christendom turn from their false position before God and man and be consistent in their living unto righteousness, unto being right with God. It is not beyond the realm of speculation to visualize Sabbathkeeping Methodists and Sabbathkeeping Presbyterians and Sabbathkeeping Christians of all denominations. Pray God that this may materialize and that we each may contribute in time, effort, and finance toward this end, as God makes it possible.

It does not require a special gift of prophecy to make the following statement: the potential blessings that are in store for all mankind, contingent upon doing the will of God, will never become realities as long as only nine commandments are respected and taught, and one commandment is ignored completely or twisted around to meet our fancy.

"A chain is no stronger than its weakest link."

CROP

There is a growing generous response from most of the agricultural states of America to the appeal of Church World Service for contributions "in kind" from the farmers of America from bountiful harvests for the relief of suffering neighbors in Europe. "CROP" (Christian Rural Overseas Program), with headquarters at 308 West Washington Street, Chicago, Ill., has pledges of more than 150,000 bushels of wheat from the "wheat belt," and much of it has already been collected at elevators. The project is led by Church groups, and John D. Metzler is the director. — W. W. Reid.

THE BOOK OF THE REVELATION

By Dr. Edwin Ben Shaw
Emeritus Professor, Milton College, Milton, Wis.

The article recently published in the Sabbath Recorder, entitled "The Marriage of the Lamb," prompts me to present the following brief statement concerning this book of the Bible from which the title of the article is taken, The Revelation.

For a long, long time I read and studied this book with the same purpose in mind that many other people study it, that is, to find in the fantastic imagery of the visions a revelation of the events in human history through the centuries down to our own time, and even beyond. I found that many people felt that they had discovered, that is, had interpreted the various visions in a way that to them was satisfactory as being the fulfillment in history of events and situations foretold in these visions. However, there was often a lack of agreements, and a necessity of changes, and I was confused and unsettled.

It then occurred to me to try to find out as nearly as possible just when and where and why and to whom this puzzling book was written. I spent many hours through several years studying the history of the first century A.D., political history, and especially the literary output of the Jews, during the two centuries before Christ. And this is the conclusion to which I finally came, which to me is fairly satisfactory because it is consistent with conditions and situations which existed during the latter part of the first century A.D., and explains the general purpose of the book.

Whoever the author was, he wrote it for his own time, for the conditions which existed then, for it was a time of crisis in the lives of a people who were being sorely tried and persecuted. He wrote to encourage these people to stand firm and be faithful, for all would shortly be well. He had no idea of setting forth a continuing regime of world events. He made use of a type of literature which then was prevalent, specimens of which he found in the Book of Daniel and elsewhere in the Hebrew Scriptures and in other writings. He had no thought of explaining theological problems; he used those of his own inherited time. He was not

< FROM THE TRACT RACK >

REPENTANCE

The question of direction is a very important one. If you hear of a case in which a ship came safely into port, it means that the ship kept in the right direction; but if you hear of a case in which a ship went on the rocks and was destroyed, it simply means that the ship's direction was wrong.

But direction is a very serious question in the matter of life. When life's direction is right, it means coming into the harbor in safety; but when a life's direction is wrong, it means the ruin and loss of life on the rocks of evil and sin.

One cannot turn his face toward the right, toward goodness and his Father in heaven, and be going in the wrong direction; but if he turns his back on the right, on goodness and his Father in heaven, the direction is wrong, and he will lose that which is of the most possible account to him—his life.

If one change the direction of his life from wrong to right, it is because he does that of which we wish now to speak with you a little while—he **repents**.

If the meaning of **repentance** should be asked for, nine out of ten persons would undoubtedly say, "It is feeling sorry for one's sins." It is true that no man can soberly think of a wrong life without a great deal of feeling sorry, and probably there is no real case of repentance without a feeling of sorrow for that of which one repents.

But if you take up the Bible word for repentance, you will find that the Scriptures do not make repentance a matter of feeling, but one of using the judgment, of thoughtfulness, of deliberation, and reflection. The Bible truly proceeds upon the truth that one's feelings have very little to do with controlling his conduct for the right, while his sober judgment has a great deal to do with it.

One who goes by his feelings, does right or wrong according as he feels; but one who

forecasting, under cover of these visions, extended human history beyond his own immediate days. He was trying to strengthen the faith, the hope, the enduring steadfastness of a people who were in sore distress and in danger of faltering. And doubtless he was in a measure successful in his purpose.

is controlled by reflection and judgment, does right no matter how he feels. So while it is common for us to say that repentance is feeling sorry for one's sins (and it is true that no one repents without sorrow for his sins), the Bible uses a word for repentance which makes it mean "changing one's mind," and the Bible way of thinking is better than our way.

For just think. Have you not often seen people who have felt truly and very sorry for their sins and still gone on doing the same thing after the feeling of sorrow had grown to be a little less keen? But the one who changes his mind about the direction of his life, will change the direction of his life. There is no such thing as changing one's mind about life, and yet being of the same mind, and going on in the same life.

There is such a thing as saying one has changed his mind about life, and yet being of the same mind; but there is no such thing as changing one's mind about sin, and not changing one's life, too.

Feeling sorry for sin, when it is a very sharp and keen feeling, makes people promise a great deal in the way of change; but very, very many times they do not keep their promises; and they never keep their promises unless their sorrow is kept company by a change of mind that changes the life.

You may be very sure that changing one's mind about sin so that sin is given up, is all the repentance the Bible knows anything about, or teaches us anything about. Sorrow for sin sometimes causes men to take their own lives from remorse; but repentance and remorse are as different as darkness and light; while remorse frequently destroys men, and makes them give up all hope, repentance always saves them, and makes them hopeful.

Remorse makes a man feel that all is lost and that there is no use trying any more; but repentance never makes him feel that way. It rather helps him see the new opportunity of life, and helps him determine that, instead of abusing this new opportunity and refusing it, he accepts it and uses it for a new start in life.

Remorse is turning one's eyes toward the dark things one has done in his life, while

repentance is turning one's back on the dark things one has done, and his eyes toward the light of a better day and a new life.

When the Father in heaven sent men to teach repentance, He sent them to proclaim that He offers men new opportunities of life. He gives us these opportunities as constantly as He gives us the sunshine, and as freely as He gives us the air.

Every day gives us a chance for a new life; and, if you change your mind about it, your life will take a new direction and be a new life. We have two examples in the Bible that are worth thinking about.

Judas and Peter both felt very bad about what they did in proving traitors to Jesus. One felt sorrow so deeply that he destroyed his own life. His feeling was remorse. The other went away by himself and wept bitterly; but in that weeping there was also the thorough change of mind that made the same man a man of courage ever after. His feeling was repentance. With his new mind, by faith, he turned his back forever on his old life; and, by faith, his face toward the path of a true and brave disciple of Jesus, in which, by faith, he walked to the day of his death.

Repentance does not alone mean getting frightened at what we have done, or at the punishment we think we may some day meet; but it means taking the question of life, its direction and destiny, into thoughtful consideration, either with feeling, or without; and, after the reflection that becomes a sober person, dealing with this most serious question—that of life.

It is changing one's mind about the old and wrong way, and having a new mind which is the beginning of a new life.

Repentance leads to hope, and hope sees God's offer of opportunity; and, through faith, accepts it. It is the starting point from which our whole conscious lives are determined by the will and kingdom of God.

The best thing that can come to any one of us whose life direction is wrong, is the message of God's Spirit calling us so to change our minds that we no longer think the old things about sin, but think new and better things, and, through faith, walk in the new way.

OUR AMERICAN CREED

(Phraseology taken from the Apostles' Creed, the Holy Bible, the Declaration of Independence, Lincoln's Gettysburg Address, Thomas Jefferson's addresses, and the Atlantic Charter.)

I believe in God the Father Almighty, Maker of heaven and earth, the Sovereign Ruler of all nations, whose Holy Will must and shall prevail; and in Jesus Christ, His only Son our Lord, who is the Way, the Truth, and the Life.

I believe in the Brotherhood of Man, and that all men were endowed by their Creator with certain unalienable Rights: that among these are Life, Liberty, and the pursuit of Happiness.

I believe in the United States of America, conceived in Liberty and dedicated to the proposition that all men are created equal, and in its form of Government of the People, by the People, and for the People.

I believe in Freedom from every form of tyranny over the lives and minds of men, and in the maintenance of Law and Order with Justice for all, through which, and through which alone, the blessings of liberty can be preserved and enjoyed.

I believe in Peace, as opposed to war, and the establishment of a Peace which will afford all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all men may live out their lives in freedom from fear and want. — J. Calvin McCoy, in *The Union Signal*.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."—Matthew 5: 3 (R.S.V.)

Editor's note: This gospel tract is No. 1 in a series published by the American Sabbath Tract Society (Seventh Day Baptist), 510 Watchung Avenue, Plainfield, N. J., under the direction of its Committee on Denominational Literature.

Other numbers are as follows:

- No. 2. The Birth from Above
- No. 3. Salvation by Faith
- No. 4. A Change of Citizenship
- No. 5. Following Jesus
- No. 6. Growth in the Spiritual Life

The Program of Youth Evangelism

Educational evangelism is the primary task of our Christian Fellowship. Our Churches both individually and co-operatively have labored through Christian nurture to win young people to full commitment to Jesus Christ. In recent years our denominational programs have been increasingly concerned with educational evangelism. Co-operatively we have also gained valuable experience in projects designed to strengthen the programs of local Churches in ministering to young people.

The present staff of the United Christian Youth Movement has given leadership to develop co-operative community projects in youth evangelism. Under its direction, wide experimentation and use has been made of such types of projects as the Christian Youth Crusade, the religious emphasis week, and the high school mission. The present staff is constantly being called upon for far more services than it can render on margins of its time.

Therefore, evangelistic emphasis in the Church's program for youth is nothing new. It has always characterized successful Christian education among youth. Denominational youth fellowships have emphasized it heavily as has the United Christian Youth Movement. But it does appear that as a result of this experience and the needs of the times, the hour is particularly ripe to enlarge our co-operative community efforts in educational evangelism.

Christian Evangelism and the Needs of Youth

1. A large proportion of the nation's youth is entirely indifferent to the Church and its message. No comprehensively accurate figures are available. Our best estimates show that the percentage of non-churched young people vary from twenty per cent in some communities to as high as ninety-two per cent in large metropolitan centers. Probably a conservative estimate would show that forty to sixty per cent of the young people between twelve and twenty-five are outside the Church. But, without running the risk of exaggerated percentages, it is sufficient to say that we are all aware of the large numbers of unchurched youth.

2. These times are particularly confusing to young people. The heavy and steady pressure of the materialistic and sensual outlook of our time, the thousand voices of movements social, political, and commercial calling to them every day cannot but confuse them. Youth more than children and adults are victims of the social instability of this period. They, more perhaps than any other group, need to hear an intelligent and challenging interpretation of God's will and to see in the Church the living person of Jesus.

3. This is a period of youth movements. Leaders with all kinds of purpose have found that adolescence is a period of restlessness, that because of this restlessness young people can be welded into movements to serve many ends. The strongest youth movement in this nation is the Christian youth movement. We must keep it so.

4. Considering the very practical strategic welfare of the Church, we know that adolescence is the period at which the Church loses a large portion of its membership. To lose young people at the verge of their maturity is a tragic waste of the Church's finest resource. Great commitment to Christian evangelism will without doubt lessen the tendency and the need for young people to leave the Church in search for more meaningful activity.

5. There is a need among young people both in the Church and out for a deeper and clearer understanding of the meaning of churchmanship. The program of educational evangelism can and should make for a more consecrated generation of youth in their responsibilities in the Church.

The Local Church of First Importance

In the final analysis the success of educational evangelism rests with the local Church. Reaching unchurched youth involves effective individual contact and the establishment of Christian friendship if sizable numbers of unchurched young people are to be won to the Church. Our denominations must continue with every means at their disposal to aid local Churches in deepening the spiritual lives of youth, to interpret more adequately the great Christian affirmations, to train local

Church youth to do visitation evangelism, in other words to do all things possible to strengthen "the will to evangelize." Every local Church must feel the paramount importance of its own place in the evangelistic task, and every community venture must have the goal of making the work of the local Church more effective.

A Community Approach Is an Urgent Need

Community projects have a real contribution to make and the program of educational evangelism for youth is incomplete without such projects. However, it is unwise to expect results from community projects which they cannot deliver. They are of maximum effectiveness when built upon solid local Church preparation. They can involve high commitment of young people, but this commitment must be tied to the local Church program.

The best contributions of the community projects of evangelism appear to be the following:

1. Building a great sense of Christian fellowship with a high evangelistic mission among young people in the local community. This factor is important to a continuously dynamic youth program in the Churches of a community. To ignore it is to make possible an indifference to the mission of the Church which eventually secularized the atmosphere of community life until Churches find it extremely difficult to interest young people.

2. Interpret the world mission of the Ecumenical Church in the clearest and most meaningful terms. The world mission of any one denomination has far more meaning and attractiveness to young people when viewed in the total setting where the united impact can be seen, such as the work of Church World Service.

3. Dramatically present the challenge of Christ and His Church. The mass of young people love great, beautiful, and dramatic services. They strengthen and support the rest of the Church's program. This need among all people, young and old, has been so often ignored. (For instance, in one of the large metropolitan centers the holding of great and dramatic religious services has fallen entirely into commercial hands that reap considerable financial reward in meeting this deep desire for the dramatic in the hearts of sincere religious people. In another metro-

politan community the large dramatic services are in the hands of non-church leadership which often criticizes the Churches publicly in these very meetings. In this community the Roman Catholic Church gathers over 100,000 people into a great Eucharistic service that makes a tremendous impact upon community life. Young people respond to the dramatic demonstrations of the loyalty of Christians to their Master. The Church must meet this need.)

4. Utilize to the fullest the press, the radio, the public schools, and community groups in support of the Church's ministry to youth, and thereby better build within the community a consciousness of the Church's work with young people. — United Christian Youth Movement.

"JESUS CHRIST IS LORD"

"Jesus Christ Is Lord," the theme of the recent Second World Conference of Christian Youth, has been selected for the theme of Youth Week in 1948. This was announced recently at the headquarters of the United Christian Youth Movement, Chicago, Ill., which is sponsoring this annual all-Protestant youth observance.

Set for the week of January 25 - February 1, 1948, Youth Week will be celebrated by some four or five million youth of the United States and Canada, according to Miss Helen Spaulding, associate executive secretary of U.C.Y.M. and associate director of youth work for the International Council of Religious Education, which administers the U.C.Y.M. The movement includes the youth of 40 denominations, 34 state councils, and 16 national youth-serving agencies such as the International Society of Christian Endeavor, the Boy Scouts, Girl Scouts, Y.M.C.A., and Y.W.C.A.

"Jesus Christ—Lord of My Life"

Seventh Day Baptist youth groups will doubtless observe Denominational Day on Sabbath, January 24. "Jesus Christ—Lord of My Life" is the theme chosen for this phase of Youth Week. "The emphasis will be on the principle that a personal relationship to Christ is basic to a well-developed personality."

"Jesus Christ—Lord of All"

Interdenominational Day will close Youth Week observance with the theme, "Jesus

WHAT I AS A LAYMAN EXPECT OF A MINISTER

By Gerald Coalwell
New Orleans, La.

If this is to have a text, let us use the one from Matthew 5: 13, "Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men." If anyone is to be the salt of the earth in this present day whirl of things, it should be our ministers.

The peculiar thing about salt is that it is no good if kept in a jar. It is worthless if it is not used, and to be used it must be mixed with something else, and the finished product will have a changed flavor—not necessarily improved, for that depends on the amount used. A minister is similar to the salt in that he can know his Bible backward and forward, quote Scripture by the hour, be conscientious, pious, upright, and true; but unless he mixes, he can preach for twenty years and never save a soul. A minister who can talk "shop" to the individual members of his congregation and to the average working man—saved or unsaved—has an excellent opportunity to get his messages of truth into the hearts and minds of people who could never be dragged into the Church—"unless it is to be buried." No man can be versed in every trade; but if one desires, he can secure literature that will at least give him a talking knowledge of the trade. It is only a small percentage of souls who are saved by only the one hour or so once a week spent in Church.

You may ask, "Can we keep the salt in the jar if we have the true salt?" One of the safest "jars" to keep the salt in—so it will do the least good—is indifference or getting in a rut. Extreme hatred for a cause will, many times, do more good than harm, but indifference is a "sure-fire" way to kill anything. Ministers are not immune to this disease just because they are ministers. It is very rarely

Christ—Lord of All." The emphasis on this occasion will be "on the need for a great Ecumenical Church and the belief in the growing co-operation . . . among Christians." —Adapted from International Council of Religious Education Release.

found in young ministers; but it may creep up on—and always unsuspected—the best of ministers as they get settled in the same Church for many years—seeing the same faces, and facing, or dodging, the same problems. The disease rarely proves fatal to the minister, but may prove nearly fatal to the Church in his care.

The official primary function of any minister is to preach his weekly sermon. That is the one duty upon which he spends much time in study and in preparation. Now we come to the change in flavor—not necessarily improved. If too much salt is added, the good that the right amount has done is ruined by the overdose. This is a mistake that can be made by a young minister in his zeal to please. He starts—thinks that he has an allotted time he has to fill—preaches an excellent sermon, looks at the clock, or a quick glance at his watch, sees that he has ten or fifteen minutes yet to go. So instead of stopping, he keeps on, either on a different subject or a different angle on the same one, and by the time the surplus time is used up his listeners have become confused, and maybe disgusted, so that the good points that were foremost in their minds have faded and their only wish now is "that he would hush so we can go home!" Had he stopped when he came to the stopping place, regardless of the elapsed time, and spent the remainder of the time either in singing or telling an amusing story with a good moral, his listeners' hearts and minds would have been won. One of the best sermons I ever heard was preached in fifteen minutes, after the showing of some pictures. The allotted time for the sermon was forty-five minutes, but the minister realized that a short message would do more good than a long sermon—and it did. A minister can preach for an hour; but unless he can get and hold the interest of his listeners, what he has said will be forgotten before they leave the building—because they never really heard it—and the time spent in preparing and delivering it will be wasted.

"Rome was not built in a day"; the path of a minister is an uphill grade most of the way, but the reward is well worth the effort. The saving of one soul is worth more in the sight of God than all the riches in Fort Knox, but remember that God does the saving and the minister is just an instrument in His hands.

The Fallacy of Moderate Drinking

By Joy Elmer Morgan, Editor

Journal of the National Education Association
Condensed from The Message Magazine

Wilson Davis stood beside the pavement . . . near the bodies of his dead daughter and badly injured wife. He was not a heavy drinker. He had never been known to be drunk. He was not even a regular drinker, but on special occasions he drank with the others "just to be sociable." Like many so-called moderate drinkers, he had not realized that even a small amount of alcohol so poisons the nerves as to make them unreliable in such delicate operations as driving a car at high speed.

Percy Moore . . . married a promising young woman and they thought to brighten their home life in the evenings by a social glass with their friends. Then the wife began drinking to excess . . . another home had been wrecked on the fallacy that moderate drinking in the home is a desirable social grace.

John Harper was almost certain to be given the post of manager . . . he became a moderate drinker, then an excessive drinker. The quality of his work began to decline. Another man—less able, but with steady habits—was chosen as manager. John Harper had been fooled by the fallacy that one can be a moderate drinker and still attain the highest success in business.

George Norman was an active member of the Church and Sunday school, but when bridge and cocktails began to take the place of his work in the Church, he attended Church only occasionally, contributed less, and eventually lost interest. He had been wrecked upon the fallacious belief that one can drink moderately and still maintain the fullness of his Christian life.

Drinking in moderation is not the solution of our liquor problem; it is the main cause of that problem. If one drinks at all, he is likely to be caught in the network of social custom until he drinks to excess. The moderate drinker is always a candidate for alcoholism. Not one of the 750,000 drunkards in our country—many of them men and women of the greatest possibility and promise—started out with the intention of becoming a drunkard. Not one of the 3,000,000 men and women who have come to

drink to such excess that their alcohol slavery is a constant menace to their lives and careers started out with the thought of becoming an excessive drinker. These excessive drinkers were recruited from the moderates and may at any time be added to the army of drunkards. It is a terrible toll for any nation that calls itself civilized. It has no place in a high-energy, air-borne, atomic age.

It may be for our generation to decide whether we shall follow the path of less advanced people and allow the liquor cancer to eat the life out of our civilization, or whether we shall mark out a new path as we have in other fields.

We can have freedom, peace, and progress as the full power of our technological civilization is used constructively, or we can have license and much drinking. We cannot have both. We shall have to choose and to teach our children to choose. We shall have to meet with kindly reasonableness the efforts of the organized liquor interests to establish "moderate drinking" as a permanent part of our American way of life. It is not and will not be easy to wage a successful movement in favor of total abstinence as a way of life as against the idea of moderate drinking as an acceptable social custom. Any idea that is widely established is hard to combat. But when the idea is actively promoted by one of the most powerful industries of modern times, the task is doubly difficult.

The liquor industry has reached vast proportions. It has a definite program for building the drinking of intoxicating liquor into the warp and woof of our American civilization. Those who believe as I do, that next to war the use of liquor is the greatest menace to all that is finest in mankind, will do well to consider the strategy of the organized liquor traffic and to counter that strategy.

The organized liquor industry has a definite line which it seeks to propagate and establish. That line is this: Fix in people's minds the idea that liquor drinking in moderation is a normal, wholesome accomplishment; that all the harm comes from excessive drinking; that drunkenness is a disease for which neither the individual nor the liquor industry is responsible; that the way

A REVIEW OF "COMMITTED UNTO US"

By Rev. Elizabeth F. Randolph
Promoter of Evangelism

"Committed Unto Us" is the name of a challenging missionary study book for 1948, written by Willis Lamott, missionary to Japan, 1919-1938, and now a director of the Department of Missionary Education of the Presbyterian Church in the United States. It was published in 1947 by the Friendship Press, New York, N. Y.

It is a valuable book for missionaries and ministers, but as Mr. Lamott himself says, it is "addressed primarily to the men and women who sit in the pews of our Churches—to the committed, the interested, and the questioning lay persons upon whom, in the final analysis, the future of the missionary movement rests. And recalling the days of my first overpowering encounter with missions, I am hoping that some who read this book may also be inspired to dedicate their lives to the cause that someday will win the world."

The book is divided into five parts, the Commission, the Field, the Process, the Fellowship, and the Messenger.

In the first part we are asked, "Why Do They Do It?" Why do people leave homes of comfort and even luxury to carry out the great commission of Jesus to "Go ye into

to avoid excessive drinking and the disease of drunkenness is to teach young people in home and school and Church how to drink moderately so that they will know what to drink, when to drink, how much to drink, and how to carry their liquor.

The ultimate goal of the anti-liquor strategy should be total abstinence by as large a part of the population as possible. We should seek through homes, school, Church, and community to produce a generation of men and women with such staunch Christian character and such a high regard for the sacredness of human personality that there will be no place for even moderate drinking in this age. — The National Temperance Digest, December, 1947.

Editor's question: Are we our brothers' keepers?

all the world . . ." into the midst of disease, poverty, and crime? It is because they know Jesus as a personal friend and Saviour. They know Him as a Spirit, for He it was who said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." They know Him as the risen Lord, King of kings, ever present with them as He said He would be; and they want to make Him known to others.

That we may see the great, unfinished task, we are reminded that in Asia there are only thirteen Protestant Christian missionaries for each million people and the baptized non-Roman Catholic Christians in Asia in 1936 numbered only 5,507,781, which is less than the population of New York City. Arabia has only five evangelical Christians per million, Iraq ninety, and Iran 207. In Africa there are four times as many missionaries as there are in Asia, and five times as many Christians in proportion to the population. Within the so-called occupied countries there are many areas in which men have no adequate opportunity to hear the Christian gospel.

As Mr. Lamott says, "The task undertaken was stupendous and the results achieved magnificent, but it is evident that Christians have just begun to obey the command of their Lord to make disciples of the nations," and in the so-called Christian homeland of Europe and America with two nominal Christians of all faiths to every three people, it is considered that only 10 to 15 per cent of these are effective Christians.

In the process for carrying on this unfinished task, we are reminded that "the Word is quick and powerful." It is the seed that still needs to be sown in countless areas. As it is carried from the Bible societies to China, the Philippines, Mexico, Bagdad, the Lebanon village, or a Moslem diplomat of high rank by colporteurs or missionaries, "the entrance of thy words giveth light" and life to mankind the world over. The next step is a meeting place at which the gospel is formally presented at regular intervals, a theater or a home, a schoolhouse or a dormitory, a tent pitched at an important intersection or a house on a back street. Often in China or Japan a small, rented room, where a curtain has been decorously drawn

before the family god shelf, has been the setting for the first presentation of the gospel in that community.

"Seldom is a town or village entered casually. A point is selected in the interest both of opportunity and of strategy as a community from which other smaller towns and villages can be reached, and its possibility of growth into a Christian center with a school, a hospital, and a residence. In almost every case someone is there as a nucleus—a former patient in a hospital, a graduate of a Christian school, a student returned from abroad, a man or woman attracted by newspaper evangelism, who offers his home as a place of meeting.

"Thus a group of inquirers is formed who meet regularly for prayer and study and are visited at more or less regular intervals by a foreign or national missionary. In Korea, a missionary who is said to be typical, supervised forty-seven Churches and twenty other preaching places. In visiting these places he was obliged to ride 1,500 miles on horseback in a single year, in addition to the distance he traveled by foot or on train."

Gradually this consecrated pioneer activity develops into an organized congregation, a witnessing institution, Christian centers, and Vacation Church Schools. Then comes a period of more expanded witnessing by deed and life, personal and group evangelism, and the comprehensive approach which has as its goal the redemption of the whole of life through a Church that is deeply rooted in the life of the community.

"Extension and outreach have occupied our thoughts in the past; the new evangelism must be concerned also with the dimension of depth."

Our new day with the automobile, the house trailer, the radio, the magic lantern, and many visual aids is giving us new ways of proclaiming the glorious gospel and is bringing about a wonderful fellowship, with increasing responsibilities.

With regard to the fellowship and the messenger, Mr. Lamott says, "In the final analysis, the responsibility rests inescapably upon the individual adult Christian to make Christ known by life and word in and through the fellowship of the Church. Just as more men are needed to enter the Church vocations, so they are needed just as desper-

ately to undertake the vocation of making Christ known through the secular callings."

We may not have to face the kind of persecution and martyrdom that the early disciples of Jesus met, but according to Mr. Lamott there are several road blocks on the way to successful evangelism today: (1) the passion for anonymity, a desire to conceal the fact that they are Christians rather than to announce it to others; (2) the fear of fanaticism; and (3) a modern lack of concern for others, for men and women as individuals which even hides behind a professed respect for the personality of others. Usually it can be laid to indifference or lack of conviction that "God was in Christ, reconciling the world unto himself . . . and hath committed unto us the word of reconciliation." This takes effort, a personal struggle, and prayer. Many Christians are suffering from a paralysis of the will. From what does it arise and can it be overcome are questions that are answered in the closing pages of this most excellent book.

Will we accept the challenge, or will we deny that we serve a risen Saviour who lives and reigns today in and through the lives of his followers?

A "Guide for Leaders of Adult Groups on World Evangelism" has been prepared by Margaret B. Cobb for use with the book, "Committed Unto Us," and is published by the Friendship Press.

As I have reviewed this book I have thought constantly of the magnitude of the task committed unto us as Seventh Day Baptists to make the full life of Christ known to the world. The message, the process, and the obligation as outlined by Lamott are ours to apply to make known the Saviour and His way of life, including what He taught by word and precept regarding the value of the Sabbath, all of which holds the answer to the world's needs today. Watch and pray for the King of Glory is coming with power. May He be able to say to you, "Well done, thou good and faithful servant: thou hast been faithful over a few things . . . enter thou into the joy of thy Lord." Let us **Go, Work Today.**

The Sabbath is a constant and unending symbol of the abiding presence of a loving Father, and its faithful observance is a token of our loyalty to Him. — Ahva J. C. Bond.



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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.]

About Christmas

Dear Recorder Children:

Christmas, a time of gladness and gift giving, is over for another year, and the new year is five days old. In the good times you have been having, in the home, the school, and the Church, I am sure you have not forgotten why we celebrate Christmas; that it is in memory of the birth of Jesus, our Saviour and King. For, as reads the Bible message, "Unto you is born a Saviour who is Christ the Lord."

All the world should rejoice as they think of the real meaning of Christmas, for it was indeed a very real blessing to all when the angel of the Lord came that night many, many years ago with a message from heaven. He brought good tidings of great joy, which shall be to all people. It was a joyous message to every one of us, and will ever be.

Every class of people from the poorest to the richest may claim Jesus as friend and helper, and thus Christmas belongs to every one of us. No one, however poor, may fail to claim Him as his or her Saviour, for was He not born in a manger?

We all know how the angel came to the shepherds as they watched their flocks by night to announce the birth of Jesus. They were about a mile from Bethlehem, on the slopes of the valley east of the village. For fear of wild beasts which sometimes came out of the woods and killed the sheep, the shepherds took turns watching so that some of their number should keep watch all the time. On the night that Jesus was born, as they were thus watching, a bright light shone around them, and looking up, they saw the angel coming from above directly toward them. As he neared them he looked lovingly at them so that they soon forgot their fear at his sudden appearance and rejoiced at the wonderful news he brought. For this is what he said: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

As the angel finished his message, suddenly he was joined by a multitude of other angels, all praising God and singing,

"Glory to God in the highest,
And on earth peace, good-will toward men."



This beautiful song has been sung many, many times by all people who love Jesus. Then the angels vanished and the shepherds said in joy and excitement, "Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us."

Only waiting until the gates of the city were open, the shepherds went, and found the baby Jesus lying in His manger bed just as the angel had told them, with the mother Mary bending over Him, her face shining with joy.

With happy, thankful hearts the shepherds bowed before the baby Jesus, for they were sure He was the Son of God. And there they worshiped Him. Then back to their flocks they went, telling everyone they met about the wonderful message the angel had brought to them, and about how they had found and worshiped the infant Jesus. And all that listened to their message "wondered at those things which were told them by the shepherds."

We, too, should always be ready to tell all we meet about the true meaning of Christmas, that it is to celebrate the coming of Jesus our Saviour and Lord into the world. And we can say as the prophet Isaiah said so very long ago, "For unto us a child is born, unto us a son is given."

Yours in Christian love,
Mizpah S. Greene.

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The Sabbath Recorder

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