

## Marriages

**Barber - Thompson.** — On January 9, 1948, at the home of the bride's parents, near Scotia, Lynn Clair Barber of North Loup, Neb., and Betty Jean Thompson of Scotia were united in marriage by Rev. A. Clyde Ehret. Their home will be at North Loup.

**Huber - Hooker.** — Shirley Hooker, daughter of Mrs. Minnie B. Hooker, and Willard C. Huber were united in marriage on March 4, 1948, at the Seventh Day Baptist Church, corner of Kalamath and Ellsworth, Denver, Colo. Rev. Francis D. Saunders, the bride's pastor, officiated. They are at home at 4366 Vrain St., Denver, Colo.

## Obituaries

**Bond.** — Delia Ann, daughter of Richard and Emaline Bond, was born in Ritchie County, W. Va., February 17, 1864, and died at her home in Salem, W. Va., February 2, 1948, after an extended illness.

She was married to Lee Bond, who preceded her in death. Surviving are one grandson, one nephew, and three nieces.

Mrs. Bond was an earnest Christian and a faithful Sabbathkeeper. She had an artistic nature and the walls of her home displayed several lovely paintings that she had made.

Funeral services were held at the home on February 5, 1948, in charge of Pastor Loyal F. Hurley, assisted by Rev. James L. Skaggs. Interment was in Odd Fellows' Cemetery.

L. F. H.

**Randolph.** — After an illness of two years, Mrs. Ilea Davis Randolph died in Salem, W. Va., at the home of her daughter, Mrs. Harley D. Bond, on February 15, 1948. She was born at Lost Creek, W. Va., September 26, 1861, the daughter of Levi B. and Sara Rymer Davis. For the past three and a half years she had lived with her daughter's family in Salem.

She is survived by her husband, William F. Randolph; one daughter, Mrs. Harley D. Bond; a grandson, Richard Bond; a granddaughter, Nellie Jo Bond; and four sisters: Miss Victoria Davis, Miss Gerthea Davis, and Mrs. Althea Randolph of Lost Creek, and Mrs. Allie Randolph of Salem. There is also a foster daughter, Mrs. W. F. McCroby of Washington, D. C.

On the morning of February 17, a brief memorial service was held at the Salem home. President S. O. Bond read a poem and offered prayer, and the granddaughter, Nellie Jo Bond, sang "One Sweetly Solemn Thought." The final service was held in the afternoon at the Lost Creek Church with President Bond officiating, assisted by Rev. James L. Skaggs and Rev. Loyal F. Hurley. From this Church where Mrs. Randolph had worshiped for many years, and where she had been a faithful member, the body was carried to the cemetery across the road and there interred.

L. F. H.

**Davis.** — William Kenyon, son of Rev. Darius K. and Lucinda Fenner Davis, was born in Alfred, N. Y., March 26, 1869, and died in Daytona Beach, Fla., February 12, 1948, lacking but six weeks of being seventy-nine years of age.

When only twelve years old, and while still living at Alfred, he, with his elder brother, Charles Allen, bought a hand printing press, and he followed the printing and newspaper business practically all his active life. He worked at this for short periods in Nortonville, Kan., Kansas City, Mo., and Chicago, Ill., and from 1893 to 1929—thirty six years—in Milton, Wis., where he attended college for some time soon after moving there. Soon, however, he founded the Milton "Journal," and that, with job printing, soon took all his time.

Later he incorporated the Davis Printing Company, which at one time employed twenty-five people. A partner was taken in 1929, and the new Davis-Greene Corporation formed, which moved to Waukesha, Wis., in 1933. He retired from that business in 1938, and soon after removed to Daytona Beach where he has since resided, conducting a grocery store till his health failed.

He was twice married, first to Mrs. Myra S. Fenner in 1900, and in 1943, to Mrs. Elizabeth D. Wellmon of Daytona Beach. Survivors, besides his widow, include two nephews, Dr. Myrl Davis of Appleton, Wis., and Allison Davis of Long Beach, Calif., and a niece, Mrs. John Stahutak of Chicago.

Since early life he had been an active member of the Seventh Day Baptist Church, for the last several years serving as a trustee of the Daytona Beach Church.

Following the teachings of his father, a pastor of several of our Churches in the last quarter of the nineteenth century, he made it a point to provide employment for young men of his faith. Among those who received early training in the printing business under him were the late Rev. E. M. Holston, and two who subsequently became managers of the Seventh Day Baptist Publishing House at Plainfield, N. J.—the present manager, L. Harrison North, and a former one, N. Olney Moore of Riverside, Calif.

Farewell services were held in the Daytona Beach Church February 16, in charge of Pastor Jay W. Crofoot, and burial was in Cedar Hill Cemetery.

J. W. C.

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# The Sabbath Recorder



# The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration

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## MAN SHALL LIVE

Life is meaningful when so lived. One sometimes wonders what life really holds for the fellow who regards the day as so many hours of work and three meals per; and the early hours of the night as a time for pleasure seeking exclusively, then a dash, or a crawl, to bed to snatch a few hours of rest before beginning all over again. The days come and go so quickly, and there is so much to be done, that it behooves every one of us to guard against falling into such a frame of mind. Too, there is the person who regards his life as an instrument for selfish gain, and bends his energy in that direction. When passing hours are filled with deeds of loving service, each new day dawns with a fresh challenge to make its hours count. Thus life becomes meaningful because it is so lived.

One's attitudes and decisions determine what he will do with his life. If he believes that God is the Creator and Giver of life and the Father of us all, that He wants us to become like Him, that we are accountable to Him for our attitudes and our actions toward Him and our fellow men, that Christ is like God and is our Saviour and Example, that we are to share in living and telling the good news and the bringing of His will into the hearts and lives of men—his life will be lived at the highest and best.

Christian stewardship of life is all-inclusive. It takes in time, money, talents, the temple (body), the mind, the spirit, and the relation of these to the actual will of the Father in human society. The supreme challenge to anyone is to use his life as Jesus Christ would have him use it.

The Master met one of the outstanding temptations of His life on the eve of the beginning of His public ministry. He was victorious because He was true to the revealed will of His Father, and went obediently about the work that God had sent and prepared Him to do.

The teaching seems obvious. He who sets the supply of bodily wants, external prosperity, or fame as his chief goal is living on bread alone, starving and losing his soul, and measuring his sonship in the devil's terms. He who obeys God and places full trust in Him who alone gives

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every good gift, is living by every word that comes from the mouth of God, feeding and saving his soul, and measuring his sonship in Christ's terms.

First, we ought to seek God's kingdom and the righteousness that He requires. Then our needs will be supplied. How? By diligent, intelligent effort on our part, of course. The birds of the air are not idle, but they are free from anxiety. God's kingdom is not discovered by "blind leaders of the blind," nor is His righteousness fulfilled by the spiritually irresponsible or selfish. We believe firmly that homely bit of philosophy, "The Lord helps those who help themselves"; but there are those who help themselves without regarding their Lord and giving heed to the needs of His children whom they cause to suffer. They are serving money, and cannot serve God. Nevertheless, the loving kindness and tender mercies of the Lord are evident on every hand and he who seeks to do the Father's will at whatever cost will lack no needful thing. The difference is between one's selfishly going the limit his own way and his going the limit the way God would have him go. The one spells defeat by means of selfishness and unwillingness, the other spells success through co-operating with God.

I had walked life's way with an easy tread,  
Had followed where comforts and pleasures led,  
Until one day in a quiet place  
I met the Master face to face.

With station and rank and wealth for my goal,  
Much thought for my body but none for my  
soul,  
I had entered to win in life's mad race,  
When I met the Master face to face.

I met Him and knew Him and blushed to see  
That His eyes full of sorrow were fixed on me;  
And I faltered and fell at His feet that day,  
While my castles melted and vanished away.

Melted and vanished and in their place  
Naught else did I see but the Master's face.  
And I cried aloud, "Oh, make me meet  
To follow the steps of Thy wounded feet."

My thought is now for the souls of men,  
I have lost my life to find it again,  
E'er since one day in a quiet place  
I met the Master face to face.

—Author unknown.

## Traditions of Men

Sermon by Rev. John F. Randolph  
Pastor, Ritchie Seventh Day Baptist Church,  
Berea, W. Va.

Reading: Mark 7: 1-13.

Text: "Ye reject the commandment of God, that ye may keep your own tradition." Mark 7: 9.

When Jesus was teaching on the shores of Galilee, Pharisees and scribes came from Jerusalem to observe. They soon found fault with Jesus, because He did not have His disciples observe certain of the traditions of the elders. Jesus answered that many of their traditions were contrary to the Word of God. He accused them of "teaching for doctrine the commandments of men." He repeated the accusation in no uncertain terms:

"For laying aside the commandment of God, ye hold the tradition of men, . . . Full well ye reject the commandment of God, that ye may keep your own tradition. . . . Making the word of God of none effect through your tradition."

For proof of His statement He used the fifth commandment as an illustration. He reminded them that God's Word, given to Moses, said, "Honor thy father and thy mother," but they had said that if one takes the money which he should use to help his parents and brings it to the temple for a sacred offering, he is free from his obligation to his parents—"And ye suffer him no more to do ought for his father or his mother, making the Word of God of none effect through your tradition."

The same accusation hangs over a large part of the Christian Church today, of the substitution of **tradition of men** for the **Word of God**; and the fourth commandment is the glaring illustration.

The Word of God as delivered to Moses says, "The seventh day is the sabbath of the Lord thy God"; but the Christian Church, as a rule, says: If you rest and worship on the first day of the week, you are free from your obligation to the seventh day of the week. Thus they,

too, reject the commandment of God that they may keep their own traditions.

### The Early Church

It will be seen that the practice of substituting tradition of men for the Word of God was not confined to the Pharisees, but has continued to the present. Let us follow the development of this practice with regard to the Sabbath.

The New Testament Church was a seventh day Sabbath Church. Jesus, "as his custom was, . . . went into the synagogue on the sabbath." (Luke 4: 16.) There is no question what day was the Sabbath at the synagogue.

Paul, the greatest influence in the Church in its beginning, worshiped on the Sabbath.

At Antioch of Pisidia he went into the synagogue on the Sabbath day and preached. (Acts 13: 14.)

And the Gentiles asked that these words might be preached to them on the next Sabbath. (Acts 13: 42.)

And the next Sabbath day came almost the whole city together to hear the Word of God. (Acts 13: 44.)

At Corinth he reasoned in the synagogue every Sabbath and preached to the Jews and the Greeks. (Acts 18: 4.)

At Philippi, on the Sabbath he went out of the city by a riverside, where prayer was wont to be made. (Acts 16: 13.)

At Thessalonica Paul went into the synagogue and on three Sabbath days reasoned with them out of the Scriptures. (Acts 17: 2.)

It is evident that the early Christian Church and its branches started with the Bible Sabbath, among both the Jews and Greeks.

### Pagan Influence

In the pagan world there was a worship of the sun, and a day sacred to sun worship, "The Venerable Day of the Sun," or Sunday. As the pagan world took on Christianity it retained many pagan customs, or pagan traditions. "The survival of paganism in Christianity" includes many things. As Jesus said to the

Pharisees, "Many such like things do ye," but let us stick to the point—the Sabbath. Among other things, pagan converts brought over the custom of worshiping on their old "Sun-day"; as much as to say: If you Christianize the pagan Sunday, you are free from the fourth commandment Sabbath.

This is but a continuation of that which Jesus disapproved: Ye reject the commandment of God that ye may keep your own pagan traditions.

### Constantine the Great

After three centuries of persecution of Christians by Roman pagan emperors, of whom Nero is the noted example, there arose one, Constantine the Great, who was favorably inclined toward Christianity. He favored Christianity above paganism and made it the religion of the empire.

Though he was not baptized until near his death, he took a leading part in Christian affairs. In the year 321 he pronounced a decree making "The Venerable Day of the Sun" the official day of rest. Like the Pharisees, he claimed the power to establish a tradition, regardless of the Word of God.

So today Christianity largely rejects the commandments of God that she may keep the tradition of a half-Christian, half-pagan Roman Emperor.

### The Catholic Church

Rome became the center of the Christian world. She claimed authority over the whole Christian world, claiming to be the one and only Church, having authority from Christ, through Peter, the Roman Catholic (or universal) Church. With authority to bind and loose, the Catholic Church declared Sunday to be Sabbath instead of the seventh day Sabbath of the fourth commandment. Nothing is more applicable to the Roman Catholic Church than the words of our text: "Ye reject the commandment of God, that ye may keep your own tradition."

And oddly enough, it may be said to the Protestant Churches: Ye reject the commandment of God that ye may keep the traditions of the Catholic Church.

### The Reformation

With the fall of the Roman Empire in the fifth century began a period called the "Dark Ages." The Catholic Church contended with rising empires for temporal and spiritual authority. She succeeded in being the unifying force in European history for centuries. But evil practices and traditions crept into the Church which made it "Dark Ages" for the Church also.

There came a time of awakening, and of changes in civilization. A spiritual awakening demanded a house cleaning in the Catholic Church. There were many reformers, some of whom lost their lives at the hand of the Church, but we think of Martin Luther as the great leader in the Protestant Reformation. His chief contentions centered around a demand for a return to the "Bible alone," as opposed to "tradition" of the Catholic Church; and he lost his argument, as far as the Church was concerned, by claiming the authority of the **Bible alone** yet retaining the Catholic **tradition** of the Sunday sabbath.

Luther's friend, Melancthon, urged him to include the Bible Sabbath in his reformation; Carlstadt, another reform leader, did the same; but Luther thought Sunday would draw more people to the Protestant cause.

The Council of Trent, called by the Church to settle the Reformation question made some changes within the Church, but condemned Protestantism on the following grounds:

"The Protestants claim to stand on the written Word alone. . . . They justify their revolt by the plea that the Church has apostatized from the **written Word** and follows **tradition**. Now the Protestant claim that they stand upon the written Word alone is not true. . . . The written Word explicitly enjoins the observance of the seventh day as Sabbath. They do not observe the seventh day, but reject it. . . . **They have adopted and do practice the observance of Sunday for which they have only the tradition of the Church.**"

In these words the Archbishop of Reggio, in 1545, reiterated the words of Jesus, "Laying aside the commandment of God, ye hold the tradition of men."

### NEWS IN THE WORLD OF RELIGION

Miss Margaret E. Forsyth, director of the Foreign Division of the Young Women's Christian Association, upon her recent return from studies in Europe and Asia, urged the "Y.W." and its friends to give more attention to the educational needs of pupils abroad, and to meet the desperate shortage of teachers, textbooks, and school equipment, as a long-range means of obtaining peace. "There is a big job in Germany to help young people overthrow old traditions and to think for themselves; in impoverished Asia there is desperate need for practical education; everywhere the students are eager. . . . While political leaders are planning international organization for peace, there should be thinking and planning on the needs of youth in the field of education."

A group of Church leaders of several denominations are "invading" some twenty-three college and university campuses across the nation this academic year, conducting the "University Christian Mission" to students, under the auspices of the Department of Evangelism of the Federal Council of the Churches of Christ. Among the preachers and leaders are Dr. George Buttrick, Dr. Henry Pitt Van Dusen, Dr. Edwin McNeil Poteat, and Dr. Paul Hutchinson. — W. W. Reid.

Luther stood in his own way in his attempt to re-form the united Church of his day. A split was inevitable, and I believe every split since, which divides people today into innumerable sects, can be traced to some tradition. Certainly that is true of the Sabbath.

Judaism rejected the fifth commandment through the practice of "Corban," a tradition regarding gifts.

Christianity rejects the fourth commandment by the acceptance of "Sun-day," a tradition of the Catholic Church.

And so the Christian Church today is condemned by the same words of the Master, "For laying aside the commandment of God, ye hold the tradition of men."

## Testimonies for Christ and the Sabbath

Ritchie Seventh Day Baptist Church, Berea, W. Va.

I was born in a Seventh Day Baptist home, having a wonderful father and mother, who taught me to do right and live the Christian life. When Sabbath day came, my parents never said, "Children, get ready and go to Sabbath school"; but rather, "Get ready and we will all go." We had but one horse, so those who were able, walked to Church. Mother, with one child in her lap and two behind her, rode to Church.

Seventy-five years ago, when I was about fifteen years old, I accepted Christ as my Saviour, was baptized by Rev. Marcus Martin, and united with the old Pine Grove Church. This was the mother Church, from which came the present Ritchie Seventh Day Baptist Church. My father, Hezekiah Sutton, was a constituent member of the Pine Grove Seventh Day Baptist Church.

At the time I was baptized a powerful meeting was going on which lasted, off and on, for fifteen months. It seemed that everyone in the community was converted. No one was left out. The old log building with plank annex was packed night after night.

I have always had an active part in the Church work. I began early as superintendent of the Sabbath school, and as teacher. About twenty-two years ago I was ordained deacon of the Ritchie Seventh Day Baptist Church. Together with Olie Davis, I was ordained at a meeting of the Southeastern Association held with the Ritchie Church when we were without a Church building. Fire had burned our building on Otter Slide and the present building was not yet built.

I have known no Sabbath but the seventh day Sabbath. In my childhood I was taught the Sabbath by my parents. When I could read and reason for myself I satisfied myself of the truth. I married a wonderful woman, a minister's daughter. We always kept the Sabbath to the best of our ability, and our children have never begged bread.

My father was a Seventh Day Baptist deacon before me; one son follows me

in the office. Another son and a grandson are in the Seventh Day Baptist ministry.

The Lord hath done great things for us, whereof we are glad.

Francis M. Sutton,  
Deacon.

I was raised in a Christian home and remember quite well, when but five years of age, riding three miles to the Ritchie Church for Sabbath school and "after service." How often in after years have we been made to rejoice that these Sabbath day privileges have been ours to enjoy.

As time passed on, by the earnest prayer of the faithful, Sabbath school and "after service" were kept going all the year. In the fall of 1892, Rev. L. D. Seager came to hold a few days' meetings. God graciously blessed his earnest preaching, and near the end of four weeks we met at the river bank for baptism. The candidates ranged from the early teens to fathers and mothers of eighty-two years. After baptizing the eighty-four candidates, Mr. Seager stood at the water's edge, hands and face turned heavenward, and gave his very heartfelt thanks to God for His wonderful blessings. That night there were forty-two of us who joined the Ritchie Church.

In the early spring, Elder L. D. Seager came to Berea as pastor, serving a number of years. Through his devoted life, with his loyal wife, the work at Berea surely was growing in the hearts of the people. As a young man I had never known what true happiness was until I had given over all to the Lord.

In the year 1898, I was chosen by the Church to serve as deacon. As a young man I felt I was not worthy, but going to the Lord in earnest prayer I was assured His grace would be sufficient for me. A few months after the ordination I began the work as it came to me. I want to thank the noble servants of God who have served us as pastors, and other-

wise, for their encouragement, and that of a loving companion as well.

At the age of seventy-five, after serving the Church as moderator, clerk, treasurer, and trustee, also the Sabbath school as superintendent and teacher, it has given me great joy to see God's work prosper. At this age let me say I have never seen God's promises fail nor His people forsaken.

Elva Maxson,  
Deacon.

I am glad to have the opportunity to tell of my Christian experience and acceptance of God's holy Sabbath.

I was born and raised to observe the first day of the week as the Sabbath, but by the grace of Almighty God I have come to see God's light. I was converted about two years ago in a Methodist revival at Pine Grove, and united with that Church by immersion.

I had never had a complete Bible, since our home burned when I was a child. We had had only the New Testament in the house since our marriage. After moving to Berea I got a Bible and did a lot of reading. I had never read the story of creation, telling how God rested on the seventh day. I read the Ten Commandments and found that the seventh day was the Sabbath of the fourth commandment. In Matthew 5: 17, Jesus said plainly He came not to destroy the law but to fulfill, and one jot or one tittle shall not pass from the law till all be fulfilled. Everywhere I read in the gospels of only the Sabbath. In Hebrews 4: 4, again it says God rested on the seventh day; then in the eighth verse I read, "For if Jesus had given them rest, then would he not afterward have spoken of another day." But He spoke of no other day.

I could not get away from the truth of the Sabbath. I discussed it for two years with my Methodist friends. They did not like it, but could not answer me. After a long struggle with myself, the Bible, and with God in prayer, I decided I must do what I knew to be right. I am thankful for the help of the evangelist, Miss Elizabeth F. Randolph.

On the Sabbath, January 31, I united with the Ritchie Seventh Day Baptist

### WORSHIP SUGGESTIONS

1. Come on time and enter reverently. The worshiper who is on time is more apt to be in a mood for calm worship. A tardy entrance disrupts the service.

2. During the prelude—be still. Allow yourself to feel the presence of God. Spend the moments in quiet meditation, reading your Bible, looking up the hymns.

3. Be a part of all the service. Put out of your mind everyday thoughts. Unite your heart with the others. Join in the singing and the responsive reading. Make the whole service an expression of your own worship.

4. Sing the hymns with meaning. If you can't sing, follow the words, and utter your praise and prayer silently while the others do vocally.

5. Make the prayers your own. The leader is voicing the prayer of the congregation. Assume a reverent attitude. Discipline your thoughts; develop close attention.

6. Give the sermon your undivided attention. It is planned to feed your soul. If you whisper or do anything else distracting, it is hard for the preacher to concentrate on his message, and it not only disturbs those about you, but robs you of spiritual food. Taking notes and looking up Bible references are permissible activities. Try to retain the chief thoughts of the sermon. After the service, talk over with others the application which may be made to individual and family life.

7. Respect the House of God. In prayer we enter the "holy of holies." When the Bible is read, God is speaking to us. Be reverent before Him whose House we are in.

—Ashaway Church Bulletin.

Church at Berea, W. Va. Since that day I have had some happy experiences and loads have been lifted from my heart. I may lose friends, but I have the truth.

G. C. Koontz,  
A recent Sabbath convert.

### STEPS TO KNOWING GOD

Sermon by Rev. Neal D. Mills  
Missionary-teacher elect to Jamaica, B. W. I.

"Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, 'Show us the Father?'" John 14: 9. (R.S.V.)

Near the close of Jesus' ministry, as John tells us, He was trying to prepare His disciples for His death and for carrying on after His departure. He wanted them to know God and to be conscious of the presence of His Holy Spirit to comfort and guide. He had shown God to them through His life and teaching and now He said, "Henceforth you know him and have seen him."

But Philip, and probably others, didn't understand. "Philip said to him, 'Lord, show us the Father, and we shall be satisfied.'" There must have been a note of despair and perhaps of impatience in the voice of Jesus as He replied, "Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father."

Now before we congratulate ourselves that we are not so dull as Philip, let us think, just how well do we know Jesus? How well do we know God? If a boy or girl should ask us what God is like, would we give a stereotyped, theological answer? Would we say, "Oh, go ask the minister"? Or could we give a practical, understandable, truthful answer? Even with evidences of God all about us we may not know Him.

A minister stopped on an errand at a farmhouse in the Adirondack Mountains. Struck by the view of a range forty miles away, he spoke of its beauty. The farmer replied that he hadn't noticed the view and said, "If you lived up here all the time, same as we do, you wouldn't pay much attention to the mountains either, I guess." He had lived with that view until he no longer even noticed it, if he ever had.

A poor woman who took in washings showed a radiance in her tired face that caused her friends to wonder until they learned the reason. Each evening she climbed to a high pasture behind the

house to nourish her love of beauty by watching the sun as it sank in a glory of color. She kept her poise and zest by never allowing herself to become blind to common, everyday beauty.

#### I.

In the presence of God many of us are like the farmer rather than like the woman. We take for granted our common blessings, and the familiar handiwork of God, without a thought of their source. The farmer never really saw the beauty of the mountains because he never looked for it. And some people never see God for the same reason.

So the first step in knowing God is to seek Him actively. "Seek ye the Lord while he may be found; call ye upon him while he is near." If we try we can see God in nature or in the life of a Christian saint. But the most fruitful source of all for a knowledge of God is in the life and teachings of Jesus Christ. He is the most complete and perfect revelation of God. "He who has seen me has seen the Father," He said. Of course we learn about Jesus in the New Testament. But how familiar are we with the New Testament? How long has it been since you read one of the gospels straight through? Do we really try to find out what Jesus taught and what He would do in our place? Do we try to reflect His spirit at all times? We need first to purify our own lives and hearts, for only the pure in heart shall see God. "Have I been with you so long, and yet you do not know me?"

There is a lot of spiritual fog and poor visibility these days, and it is important that we Christians see light clearly and steadily. We need to see the mountains, lakes, and woods, as well as the tillable fields; the welfare of human beings as well as money in our pockets; the star of hope as well as the darkness of sin; the kingdom of God beyond the chaos of today. We'll need to do some mountain climbing to get above the clouds of secularism and worldliness. It takes constant effort, active seeking, to know God; and only through an intimate fellowship with Christ can we find strength to meet the challenge of these days. "Have I been

with you so long, and yet you do not know me?"

#### II.

The second step to knowing God is to share Him with others. Between New Auburn and Chetek there is a point from which the view, to me, is very beautiful, and I think I appreciate it more since I have pointed it out to several others who also think it beautiful. Most pleasures are enjoyed much more when they are shared. I believe if we would share our religious experience more it would mean more to us.

Jesus shared with His disciples as fully as possible His knowledge of God. His great desire was that we should see God through Him and believe that He spoke for the Father. "Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works." We, too, are to abide in Him and He in us, and share our experience.

We cannot have very much Christian faith without sharing it. If we really believe in Jesus Christ, we will want to tell others about Him. If the Sabbath is really worth something to us, we will want to share it, not just argue it, with our friends and neighbors. Have you shared your Christian faith recently? Are you sure you have a faith worth sharing? An important fact about the Christian faith is that we have to give it away in order to keep it. It is like a bed of pansies, the more blossoms we pick the more there will be, provided we continue to water them. Unnourished and unshared, our faith will fade and die.

One reason why it is hard to give away our faith may be that the emphasis of our lives is not on giving at all, but on getting. The common life motives of possession, profit, power, pleasure, and appearance are acquisitive or selfish motives. Among these the basic Christian motives of loving, giving, and serving find hard sledding.

Science makes progress because scientists constantly share their discoveries with others. If Christians would do more sharing of their experience, Christianity would

make more progress in the world. We have had a rich knowledge of God, taught by Jesus two thousand years ago. How slowly that knowledge covers the earth! "Have I been with you so long, and yet you do not know me, Philip?" Who are the Philips of today? Am I one? Are you?

#### III.

Then in order to know God we must seek and we must share. But there is a third and very important step. Perhaps it should come before the second. It is to serve. One reason the Adirondack farmer didn't appreciate the mountain view is that he probably had never climbed the mountain himself. He had seen the forest and the mountain but not the trees, the rocks, the gorges, the streams, the grass, and the flowers. He had not put forth any effort by which to earn an appreciation of the view. The appreciation for most blessings has to be earned. That which we get out of them is in proportion to what we put into them. In life as in athletics, those who play the game are more richly rewarded than the spectators. The thrill and fascination of the struggle for a better world is beyond the ability to appreciate of those who merely sit on the side lines and criticize. Many Christians would gain a new understanding of Christianity if they would start trying to practice it. Many people are weak and shallow because they will not face and deal with the spiritual issues of society and their own lives. Theories and philosophies find their test of validity when put into practice in life situations. And the final test of a Christian has ever been not what he said, but what he did. "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven." (Matthew 7: 21.) "For whoever does the will of my Father in heaven is my brother, and sister, and mother." (Matthew 12: 50.) We believers are entrusted with carrying on the work of Jesus. He depends upon us. "He who believes in me will also do the works that I do; and greater works than these will he do." Unless we obey Him and serve Him we cannot know God. But

## THE PROPHETIC AND ACTIVE CHURCH

After having attended a Foreign Missions Conference meeting, one is impressed with the fact that the foreign mission is conducting much of the type of work our early Churches did in this country. The contrast of that with modern activities is at first startling, but goes deeper than the first observations. Early American life was centered around the Church, but also the Church was centrifugally related to community activities. It was the "dynamic" of the community.

Whether we like it or not, the Church is not now performing many of the social and educational functions she used to—except on the "foreign" mission field. And, many times the Church's voice is not heard concerning the activities of the community, either from the pulpiteer or the man in the pew (who are soon men on the street).

Jeremiah, Jonah, Amos, and John the Baptist gave their whole selves when they knew God had prophetic judgment to pronounce on the doings of the communities in which they lived. That prophetic

we read in 1 John, "And by this we may be sure that we know him, if we keep his commandment." (1 John 2: 3.)

### IV.

How do we learn to know God? By seeking, sharing, and serving. But there is a sort of key that goes along with those steps. Perhaps we should call it step four. It is loving. We know a great deal about God if we really love our fellow men. We read again in 1 John, "Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God." (1 John 4: 7.) Then add to that the words of Jesus, "If you love me you will keep my commandments."

Then let us pray daily for guidance, for strength, and for the indwelling spirit, and then go out to seek, to share, to serve and to love with all our powers. If we do that, the Church and the kingdom will grow, and we will delight in a growing knowledge of God.

judgment is as much needed today, whether the Church actually performs the functions of society, or lives primarily through the personal activities of its members.

### The Secular Vacuum

We decry the secularism of our day. Many of the best minds who are looking forward to the new world ecumenical step at Amsterdam this summer point out that the Church must take its full share of responsibility for that secularism. The secular mind, the secular life, the secular bent to science and all forms of study have not "just growed like Topsy." The Church of our industrial era has helped bring that era to birth, but has not brought up the "child in the way in which he should go" religiously. The Church has given the desire for progress and betterment, but not the forms and "dynamic" for making that progress morally fine and good. The Church has given writing and reading to many language groups throughout the earth, but the Bible's use has decayed in home and Church.

You may have forgotten the meaning and derivations of the word "secular." Secular comes from the Latin "saeculum," a race, age, the world. It describes things worldly or temporal as distinguished from the spiritual or eternal, or more particularly that which is not under Church control. A "secularist" is "one who rejects every form of religious faith and worship, and undertakes to live accordingly." He believes civil matters should be without religious element.

### Sabbath Desecration Characteristic

The Church has not imparted the forms of religious worship and faith with which the Father Almighty has entrusted it. One of these basic patterns of community life is the Sabbath, God's greatest means of grace by which life is lifted to the plane where faith in Christ may remain active and alive. And Sabbath desecration is perhaps one of the most characteristic symptoms of moral decay of our age. That Sabbath desecration is taken lightly and is performed without blatant malicious intent on most occasions. It is all too often encouraged through the looseness of spiritual leaders.

## Seventh Day Baptist Witness and Activity

The surveys made of many of our Seventh Day Baptist Churches by Second Century Fund workers during their evangelistic work in 1947 reveal that our Churches are not taking active or prophetic part in the life of the community in which they are located. Very few of our Churches actually sponsor community enterprises that contribute to betterment through youth training, adult education, etc. It must be said immediately that no doubt the interest and participation of individual Seventh Day Baptists in these activities is in good proportion to the participation of other Christians (if that is any consolation). However, more often than not the Sabbath witness we hear seems to be considered a detriment to community effectiveness rather than a help. This is not right.

### Sabbath Is Not Sunday

The Sabbath, if approached from the standpoint of loving obedience and not legal exactment, is the most potent force for uniting the Church and the community in kingdom progress, and without secularizing the Church. It serves as an individual's witness to his love for his Lord and Saviour, giving the means of weekly discipline and power to practice as he preaches. It provides the medium for the Church's prophetic voice to be heard on all matters of life. It speaks to the business life of the community with the certain voice of God's presence in weekly and yearly procedures. The Sabbath's avenue straight to the mercy and power of God provides the moral "dynamic" for clean and straight politics within the democratic process. Such an avenue of corporate approach to God was intended for man's good. The Sabbath was made for man, and not man for the Sabbath's rule.

Sunday (Church-made) traditionally established and enforced (man-made), cannot ever perform these functions for any length of time. The Sabbath aspects of the Puritan Sunday preserved much of God's power for the early American Church and community. But when the Puritan age ended, Sunday's power was

ended as far as helping redeem the community life. Every age must be redeemed in its own way, but only God's great eternal design, including the Sabbath, can provide the redeeming touch. The Church must keep that design foremost.

### Alternatives at Present

Christians have got to work their way back arduously into the world's life by their own plans and methods—which are bound to be "too little and too late"—or Christians can accept God's full plans for weekly private and corporate life, and find power for redeeming the time.

The Church, and especially the Seventh Day Baptist Church, must re-center its loyalty. If it is not giving its life for redemption of the community in which it is located, God grant it a speedy and merciful death! If it is not drawing power and plans from on High, may men be quickly relieved of its tyranny and hypocrisy!

Seventh Day Baptists have the opportunity of supporting "foreign missions" which are centered upon service, loving and unmindful of self, to the areas in which they are located. Seventh Day Baptists have the God-given challenge to bring redemptive good news and life to their home communities, whether through the Church's direct participation, or through lives and voices that speak unmistakably in the various organizations of the town. Seventh Day Baptists have the further challenge to bring knowledge of the true Sabbath to many Christians through loving and kind conversation that gets to the point as well. Many Christians do not know of the Sabbath except as a legalistic requirement imposed by literal interpreters.

### A Springboard

A summary of the surveys made in 1947, with an "analysis at the century mark," is being prepared by the Missionary Society's secretary in co-operation with others. It is hoped that this will provide some of the springboards for redemptive work in the days ahead by which a new and living way may be imparted to mankind.

David S. Clarke.

**THE PRINTED WORD****"A New Nerve Opening Across the World"**

By Frank Laubach

Did it ever occur to you that this planet has suddenly grown a huge nervous system which makes it one? For thousands of years it was divided into a vast number of little villages and communities. Their only means of communication was by speech and writing letters. Gossip seldom carried beyond the nearest hill. Then came the printing press, and people were able to send their ideas farther. But even then their voice did not reach very far. The known world was not far beyond Europe, and only one person in a hundred could read. Ninety-nine people out of a hundred could not be reached at all. But as education spread, books and newspapers had a wider influence. In our lifetime we have added to this power of communication the incredible motion picture and the even more incredible radio. Now newspapers, books, radio, and motion pictures are a vast tingling nervous system over which any man with ideas can send them to the ends of the earth. . . .

More than half of the world's two billion people are still back in the primitive age, prior to reading and writing. But now every illiterate country is starting a campaign to teach the masses to read. It began with the missionaries. They went to those countries to carry the gospel, and found the people could not read it. Ninety per cent of the non-Christian people in the world were illiterate. So the missionaries worked out the easiest, swiftest methods of teaching that they could devise. Where there was no alphabet, the missionaries adopted one that was perfectly phonetic. English is hard to learn because our spelling is so terribly irregular. In a perfectly phonetic language, with good lessons people can learn in a week or a month. "Each one teach one." The missionaries had such wonderful success that governments have taken this up. Now the entire illiterate world, except Tibet, is on the march. Two hundred millions of people have learned to read since 1920, and it looks as though in the next twenty years it will be five hundred million. A billion illit-

erate people are marching out of illiteracy. . . .

Whether the world shall have peace or war, hate or love, is being determined by the ideas which are now pouring down the vast new nervous system of the world—the magazine, the book, the newspaper, the motion picture, and the radio, as well as through the pulpits and the schools and common gossip. It is down these vast new nerves that we must go to the ends of the world and preach the gospel to every creature. Sermons reach only people who already believe them, and do not go beyond the Church walls. That is too slow in this crisis. Every Christian is important now, because every one of us can have a part in building up world good will.

Those hundreds of millions of new literates in distant countries are at an especially crucial point now. Whatsoever is sown among them we shall reap. If we sow love, then they will join hands with us. If hate is sown, they will gang up against us. A billion people in the backward areas of the world will bless or curse the world according to what you and I give them to read. We cannot ask the governments to write Christian literature for them. We cannot evade our duty. It is the thing Christian people must do. You and I are all important now. We are settling the fate of the world. . . .

The only thing we can do is to take advantage of that immense hunger for reading, all over the world, and give these people a literature full of the love and devotion and faith of Jesus Christ. Thank God for the Bible Societies which are pushing tens of millions of Gospels into every corner of the world. We must help the Christian literature societies on as vast a scale, in seeking Christian writers, publishing Christian literature, and distributing it to remote areas. They have to produce an entirely new kind of literature, for new literates can understand only easy words and short sentences. It must be cheap, for these people are miserably poor. It must be in many languages, for these people speak a thousand tongues. It must be carried from house to house and sold to the people.

**YOUTH IN THE COMMUNITY—  
OUR CHRISTIAN RESPONSIBILITY**

By Miss May Burdick

A freshman in Milton College, from the Milton Junction Church.

Essay for 1948 Youth Week contest.

God made it plain how much He needed youth  
To do His bidding: Joseph was a lad  
When he went forth entrusted with the truth  
Of his own dreams, and those a rich king had;  
Samuel was young when God called through  
the night,

Bidding him serve within the sacred walls;  
Saul in his early power walked aright,  
And David heard and answered the high calls  
That came to him, his harp within his hands;  
Stephen was young and gave a life unpriced;  
And the young man Paul went preaching down  
the lands,

Drawing his countless listeners to Christ.

O Youth today, the same God calls to you!  
The call is still as clear, the breadth and length  
Of earth needs workers, and there are so few.  
Give God the early morning of your strength,  
Give of your vital youth—serve well your age,  
And your name, too, will glow upon life's page.

—Grace Noll Crowell.

Here is truly the challenge that has in-

for they have no book stores and in many places they have no post offices. The Church must pay this bill, for we cannot expect governments to pay for Christian literature. It will be a large bill, but not as large as though we failed. During the war we did not complain when money was being poured out like water, for it was to win battles. Now we shall win or lose the ultimate battle for the survival of the human race. We can win this battle for men's minds only at great cost of money and effort.

A few cannot win this battle. It must be a people's battle, writing, or printing, or distributing, or financing the campaign. It is your battle—all of you. I, one of the men helping to teach the other half, come back to England and America for help. We have loosened stones in this nation and that; it was easy, it was fun, they were so eager. But now a glacier has started moving: a billion people are on the march, and they will overwhelm the world, unless all of you help to preach the gospel to every creature. Every man must do his duty now, and every woman must do hers. — Excerpts from a recent sermon, reprinted from *The Guardian*, November 14, 1947.

spired youth through the years to strive for the nobler things in life. The call of God to us, the leaders and workers of tomorrow's world, is of supreme importance in determining our courses of action. We must build on that firm foundation which has brought rest and assurance to many. On Jesus rests that vital hope of recovery for a bewildered world—a world that has tried many foundations and found them to be unstable. On the youth of today rest burdens and responsibilities for changing situations that need changing, and starting other programs which would aid in solving the common problems of life. We need to press forward toward the mark for the prize of the high calling of God. In a short time we will have to make decisions for ourselves with help from our Saviour. We must be prepared for this time, and we must have the strength to carry on Christian work. Such a task is worthy of the best that youth possesses.

If we are to accomplish anything, we must start first with the work in our own communities. These primary groups, such as the family and neighborhood, are where we obtain our character traits and basic ideals. It is also here that we can begin our Christian work, at first on a small scale, and then more widely as we grow in attempting to live the Christian life. This does not happen all at once, but comes gradually as we devote more of our time and special abilities to knowing Christ and making Him known. "Though thy beginning was small, yet thy latter end should greatly increase." Job 8: 7. We cannot stand still; we must go forward. Slow progress is worth much more than faster advancement, with times of slackness. While we look around for some great work to do, we often miss the opportunity to serve someone in our town. We can and must serve now, where we are, if we are to be successful and make some accomplishment. "Wherefore by their fruits ye shall know them." Matthew 7: 20.

Just what can youth do? There are several possible spheres of action. One of them is the Christian Endeavor group, which can work in the community by helping people who are in need of assistance. This is one way in which we can

reach people who do not know, or care, that there is a Heavenly Father who holds them precious in His sight. Jesus said in Matthew 25: 40, "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Acts of kindness cheer those who are sick, or who are unable to leave their homes. It reminds the people in the town that the love of Jesus is still alive in this confused world of ours. We, the youth, should always remember that God depends on us to carry on His work. We must strive in our daily living to be unblurred examples of the way of life which Jesus set forth, and lived. We cannot measure the influence that our actions, good or bad, may have in our community.

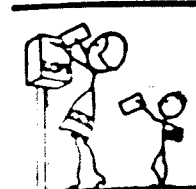
We hear much about juvenile delinquency in these modern times. We have a responsibility in this matter also. There is much talk about who is to blame for the situation, but fixing the blame alone will not help matters much. Action is needed. Youth groups can sponsor wholesome recreational activities for the young people of the community who have nothing to do with their spare time, and consequently find themselves in trouble. Organizations that promote supervised work are good, too, and often get more lasting results, because they provide interesting work over a period of time instead of just a few hours. Many of us are now only taking part in these movements, but later we will have the opportunity to direct them and to aid other young people to find a way to have fun while doing something worth while. This time when we can do something may seem to be a long way off, a sort of idealistic dreaming, but Proverbs 29: 18 tells us, "Where there is no vision, the people perish: but he that keepeth the law, happy is he." We must keep looking ahead and spotting opportunities in which we may serve and guide.

There are many problems and situations in our communities that need changing. There is no need to mention them here. We come up against them, or see the results of them nearly every day.

They are the points of weakness in our towns and cities that work for the downfall of people—that sever that connection which should exist between man and God, and man and man. The power of prayer is part of the solution to these problems that have always confronted mankind. We must pray in faith, believing that God hears and knows our deepest hopes and yearnings. Strength can be received through prayer to enable us to stand for what we believe to be the will of our Saviour. The need is great for young people who will speak to God, and let Him speak to them through daily prayers. We should sense the nearness of God in our everyday lives. "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." Psalm 127: 1.

But communication with God is only half of the answer. We cannot expect God to do everything; we must do our share, too. James 2: 17 gives us a clear statement of this truth: "Even so faith, if it hath not works, is dead, being alone." A firm belief in God is essential, but we cannot put our whole trust in it, if our endeavors for Christ, and the light He brought to the world, are sadly lacking. The imprint which we leave upon the community will be determined by our works and our influence, not by what we say we believe. Actions that reveal His love are much more convincing than words which are not backed by anything.

Today is a critical time in history. Many fears and anxieties have taken hold of the world. The atomic bomb with its vast power of destruction has brought new problems and fears—fears that it will not be controlled, because of a lack of concern for others of God's children. We, the young people, need to spread His light to those in our communities. Others must know that through Christ there can come perfect peace and a release from fear. Not until more people know Christ, can the world have the peace that it has dreamed of for many centuries. The work must be started now through local channels. We should realize that today is the time, not next year, or the years to follow. "The night



### OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene  
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#### JESUS AND THE BLIND MAN

One Sabbath day, as Jesus came from the temple, He saw a man who was blind from the time he was born. And Jesus spat on the ground and made clay of the spittle, put it upon the eyes of the blind man, and said to him, "Go wash in the pool of Siloam." He went therefore and washed, and when he came back he could see. Then the neighbors and those who had known that he was blind, said, "Is this not he who sat and begged?" Some said, "This is he." Others said, "He is like him"; but the man himself said, "I am he."

Therefore they asked him, saying, "How were thine eyes opened?" He answered, "A man who is called Jesus made clay, and put it upon my eyes, and said to me, 'Go to the pool of Siloam and wash'; and I went and washed, and after that I could see." They said to him, "Where is He?" He answered, "I know not."

And they brought the man who had been blind to the Pharisees. It was the Sabbath day when Jesus made clay and opened his eyes. And the Pharisees asked him how he had been made well. He answered, "He put clay upon my eyes, and I washed, and do see." Then some of the Pharisees said, "The man who cured thee cannot be one who obeys God, because He did it on the Sabbath," and they asked him what he thought of Jesus. The man said, "I think He is a prophet."

But the Jews would not believe that the man really had been blind, until they called his parents and asked them, saying,

is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light." Romans 13: 12. Here is the true goal we should set for our lives. Jesus is the beacon light of the world; we must not fail to reflect some small portion of that light in our local communities.

"Is this your son who you say was born blind? How is it, then, that he can now see?" His parents answered, "We know that this is our son and that he was born blind, but how it is that he now sees we cannot tell: he is old enough to speak for himself. Ask him." The parents were afraid to say that it was Jesus who cured their son, because the Jews had agreed together that if any man said Jesus was the Saviour, he should not come into the synagogue.

Then the Pharisees again called the man who had been born blind, and said to him, "Thank God for curing thee, and not the man who put clay on thine eyes, for we know that He is a sinner." The man answered, "One thing I know, that I used to be blind, but now I see." They said to him again, "What did He do to thee? How did He open thine eyes?" The man said, "I have told you already and you would not hear me. Why do you want to hear it again? Will you also be His disciples?" Then they abused him, and said, "Thou art His disciple, but we are Moses' disciples. We know that God sent Moses, but as for this man, we know not who sent Him."

The man said, "Why this is a strange thing, that you know not who sent Him and yet He has opened my eyes. Since the beginning of the world such a thing was never heard of before, as that a man should give sight to one that was born blind. If God had not sent this man, He could not have cured me."

Then the Pharisees were filled with anger, and they answered him, saying, "Thou wast born altogether a sinner, and wilt thou try to teach us?" And they forbade him to come any more into the synagogue. Jesus heard what the Pharisees had done and when He found the man, He said to him, "Dost thou believe on the Son of God?" The man answered, "Who is He, Lord, that I may believe on Him?" Jesus said, "It is He that talketh with thee." And the man said, "Lord, I believe." And he worshiped Him.

—Selected.

The Sabbath Recorder in every home.





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## *The Doors in the Temple*

Three doors are in the temple

Where men go up to pray,  
And they that wait at the outer gate  
May enter by either way.

There are some that pray by asking;

They lie on the Master's breast,  
And, shunning the strife of the lower life,  
They utter their cry for rest.

There are some that pray by seeking;

They doubt where their reason fails,  
But their minds' despair is the ancient prayer  
To touch the print of the nails.

Father, give each his answer—

Each in his kindred way.  
Adapt Thy light to his form of night,  
And grant him his needed day.

—George Matheson, in 1000 Quotable Poems.



The Sabbath

# Recorder

## *Prayer*

O Thou who has prepared such good things for us who love Thee and who obey Thy will, give to us all the needed grace to walk loyally in the light of Thy truth, and to bear the cross for Thy glory and for the helping of our fellow men.

Help us to heed the inner voice of Thy Spirit, in order to be prepared for the work to which Thou hast called us. May we feel Thee near to give peace in times of quiet, and to give strength in the day of conflict. Fit us, we pray Thee, for the special work whereunto Thou hast called us as a people. Make us so true to Thy holy law that in the very deed we may glory in the cross and be the light of the world. We ask it in the name of Christ our Lord. Amen.

—Theodore L. Gardiner.