

DIRECTORY OF SEVENTH DAY BAPTIST CHURCHES

Indianapolis, 1500 Prospect St., Indianapolis, Ind. Services: Sabbath eve 7:30; Sabbath day 2:30 p.m. Pastor, Leland Davis, 204 N. Beville, Phone Fr-8709. President, Mr. Lawton Steele, 965 E. Minnesota St. Clerk, Mrs. George Stewart, 1918 East 68th St. Treasurer, Mrs. Lawton Steele, 965 East Minnesota St.

Rockville, three miles west of Hope Valley on Route 138. Services: Friday evening at 7:45, Sabbath morning at 10:30, followed by Sabbath school. Pastor, Rev. Paul S. Burdick, Phone Hope Valley 5-R-14.

Second Hopkinton, between Ashaway and Hope Valley on Route 3. Services: Sabbath afternoon, Sabbath school at 2, Church service at 3. Cottage prayer meetings on Sunday evening at 7:45. Pastor, Rev. Paul S. Burdick, Phone Hope Valley 5-R-14.

Adams Center, on Main Street just north of the village center. Services: Worship service 11 a.m.; Church school at 12. Pastor, Rev. Emmett H. Bottoms, Phone 2451.

Berlin, on Route 22, at Berlin, N. Y. Services: Sabbath morning worship at 10:30; Sabbath school at 11:30. Pastor, Rev. Paul L. Maxson. Phone: Berlin 73. Other member, Mr. Arlie C. Bentley. Phone: Berlin 25-F-23.

Schenectady Mission, in the chapel of the First Baptist Church, first floor, Union Ave., just below Union College on U. S. Route 7. Services: Church worship on Sabbath at 3 p.m.; Sabbath school at 4 p.m. Pastor, Rev. Paul L. Maxson, Berlin, N. Y. Phone: Berlin 73. Other member, Mr. Nicholas Fatato, 1628 Foster Ave. Phone: Schenectady 35756.

First Hebron, Route 2, Coudersport, Pa. Services: Sabbath school, 10:30 a.m. Divine worship, 11:30 a.m. Pastor, Rev. Rex E. Zwiebel, Phone 534-J-1. Senior deacon, Don Stearns, Phone 506-J-11.

Hebron Center, Route 2, Coudersport, Pa. Services: Sabbath school, 2 p.m. Divine worship, 3 p.m. Pastor, Rev. Rex E. Zwiebel, Phone 534-J-1. Deacon, Burton Hemphill, Phone: Genesee, Pa. 3444.

New York City. Meetings are held in Judson Memorial, Washington Square, South, foot of Fifth Avenue. Services: Sabbath school, 11 a.m. Worship service, 11:45 a.m. Pulpit supply, Rev. Guy T. Stella, 292 Manhattan Ave., Brooklyn, N. Y. Moderator, Dr. Harry W. Prentice. Phone: Yorkers 810, or Lexington 2-6126.

Plainfield, corner of 5th Street and Central Ave., Plainfield, N. J. Services: Prayer meeting, Friday evening, 8 o'clock. Sabbath morning worship, 10:30 a.m. Sabbath school 11:45 a.m. Pastor, E. Wendell Stephan, Phone: Pl. 6-9550-R. Treasurer, L. Harrison North, Phone: Pl. 6-1188-M.

Shiloh, Shiloh, N. J. Services: Sabbath eve, 8 o'clock; Sabbath morning, 10:30; Sabbath school, 11:45. Pastor, Rev. Lester G. Osborn, Phone: Bridgeton 2766-J-1. Deacon, Charles Harris, Phone: Bridgeton 2357-J-1.

Battle Creek, Washington and Aldrich Sts., Battle Creek, Mich. Services: Sabbath eve, 7:30, vesper service; 8 o'clock, Senior C. E., Bible study and prayer service. Sabbath morning, 9:45, Sabbath school; 11, worship service. Afternoon, 4:30, Junior C. E.; 6:30, Quiet Hour service. Pastor, Rev. Alton L. Wheeler, 619 North Ave., R. 3, Box 61, Phone 2-1946.

First Hopkinton, corner Broad and Church Street, Ashaway, R. I., on Route 3. Services: Prayer meeting, 7:45 Sabbath eve; Sabbath school at 9:45 Sabbath morning; worship service at 11. Pastor, Rev. C. Harmon Dickinson, Ashaway. Phone 35205, Westerly exchange.

Alfred School of Theology Gets Seventh Day Baptist's Speech Textbook

Copies of a textbook in public speaking, "Speaking That Wins," by Jennings F. Randolph of Washington, D. C., have recently been given to the Alfred School of Theology library by the author. Mr. Randolph was formerly a member of Congress and has taught public speaking in Southeastern University in Washington ever since coming to the capital city. He was head of the Department of Public Speaking at Davis and Elkins College while living in West Virginia and is a member of the Salem Seventh Day Baptist Church. At present he is an executive of Capital Airlines, Inc. — A. L. R.

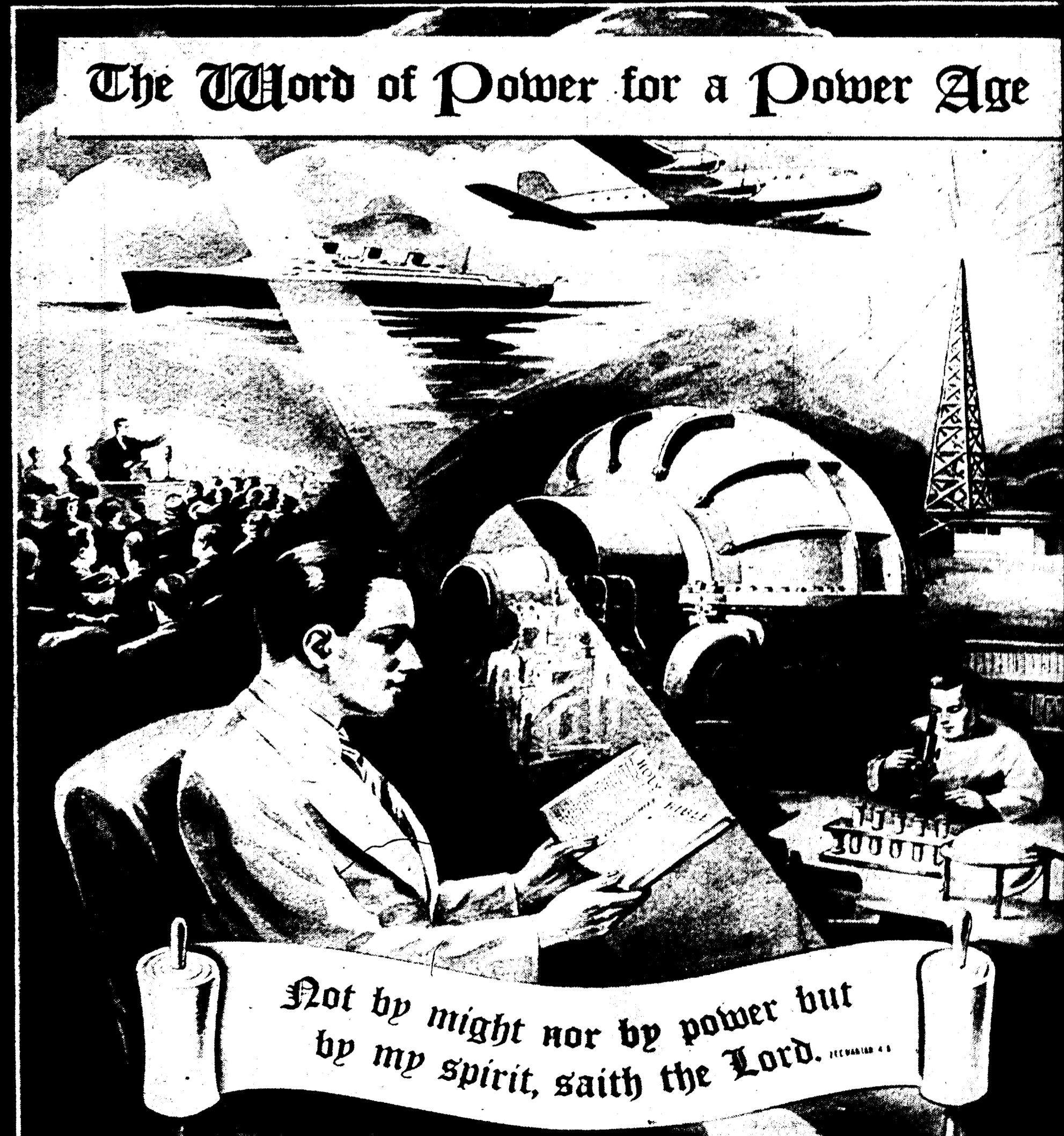
Theologs Use Wire Recorder at Alfred

Alfred students in the School of Theology are finding new help in voice study through the use of a wire recorder borrowed from the Language Department of Alfred University. By this means the members of Rev. Albert N. Rogers' class in Public Worship can hear themselves as their congregations would hear them conducting various parts of a Church service. It is hoped that the response to the Continuous Support Appeal of the School of Theology may make possible the purchase of one of these recorders for more frequent use by the "theologs."

—A. L. R.

The Sabbath Recorder

The Word of Power for a Power Age



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

Contributing Editors:

DAVID S. CLARKE Missions
 WILLIAM L. BURDICK, D.D., Emeritus
 (MRS.) FRANCES DAVIS Woman's Work
 (MRS.) HETTIE W. SKAGGS, Acting
 HARLEY SUTTON Christian Education
 (MRS.) MIZPAH S. GREENE Children's Page

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Cover Picture: Courtesy of American Bible Society.

TONS TO TYPHOONED TOKYO

More than 360,000 pounds of American relief supplies have been earmarked for emergency use in the flood areas north of Tokyo by the Licensed Agencies for Relief in Asia, according to a cable received from LARA representatives in Japan.

Contents of the cable were made public by Henry R. Birkel, official of Church World Service, one of the member agencies and principal contributors to the LARA relief program. The cable read:

"Over 158 tons food, 250 bales clothing, nine tons soap going immediately to flood areas."

Mr. Birkel said that the LARA executive committee here cabled the agencies committee in Japan as soon as news of the typhoon disaster reached this country, inquiring if supplies could be spared for this emergency. He said this was done at the behest of Dr. G. Ernest Bott, LARA representative in Japan and director of the Church World Service program there, who is currently in this country on an official mission.

(On-the-scene observers report hundreds of thousands of Japanese are marooned by the floods and that the death toll probably will exceed the 1,350 lives lost during last year's earthquake and tidal wave.)

The eleven Church, welfare and labor agencies of LARA have sent more than 5,000,000 pounds of food, clothing, medicine and other supplies to Japan since receiving official endorsement for relief activities from the Allied Occupation forces late last year. LARA is the only voluntary relief organization permitted to operate in the former enemy country.

Aid is distributed without regard to religious or political affiliation. Except in emergencies such as the present flood, most of its supplies are utilized in sustaining projects in institutions caring for babies, orphans, the handicapped and the sick—where the need is greatest.

Other agencies in LARA besides Church World Service are American Friends Service Committee, Brethren Service Committee, Labor League for Human Rights (A.F. of L.), Lutheran World Relief, Mennonite Central Committee, National CIO Community Services Committee, Salvation Army, Catholic War Relief Services, International Committee of the YMCA, and the National Board of the YWCA.—C. W. S.

EDITORIALS

Faith That Matters

"Now faith is the assurance of things hoped for, the conviction of things not seen." Hebrews 11: 1 (R.S.V.).

How familiar! At times, how obscure! Then, of a sudden, light shines forth illuminating our dull spirits, and warming our cold hearts with the glow of assurance. We believe of a certainty that, after all, "it is the heavenly that is real." But by what means can we have the assurance that the heavenly and invisible features are real? Faith is the answer. Through the eyes of faith "the invisible becomes real and the future becomes present."

For example, let us consider the new convert to Jesus Christ. Because of God's love and forgiveness toward us as His children, we feel certain that the grace of Jesus Christ will become effective in the heart and life of the new child of God even as it became effective in the lives of God's children who are tried and true. Faith operates. "The invisible becomes real and the future becomes present."

Or, as we regard the future of our children we sometimes grow apprehensive. Yet, as we remember our own youth experience we rejoice because of the Christian influences by which we benefited, and thank God that He has so graciously guided our lives. Faith becomes active and our fears diminish. We take courage as "the invisible becomes real and the future becomes present" as our children's lives unfold into Christian character and conduct. With the help of God we renew our effort to train them by precept and example in the ways

of Christ rather than let them drift into the ways of the world.

Scientists are constantly seeking "the invisible" and "the future" in terms of "the real" and "the present." They proceed from discovery to discovery, the preceding discovery often making possible the next one. True scientists have faith in the Creator of the Universe; they explore its secrets in harmony with His laws, and "the invisible becomes real and the future becomes present."

When we dwell upon the prospects of world peace, our faith falters. Before the smoke of battle cleared after World War II, men of military genius were talking about World War III. Some were even accepting its inevitability.

Civilization totters at the brink of disaster. Only by faith in the Fatherhood of God and the Brotherhood of Man can disaster be averted. Many people do not want trouble to come upon them, but they see no way out. Paralyzed by insidious war propaganda, they are impotent to move toward peace. If ever there were a time that faith for peace should be exercised, it is now. We can have world accord and working agreement among nations if we are willing to pay the price of a righteous and enduring peace. Here, again, faith enters and "the invisible becomes real and the future becomes present."

Has it really ever been tried?

"Faith is that which gives assurance or certainty of things still in the future. They exist apart from faith, but it is by faith that they are realized."

"GREATEST STORY" SPONSOR ON AIR

Paul W. Litchfield, chairman of the board of Goodyear Tire and Rubber Company, sponsors of the public service religious program, "The Greatest Story Ever Told," will talk about the program in a special broadcast over the ABC network on February 3, 8:00 to 8:15 p.m., EST, when he will receive the annual award of the National Association of Public Relations Counsel for "doing the most, through public relations, during the current year, for the general good."

Heard on the fifteen-minute time with Mr. Litchfield will be Earle Ferris, president of the association, and Mark Woods, president of American Broadcasting Company, over which network "The Greatest Story Ever Told" is heard every Sunday night at 6:30 EST.

The program is just completing its first year on the air, during which time it has received congratulations and honors from all sides, and has definitely established itself as one of the most important programs ever presented on the air. — ABC News Release.

IN MEMORIAM

Rev. Royal R. Thorngate
217 Stone Street, Oneida, N. Y.
March 5, 1872 — January 17, 1948

A sketch of Rev. Mr. Thorngate's life will appear in a later issue of the Sabbath Recorder.

What need we more? By faith we can look beyond chaos and death and be confident that the future belongs to the children of God.

"Now faith is the assurance of things hoped for, the conviction of things not seen."

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care.

—John Greenleaf Whittier.

(Note: Prose quotations are from "The One Volume Bible Commentary," by Dummelow.)

IN THE FULLNESS OF TIME—GRACE

A SERMON

By Rev. Earl Cruzan
Pastor at Dodge Center, Minn.

"When the fulness of the time was come, God sent forth his Son . . ." Galatians 4: 4.

Grace is a term that has been used often during the Christian era. We often hear it expressed that we are now living under grace and not under law. That statement seems to be very well substantiated by the Scriptures, and if it be true, it will do us good to look into the meaning of the term, grace. We find that grace is favor, kindness, mercy, forgiveness. In a divine sense it is unmerited. It is unearned; yet there must be some reason for it. One does not receive a favor for no reason at all, whether it be earned or unearned. There must be a cause, and there is a cause.

The cause of grace is God's love for man which makes grace operative for every man; yet man's receptivity determines whether he will receive it or not. It is like a program which comes over the radio. It will come on a wave length that reaches every square inch of a certain area; yet not everyone in that area receives it because they must be receptive to it and their radios must be tuned to that station so that they are receptive to that particular wave length.

Has grace been in operation just since the time of Christ? Did Adam merit God's favor when he was disobedient in the garden? Was Noah righteous enough in his own right to deserve to be spared, or was it God's grace working on his behalf? Enoch walked with God and was not, for God took him. Enoch did not need grace, for his character was such that God took him. Abraham was a man of faith, yet can we deny that he was saved by the grace of God? The Hebrew people were saved by the grace of God, yet operated under a system of law and sacrifice, ceremony, and ritual. They did not earn the continued favor shown them.

When the "fulness of the time was come, God sent forth His Son . . ." The time was ripe. The world was ready for God's grace to be shed more abundantly than ever before. The Hebrew people had learned to worship one God. It was only since the Babylonian captivity that they had forsaken the idols

of the land and turned wholeheartedly to the worship of God. The mind was cultivated to a great extent in the Greek search for wisdom. Their enlightenment showed them the futility of the worship of idols. There was freedom from warfare under tyranny. This enabled the populace to turn to a deeper search of the things of the heart.

Civilization was ready to begin to learn a new lesson: the lesson of one God—a Father God. They were ready to begin to learn the uselessness of outward sacrifice and pomp and form. They were ready to begin to understand that God seeks love and not appeasement. (Let us not neglect to add that we are still in the process of learning — the lesson has not been fully learned.)

In the fullness of time, the ultimate favor of God was revealed. "God sent forth his Son, made of a woman, made under law." He exemplified the teaching of the prophet, "I have desired mercy and not sacrifice." The greatest favor that could be given unto man is the opportunity for redemption. Redemption is possible only through Christ and His life given upon the cross. The greatest favor ever given was the giving of the Son who in turn gave His life for the redemption of sinners.

The working of grace is the sacrifice of Christ upon the cross. For it is only through His willingness to lay down His life upon the cross that the grace of God can operate in the heart of man. If the sacrifice had not been made, man might not know salvation. And salvation is the grace of God, His favor, that while meriting death for our transgressions, through the gift of the Son we might know life. Man had reached the place where grace might operate. The sacrifice made by Christ is God's favor toward us. It is unmerited and unearned on our part. It can be achieved in one way only: belief that salvation is possible through Christ, the Son of God.

Results: The sacrificial system no longer operates in daily practice, yet operates eternally through Christ. Grace can operate only upon those who seek it. It must be sought in love.

The law was a schoolmaster to bring us to Christ. Up to His time the ceremonial law was a foreshadowing of His life. Through a knowledge and practice of the moral law, we are brought to a place where grace can

operate in our lives. Through a desire for justice, peace, and mercy, we come to the place where grace can operate in our lives. The past mistakes, the continued imperfections in our lives are taken from our record as we turn our whole being to Christ and His way of life. His sacrifice is sufficient for us, but it operates for us only as we try to follow His will. It gives us no license to do anything less than the best that we are capable of doing.

"Not under law, but under grace." What does it mean? It means that I am not under the Hebrew sacrificial system for salvation. I don't have to live a perfect life under the law to earn salvation. Perfection cannot be fully attained on earth. The perfection with which I am clothed in the future life is given to me in the transformation that takes place when Christ claims His own. Yet I have salvation—a sure life-giving salvation through the grace of God (favor) that He sent His Son that while I was yet a sinner He died for me. He paid the penalty for my sin, not when I was perfect, but while I was still a sinner.

Does that give me license to sin? Sin is transgression of the law—moral law. We know that the soul that sinneth shall die and that "all have sinned and come short of the glory of God." Sin does not bring truth, justice, mercy, or peace. These are fruits of God's kingdom.

Can one call one Lord and Master and not seek to do His will? The will of God is revealed in the moral law. The law stands as a guide to life—a guide to be sought by all who call upon the name of the Lord. Grace is supplied by God for those who call upon Him and seek His way of life. His grace is sufficient for us, but it does not apply to deliberate transgression. One who deliberately transgresses the will of God is worse off than the heathen who does not know the will of God.

The law governs right relationships between both man and God and man and man. Without grace one must never transgress one iota of the law if he is to inherit eternal life. God's favor (grace) plus Christ and the cross equals salvation. God's grace enables one to inherit eternal life in spite of human weaknesses and the temptations of the world if we accept Christ as Lord and Saviour. This places the law within our hearts and results in right relationships.

FOOD FOR THOUGHT

By L. L. Wright

1253 Leonard St., Indianapolis, Ind.

The word "Protestant" is a denominational term that was coined A.D. 1529, as it was made to apply to the Lutherans, who protested against the Roman Catholic Church. Today, the word "Protestant" is generally applied to all non-Catholic Christians.

Investigation reveals that there is now a widespread belief in the minds of many persons that Sunday, the first day of the week, was originally instituted by the Roman Catholic Church as the Church day of rest and worship, in lieu of the Sabbath, the seventh day of the week. This belief may or may not be 100 per cent correct, since the facts are somewhat hidden in the mists of history. However, it is a fact beyond dispute, that the Roman Catholic Church has tenaciously adhered to Sunday observance for centuries and has fostered Sunday as a Church day throughout all of these years, which action and influence have contributed in an overwhelming manner to the abandonment of the Sabbath by the Protestants. It is also a fact beyond dispute, as plainly recorded in history, that there were several attempts made by many of the Protestant leaders during the Reformation in the fifteenth century, to restore the Sabbath, but the movement failed, because of the influence and domination of the Roman Catholic Church, and thus this particular phase of the Reformation failed.

It is clearly evident that the Roman Catholic Church has demonstrated its power to dominate all Christendom, in so far as the day of rest and worship is concerned, and it is altogether logical to reason that the abandoned Sabbath could be restored by this same power by a mere edict from the Pope, if it should be determined upon.

Perhaps this thought will instantly bring forth the statement, "Yes, but such an edict is not at all likely to be made." Nevertheless, it might be interesting to think through and carefully consider the advantages that might be gained by the Roman Catholic Church in such a movement and also the position in which the Protestants would find themselves in such a contingency.

No true Christian will ever be envious of any advantage that might be gained by a closer walk with God, but those of us who

contend that the Holy Bible is our final authority in matters of faith and conduct might be a bit shamefaced to have our exact position regarding the Sabbath revealed by those outside our own Church.

What would be the effect of an edict from the Pope, such as: "The Roman Catholic Church shall no longer observe Sunday, the first day of the week, the venerable day of the sun, as the day of rest and worship, but they shall observe Saturday, the seventh day of the week, the original Sabbath of Jehovah, as the day of rest and worship"?

Quite likely the Catholic world with its 330,000,000 membership would almost unanimously comply with the edict of the Pope. How soon thereafter would there be a hue and a cry from the Protestant membership to their leaders demanding the restoration of the abandoned Sabbath? Would not the business world, composed of Catholics and Protestants and unbelievers, quickly make a united demand for a uniform day of rest and worship in such a contingency, in order that all money-making enterprises might be carried on as before?

Then comes the question with a punch: Are Protestants, who now observe Sunday, the first day of the week, rather than the Sabbath, doing so out of a desire from the heart to give pre-eminence to God, or is Sunday observance merely following the majority and following the lines of least resistance, regardless of the definitely declared will of God as plainly incorporated in the Holy Scriptures? Think it through.

This article is not intended to reflect upon the Roman Catholic Church or upon its membership, but rather it is intended to bring to light the exact position of the Protestant world regarding the Sabbath, and it is intended to exalt the will of God, and it is intended to stimulate thoughts, particularly in the minds of those persons who are seriously considering the Sabbath.

May the Holy Spirit of God lead us into all truth.

The fourth commandment is a commentary on the mercy and kindness in the heart of the Creator, who made the Sabbath for rest for all the people and their cattle. —Boothe C. Davis.

FROM THE EDITOR'S DESK

A column wherein the readers may freely express their opinions, as long as they do not deal in personalities or mere controversy.

THE SABBATH LIGHT SHINES

- We must advertise the Sabbath truth, for the majority have never heard it!

Editor of the Sabbath Recorder:

Probably the majority of us who read the Sabbath Recorder are Seventh Day Baptists because we were born into the denomination. Yet there are always those who, when convinced of the Sabbath truth, break away from the "faith" they may have inherited and unite with us, a minority group, because they feel that it is important to keep God's holy Sabbath rather than one ordained by man.

Because Church organists are always in demand, I have found the doors of Churches of some half dozen "faiths" other than my own open to me. In every instance they have known that I am a Seventh Day Baptist, and sooner or later ask me why I keep the seventh day of the week. Let me relate a few of the conversations I have had with their pastors.

One Congregational minister asked me if I kept the Jewish Sabbath from sundown Friday until sundown Saturday night. I replied that I kept the Bible Sabbath, and tried to observe it in the way Christ did, that is, in spirit rather than in the letter of the law.

A little later a lady in his Church asked me to perform a special service on the Sabbath, and he told her I must not be asked to do anything on my Sabbath. I replied that I would be glad to play in any Church on the Sabbath as long as it did not interfere with attendance in my own Church. He liked my attitude, and said he believed I was keeping a Christian Sabbath.

Then another time he complained to me that the Catholics were getting too much control in his city, and were even dictating to his own congregation. "Yes," I agreed, "but you know my own denomination doesn't let them tell us what day to keep." He asked me to explain, so I reminded him that the early Church kept the seventh day of the week until Constantine changed the day for the Catholic Church. He admitted that was right, but went on to explain that

he didn't keep Sunday in memory of the resurrection, but as one day in seven. However, he respects my belief in regard to the seventh day.

A Methodist minister once asked me if I didn't find all Protestant denominations near enough alike to unite in worship on Sunday. I agreed, except for the day. Then he sadly told me that he was leaving the ministry and going back into business because he couldn't stand the inconsistencies of Christians who claim the Bible as their guide.

Then there was the Lutheran minister who jokingly envied Seventh Day Baptist people because they got the head start on him in the hunting season. I seriously said, "Isn't it too bad that Martin Luther didn't make the break complete at the time of the Reformation?" He said that return to the Bible Sabbath was considered, but that there were too many other issues at stake at the time.

My most interesting experience was with a Baptist minister who said from his pulpit that I was keeping the true Sabbath. Privately he told me that if there were a Seventh Day Baptist Church large enough for him, where he could retire on salary, he would be glad to join it! He was a very portly man, and getting along in years.

There are five or six members of the Milton Seventh Day Baptist Church, who were trained in Milton College, serving as regular or substitute organists and soloists in first day Churches. These Churches know we keep the seventh day of the week, otherwise we wouldn't be available. As one lady in a nearby town put it, "It is a good thing that you folks keep the Sabbath."

Yes, it is a good thing, and I believe it is good advertising to let others know of our denomination.

We must advertise the Sabbath truth, for the majority have never heard it!

(Mrs.) Gladys Sutton Randolph.

Milton, Wis.

The evangelists who set out to give an account of the life of the Master in order that those who should come after them might find in Him the way of life, recorded the fact that it was His custom to attend public worship on the Sabbath day.

—Ahva J. C. Bond.

PROMISING SEVENTH DAY BAPTIST LEADERS

By Rev. Elizabeth F. Randolph

The large group of Seventh Day Baptist young people from "Rhody" to California, including the residents of Salem who are students in Salem College, showed such keen interest in evangelism as to cause us all to rejoice and thank God for the initiative shown by the youth and for Christian homes and Christian colleges.

I am informed that the young people of Milton and Alfred are equally enthusiastic and are receiving excellent training under their pastors and parents. Rev. Everett T. Harris, who is teaching a class in evangelism in our seminary at Alfred, says that the students there are especially interested in their evangelistic research and practice.

These future leaders of our denomination are not only seeking the best possible preparation for service, but they are each in his and her own way seeking to make Christ known on the college campus and in their homes.

About fifteen of these young people in Salem feel such a deep need of God and of concerted effort that they are meeting at the close of their day's work each Tuesday evening to study for united Bible reading and prayer, and consideration of problems and occasions for thanksgiving, besides maintaining their own personal devotions daily and participating in all the regular college and Church worship programs. It reminds us of the deep concern and earnestness of John and Charles Wesley at the opening of the great revival which resulted in the establishment of the Methodist movement. Let us pray earnestly that these young people may experience such an outpouring of the Holy Spirit in their lives that they will awaken us all to new zeal to know Christ and to make Him known. In their midst is an enthusiastic gospel team which has frequent opportunities for singing in the homes of shut-ins and in neighboring Churches. At home with their parents, other consecrated young people lift up their voices in prayer every evening around the family altar.

As you enter many of the homes in Lost Creek you will be impressed by the presence of the open Bible lying on the center of a stand in the dining room or living room

with a tall white candle standing on each side of it and the picture of the Christ hanging on the wall just above the Bible. As the family sits at the dining table the Bible is laid at father's place and read, then the members of the family join in offering thanks or they unite in the prayer which Jesus taught His disciples, before partaking of the appetizing food. Following the meal the Bible is again opened and laid in its place under the picture of the Christ. It was during the pastorate of Rev. Harley Sutton that this custom was adopted of having the altar with the open Bible on it in the homes. Thus they recall his consecrated service in their midst and look forward to his frequent return to West Virginia for the summer camps for youth and adults. His course on parent education is especially appreciated.

With young people coming out of homes like these we may look forward with high hopes for the future of God's work. While the Church of Lost Creek is without a pastor, it is to be supplied by these young evangelists from their own and other Seventh Day Baptist communities who are students in Salem College.

In one of the Salem homes from which its own young people have gone out into the Seventh Day Baptist ministry and other Christian service, three or four copies of various editions of the Bible are found on the mantel over the fireplace in the living room. On the wall above hangs a picture named "The Gem of the Rockies," by Zulu Kenyon, also W. E. Sallman's "Head of Christ," and a small picture of a lighthouse. Truly Christ is the light of the world, the way, the truth, and the life, whether one is traveling on rough or calm waters, or over the rugged mountains, or through the green valleys.

The Sabbath is a beautiful reality for Seventh Day Baptists in Salem. It is ushered in by the ringing of the Church bell at sunset. The work for the week is completed, heads are bowed in prayer for a brief moment or longer. A little later the young people assemble for Christian Endeavor with a few of the adults. Others enjoy an evening of rest in their homes, and spend the time in the reading of the Bible or other good Christian literature, and the study of the Sabbath school lesson. The business people of the

FINDINGS FROM THE SEMINAR ON EVANGELISM

Conducted by
Rev. Elizabeth F. Randolph
Promoter of Evangelism

Evangelism

The first seminar was opened with the pertinent question, "What is evangelism?" From the discussion which followed, a definition was established—"Evangelism is the carrying, or the teaching, of the gospel to the world." The gospel is the good news which is the central teaching of the four New Testament books, Matthew, Mark, Luke, and John. These books outline man's fallen condition, his need of salvation, and the revelation of God's grace fulfilled in Jesus Christ. The good news is the proclamation that all who receive Him are given power to become sons of God. (John 1: 1-14.) First, however, before a person can carry this message to the world, he must know the good news personally. This is absolutely essential.

The Message

"What are we saved from?" We are saved from sin, which is the transgression of the law—the law being the commandments. However, we are not saved by the law, but rather by grace. The law merely gives us the knowledge of right and wrong. The laws, furthermore, pertain to the physical as well as to the spiritual. For example, we are admonished to be temperate in all things. Violators of the law were transgressors; so,

community who do not keep the seventh day of the week as the Sabbath comment on the fact that the Seventh Day Baptist young people never hang around the post office, the stores, or the places of amusement on Friday night. Sabbath morning there is the regular Church worship and Bible school. Then while the promoter of evangelism was there many of the young people assembled at two o'clock for a two-hour study of evangelism. Then they conducted their Sabbath vespers, beginning twenty minutes before, and closing at sunset. This was a beautiful service of quiet music combined with the reading of poetry and prayer.

This afforded a Sabbath of sweet and sacred fellowship which gives inspiration, faith, and courage for the privileges, duties, and responsibilities of life.

likewise, are the violators of the law as interpreted by Christ. Because of this, Jesus became our sacrifice and brought grace to man. "Grace is the unmerited favor of God." We are saved from sin to become the sons of God and thereby we inherit everything. (Romans 8: 17.) The spirit of grace comes after the acceptance of Christ. Then prayer becomes effective and we grow spiritually and do not willfully sin. The first step in this salvation is to be born again of the spirit. Realizing that we cannot expect to be full grown at birth, we know that we will sin. As a child, we all stumble, but our earnest desire is to do God's will because of our love and devotion for Christ. With this longing we develop inwardly and grow by His abundant grace.

Christ, the First Evangelist

John the Baptist came to pave the way for the Son of God. (John 1: 15-17.) John baptized with water, but our Lord came to baptize with the Holy Ghost. (Mark 1: 8.) In Luke 4: 18-21, Christ set forth His platform of evangelism. The basic foundation of Jesus' message is found in John 1: 29, "Behold the Lamb of God, which taketh away the sin of the world."

The following is an outline given to the class by Miss Randolph concerning the perfect Evangelist:

- A. Who is Jesus?
 1. He was conceived of the Holy Ghost. Matthew 1: 18.
 2. He is the Son of God. Matthew 2: 15; 3: 17; 16: 13; 17: 5; Mark 1: 11; 3: 11.
 3. He is God with us. Matthew 1: 23.
 4. He is the King of the Jews. Matthew 2: 2.
 5. He is the Christ. Mark 8: 29.
- B. What is the message of Jesus?
 1. To **save** His people from their sins. Matthew 1: 21; 18: 11.
 2. To **baptize** with the Holy Ghost and fire. Matthew 3: 11.
 3. To **fulfill** all righteousness. Matthew 3: 15; 5: 17, 18.
 4. To **give** His life a ransom for many. Mark 10: 45.
 5. To **preach** the gospel of the kingdom of God. Mark 1: 14. Keynote of Jesus' message, "Repent ye, and believe the gospel." Mark 1: 15; Matthew 3: 2; 10: 7.
- C. How did He accomplish that mission?
 1. Doing good for others.
 2. Calling out followers.
 3. Preaching the kingdom of heaven is at hand, and showing who may enter, how they may enter, and the obligation of the citizens.

4. Individual approach.
5. Discourse to multitudes, miracles.
6. Being tactful—using harsh words only on the self-righteous and not on the needy.
7. Giving His life on Calvary.
8. Coming forth from the tomb (resurrection).
9. Giving the Holy Ghost.
10. Giving the great commission, or the sending forth of the disciples.

Mechanics of Evangelism

If evangelism today is to be effective and dynamic, we must apply Jesus' methods in our own ministry. First, and foremost, we must utilize the individual approach, and intimately talk with a person of the spiritual life. Aside from this, there is a great open field in the use of tracts, newspaper advertisements, and the radio.

In personal evangelism the visitor must bring the conversation to Christ as soon as possible. The prospect will, undoubtedly, criticize some Christians, but he cannot find fault with Christ. Decisions for Christ must be sought on the basis of reason and conscience. The worker should make appeals for salvation, a better world, service, fellowship, the responsibility of the Christian home for children, and a wholesome environment for the community. More important than the appeal, however, is the spirit of the visitor, the spirit of genuine, friendly interest, and concern in the name of Christ, for better homes, Churches, communities, and the world.

What a challenging task has been set before us. With Jesus as our example and leader, providing the strength and courage, we can surge ahead in the field of evangelism. Through prayer and complete "yieldedness" to His will, we can experience the words of that spirit-filled chorus:

Lord, lay some soul upon my heart,
And love that soul through me;
And may I nobly do my part
To win that soul for Thee.

WORLD DAY OF PRAYER

Have you done everything you can to urge the observance of the World Day of Prayer on Friday, February 13?

Overseas projects are greatly in need of prayer. Continuance of the interdenominational program to maintain Christian democracy at home and meet present crises depends on World Day of Prayer offerings.

DEEPENING THE SPIRITUAL LIFE OF THE PASTOR

By Dr. Everett T. Harris
Alfred, N. Y.

(A message given at chapel in the Gothic to students and faculty of the Alfred School of Theology, January 14, 1948.)

Scripture reading: Matthew 7: 15-29.

Some pastors make a brave start and then "run dry." They have no continuing message. They need to move about every three years. Other pastors grow in deepened spiritual life and in spiritual leadership of their Churches. They do not need to move quite so often, to say the least. Churches grow strong under their leadership, and when they do move, another man can catch up the threads of their pastorate and continue to make the Church the instrument of our Lord in bringing His kingdom to earth.

There are certain qualities of mind and soul that make for better pastors and growing Churches under the leadership of such pastors. Let us think of five of these factors that enter into this matter of whether or not a pastor will be a success or failure. They are, briefly stated: **knowledge**, or the mastery of certain facts; **vision**, or the ability to look ahead and plan a program; **skills**, or the ability to carry out plans with the right techniques; **power**, which is the result of tapping the spiritual resources in God; and **character**, which is the result of all the others put together into an individual being, the total of what we really are.

Leadership is seldom a flash of genius. It is the climax of study, prayer, growth in living, the reward of patient development and persistent endeavor. Let us think further of the five factors that may govern growth in leadership.

Increasing knowledge or mastery of facts may come as we read and think. The young minister's testing time comes at the close of his schooling years. Will he sink back into a self-satisfied parson or will he continue to read and evaluate, and think for himself?

The above message was given with deep humility and great force from the sincere life of the man who gave it. All who heard it were deeply impressed. It will challenge laymen and ministers alike, to place themselves in such relationship to God that their spiritual lives may be deepened.

Dr. Everett T. Harris is teaching Pastoral Theology in the School of Theology this year. H. S.

He may join a Religious Book of the Month Club, but even that will not help if he lets the books pile up and does not read them, which I have known to happen. He will have to budget his time and set himself definitely to a schedule which permits time to read and think. His chief tool of trade will be his Bible. All his life he should increase in knowledge and understanding of the Word.

Again, the pastor and Church need a program, that is, a long range plan for training lay leadership, for meeting the varied needs of his Church in worship and service. He dare not live from week to week. He must look far ahead and plan an ongoing program for himself and his people. At least once a year he might well tell the Church of his plans and hopes. If the President of the United States needs to give the country a "State of the Nation" message, the pastor needs to give the Church a "State of the Church" message once a year. Let him review the past and then look to the future. The Church needs to feel it is not just marking time, but is going forward, with both long distance and immediate goals. Without vision the people perish and the pastor himself feels futile and frustrated.

Skills, or thought out details for carrying out plans come with increasing experience. We come to learn our own limitations and sometimes we find to our surprise that we can do some things we thought we couldn't do. We should take advantage of opportunities to practice our faith in an occasional new way. If it is the thing to do, don't give it up because we never did it before. God will surely see us through when we go out in His name and dare some new trails for Him. Radio is a fairly new field. The use of filmstrips in evangelism is quite new to many of us. There are new skills and techniques always coming up. Be willing to take on a new idea. Visit other pastors occasionally and see what others are doing, just as public school teachers must visit other teachers occasionally and observe the methods of others.

There are those who have knowledge, vision, and skills, but their ministry fails because of no inner dynamic, no spiritual force within that gives the spark to their lives. The pastor cannot hope to feed others on the bread of life unless he himself is fed.

But who will be the pastor's pastor? He must derive his strength and power from a life that is hid in God. There is no other dependable source. Take a day off to be alone—go to the hills for a walk—go to Church alone—go wherever you can find God in deep renewal of your experience of Him—for without this you lose the divine spark that makes the difference between success and failure.

Perhaps stirring music will do this for you, perhaps a religious drama, perhaps a retreat with other ministers, perhaps a convocation where stirring sermons are given, perhaps a week at Chautauqua or an ashram—wherever you can find spiritual renewal, plan deliberately to find it, to feed on it, to let yourself go all out for God in it. Then you can come back and feed your people. It is worthy of your best thought not to neglect your own spiritual life as you become immersed in the service of your Church.

Now character is the sum total of your knowledge, vision, skills, and power. It is what you are—and it speaks louder than what you say. It is the outgrowth of your deepest, inmost purpose for being in the ministry. If you are in it to lose your life in service to God, your character will reveal that fact ultimately, for nothing is hid in the long run of the years. A pastor that I heard about, led astray a young girl. In his desk was found obscene pictures; what could you expect of one who had been feeding his mind on such things? Let our innermost spiritual life be hid in God and the fruit of our lives will surely be good. "A good tree cannot bring forth evil fruit" any more than a corrupt tree can bring forth good fruit. "By their fruits, ye shall know . . ."

As spiritual leaders of our Churches, God keep us building on the Rock of Ages, and grant that the fruit of our labors may be good.

Closing Prayer

O Lord, our God, here in this quiet, cloistered place, where we may meet Thee face to face in deep religious experience, we bow to ask Thy blessing upon us as we return to classroom and office. We thank Thee for the fellowship in study and worship of the past months together. We thank Thee for the sense of kinship we feel as brothers and co-workers for Christ and the Sabbath. As we think again of the high

TRUST, THE KEY TO TRUE EVANGELISM

By Rev. Rex E. Zwiebel
Pastor, First and Second Hebron Churches,
Coudersport, Pa.

We talk of fear, lack of faith, laziness, non-co-operation, and many other obstacles that "stymie" true evangelism. Perhaps most of them could be summed up in the word, "mistrust."

Old methods are mistrusted because someone has had a bad experience. New methods are mistrusted because there is no experience to back them up. So it goes.

When a group, i.e., denomination, agency, Church, or class, finally decides on a method and determines to try it, mistrust of self enters in the form of, "I don't know what to say." In due course of time the worker can be taught words to use, but if he thinks at all, he mistrusts the application of some of the terms used, such as, redemption, heaven, hell, salvation, conversion, ransom, sacrifice, etc. This mistrust is not only felt by the laymen but by many of the ministry, whether admitted or not. Moreover, the persons being sought mistrust words or choose to use different definitions. For instance, in the Sabbath school lesson for November 29, 1947, in the Helping Hand, we have an analysis of the term, "Christian." It really means something different to different people, going all the way from an honest, consecrated, Christlike character down to "loosely, one of a nation where Christianity prevails; a civilized person."

Mistrust of words does not stop the earnest worker, but it makes his efforts seem feeble, and the resulting numbers of converts are pitifully few.

calling to which Thou hast called us, we give ourselves anew to the ministry of Christ our Saviour. We would drive the stake of a vow deep into the flux of our souls—a vow that we shall strive never to sully His name by evil thought or deed, nor soil our birth-right for this world's pleasures. Keep us building on the Rock of Ages, building on the labors of those who have gone on before us, building for those who may come after us. We ask all in the name and Spirit of Christ. Amen.

Highly lamentable is the fact that workers lack faith in each other. It is not new. It seems Paul and Barnabas had some differences of opinion to the extent that each went his own way. Too many Christians do the same. . . .

Possibly we could partially solve this problem if we remember that Jesus trusted Peter with just such work as this, when He knew that Peter would fail part of the time. We might be more trustful if reminded that Judas had the same chance as the rest—even to Gethsemane. Perfect trust in Christ's example will overshadow any mistrust of words or lack of faith in others.

Brethren, trust in God begets trust in His children, and the opposite is true. Beyond that, exhaustive effort to understand words and our neighbor's use of them with a genuine desire to get together in principle will build a "Christian" community—according to my definition. — The Missionary Reporter, January, 1948.

EFFICIENCY FOR EVANGELISM ENROLLMENT

"There used to be a Religious Life Committee that conducted the evangelistic work of our Church and I think they are a good group to promote this movement. . . ."

So ran part of the discussion at the First Hopkinton Seventh Day Baptist Church annual business meeting (January 4) as the members considered the pastor's recommendation to enroll in the Efficiency for Evangelism movement among Seventh Day Baptists.

This Church adopted a motion to use this committee to promote the working goals of the Efficiency for Evangelism movement in the local Church. There was considerable discussion of the need for conducting evangelism with efficiency and for turning a major portion of the Church's work directly toward spreading the good news. The Ashaway Religious Life Committee is just the group to accomplish a concerted evangelism, for it consists of the Church's officers and those of the auxiliaries, and it is aware of the religious life of members which is essential to any evangelistic moves.

The revival of concern for taking the good news to men through such groups

> FROM THE TRACT RACK <

THE BIRTH FROM ABOVE

Soberer words were never spoken than those of Jesus to Nicodemus, "Ye must be born from above"; which reads in the King James Version of the New Testament, "Ye must be born again," and in the Revised Version, "Ye must be born anew." The literal translation of these words is to be found in the margin of the Revision, as given above, "Ye must be born from above"; and these are the words from which come the common expressions: Regeneration, New Birth, etc.

Every life of human beings has had its beginning; and when we hear the word "born" or "birth," we think at once that another life has begun, and that there is another being in the world. Taking this as a starting point, that a birth means a new life begun, we think we can easily see how much truth and wisdom there is in Jesus' words, "Ye must be born from above."

A man's life, meaning his existence, presupposes a birth. How natural to speak of a man's life, meaning **conduct or manner of life**, as beginning with a birth, too. If one having the existence common to all his fellows (Jesus calls it "Born of the flesh"), begins that existence after the order of nature, so, says Jesus, the man who enters into the

within our Churches is precisely the intent of initial steps in enrollment in the Efficiency for Evangelism movement. Another instance: Alfred is using its Christian Advance Committee setup, direct product of the General Conference in Battle Creek in 1940.

These groups are studying the present program of their Churches to help direct them toward spreading the gospel in most effective ways. They will help their Churches strip themselves of hindrances to evangelism and of lost motions. They will help our Seventh Day Baptist Churches become efficient for evangelism, stripped of besetting sins to serve Christ better.

No Church can afford to be indifferent to the world's need for Christ's power and love. No local Church can be indifferent—in these days—to the world just outside its own door. No Church can afford not to be efficient for evangelism. Let's all enroll to work unitedly.

D. S. C.

kingdom of God (born of the Spirit), or, as we would say, lives a Christian life, begins that life after the order of things in God's kingdom.

We will let Paul tell us what is the manner of life of those born of the Spirit (born from above): "Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." Is this your manner of life? If it is not, it only will be when it has a beginning.

If you are not a Christian, you never will be till you **begin** to be; you never will be until you obey some other one than yourself, until the law of your life is another law than that of your own wishes and ambitions and passions, namely, the law of the upper kingdom, the "law from above."

As necessary as a birth is to the beginning of the human life, so necessary is being born from above to living the life of the Spirit of God, instead of the life of our own wishes, ambitions, and passions. You can only live a life after it has begun, and you cannot be a Christian till you begin to be a Christian.

But one says, "I was born into the world without my knowledge or consent; all I did was to be born, because I could not help myself; my wishes to be born, or my wishes not to be born, would not have had anything to do with the case. Do you mean to say that my being born from above is a case of the same kind? If so, what have I to do with it?"

Let us look at an illustration before replying. In Florida, for example, we have wild oranges that are sour, and no one cares to eat them. If you plant a seed of one of these oranges, it will grow into a tree that will bear sour and worthless fruit, and it cannot help itself. But the nurseman can help it grow into a tree that will bear sweet and delicious fruit, for he can change it from a sour to a sweet tree.

When he has such trees, of the right size, he says, "They must be budded"; and he goes about among them and puts a very small bud of some good, choice tree under the bark of each sour tree; and, in a little while, you will see a lot of trees completely changed in looks and fruit. Now let us notice two things:

1. The trees could not change themselves. So, surely, the Bible and reason teach us that

we cannot give ourselves the life that is from above; that this life must be given us by God, or, as we say, by God's Spirit. So some New Testament writers speak of Christians as those who are "Begotten of God," "Born of God." Unless the Spirit of God plants a new life in us, it will not be in us. But

2. Orange trees cannot be budded except when they are in the right condition for it. There are times when they will "take," and times when they will not "take"; and there is no use in budding when a tree is not right for the bud. So the Spirit of God can only give us the life from above when we wish, and seek, and welcome it. And if we do wish it, we have open hearts in which the Spirit of God is already planting it.

You are not like a tree, which has no choice in the matter, but is ready when nature makes it ready. You have a choice, and you will welcome the life of love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control, when you wish it, and you will refuse it when you do not wish it.

You will be a Christian as soon as you welcome Christ, and you cannot be a Christian till you do welcome Him. When the sun is in the sky, do you know of any way of keeping the light out of the house?

Did you ever see a house, with doors and windows open at noon, that was dark? You know that such a thing cannot be. The house does not light itself. The sun lights it. It is only the house that is shut up, and shuttered and curtained, that is dark at noon.

It is so with the human heart. God made it on purpose for the life that is from above, for Himself to dwell in. And the only heart in which He does not live, is the heart that will not let Him in. He comes into the heart that welcomes Him, as the light at mid-day comes into a house when the blinds are opened and the curtains are raised.

You cannot make the sun, but you can open your house to get the light. You cannot make a good eye; but, if you have one, you can open it and see. It is a matter of your own choice—not whether there shall be light, but whether you will see. You cannot make light, but you can open your eyes and let the light in and see.

So you cannot make God's life, but you can welcome it in your heart. Do you not know you can? Will you not do it? And you

need not be in doubt about what God's kind of life is.

The Bible will tell you, and Jesus will show you. In fact, you now know, don't you? And you like your own kind of life better—isn't that the trouble? Love and faithfulness and goodness and self-control are not welcome to you, and you prefer selfishness and sin and your passions.

But is not God's kind better? Just confess frankly your most honest thought — isn't God's way for you to live better than your own way? Do not stumble at Jesus' words, "Ye must be born from above"; just remember that, as every life must have its beginning, so God's life must begin in you, if it ever is there; and will begin as soon as you welcome it and desire it.

Editor's note: This gospel tract is No. 2 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. 1. Repentance
- No. 3. Salvation by Faith
- No. 4. A Change of Citizenship
- No. 5. Following Jesus
- No. 6. Growth in the Spiritual Life

A SABBATH STICKER

The sticker below is being used by Deacon Mark Wiley, 6334 South May St., Chicago, Ill., on his mail.

The seventh day is the Sabbath of the Lord thy God. Remember the Sabbath day to keep it holy.
Gen. 2: 3; Exodus 20: 7-11; 31: 13-18.

A PERPETUAL COVENANT

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1	2	3	4	5	6	7

Back to the Bible Sabbath. Restore the Sabbath of God, of Christ, and of the Apostolic Church.
Luke 4: 16; Acts 5: 29; 1 John 5: 2, 3.

THE WORLD'S GREAT NEED.

SPECIAL ISSUE

This is a special issue of the Sabbath Recorder, taking the place of the first regular issue of the month indicated. Twelve special issues are published each year and may be subscribed for independently of the regular numbers.

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Per year \$1.00

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THE CHILD LIFE OF JESUS

Dear Recorder Children:

Above my dressing table hangs the picture representing Jesus talking with the teachers in the temple, and as I looked at it this morning I began to think of what the child life of Jesus must have been.

You know, of course, that Jesus was a Jew, and in that far away time Jewish children were not sent to school in the same way that boys and girls are today. During the greater part of their childhood they were taught in the home, for their parents kept their little ones always with them and were their faithful teachers. So in His early childhood Jesus must have been taught in the home by Mary, His mother, and the father, Joseph. One of the first things He was taught was to keep faithfully the commandments of God, the Father in heaven. Like all Jewish parents, as the Lord had told them, they wrote these commandments on their houses and on their gates and taught them diligently to Jesus and all their children, talking about them when they were sitting in the house or walking out, lying down, or rising up.

Even before the age when children of today are kindergarten and first grade pupils Jesus was being taught about God and heavenly things. As He was with His mother Mary in the home and garden, we may be sure that she taught Him about nature and then showed Him that all this beauty around Him was given by the great Creator. She must have taught Him to love God whose tender care provided for birds and animals and who gave us all the fruits and grains and the many beautiful flowers. We know that Joseph was a carpenter, and as Jesus went from the home to the carpenter shop, Joseph must have pointed out to Him the majesty of God in the mountains, in the sea, and in the storm. In this way He learned to know God as He learned of the things that He made. He was taught to find God in the stars shining above Him, in the breezes that blew around Him, in the leaves on the trees. Everything around Him seemed to praise the Creator and to fill His own heart with love and praise for this Creator of a wonderful, beautiful world.

Jesus, like all Jewish children, must have been taught very carefully, and above all

they were taught the Bible. As soon as they could talk at all they were taught Bible verses. And Jesus was taught to love and respect his parents and always to be kind to old people, an example which I hope all my Recorder children follow, rather than the example shown by some young people of today who fail to show care and respect for elderly people. Such lack of respect for the aged was very rarely shown by young people during the childhood and youth of Jesus. But I believe that wise parents of today as well as those of olden times learn and practice this Bible verse, "train up a child in the way he should go; and when he is old, he will not depart from it."

Since we know how faithful Jesus, our Saviour, was in keeping the true Sabbath, the seventh day of the week, and taught His disciples and others to "Remember the sabbath day to keep it holy," we can be sure that He kept it faithfully when He was a child; and since we know that "He entered into the synagogue on the sabbath day" and taught the great truths of God as they were written in the Bible, would He not have been faithful in attending the synagogue, or as we would say, the Church, on the Sabbath day when He was a child? And the picture shows Him talking with them of holy things when He was only twelve years old.

So we as Christians should be faithful in our Church attendance on the Sabbath, as one of the ways of remembering the Sabbath day to keep it holy. "Six days shalt thou labour and do all thy work; but the seventh day is the sabbath of the Lord thy God."

I heard a commentator on the radio say, "We all make mistakes and do wrong sometimes. There was only one person who never made a mistake, and that was Jesus."

So, dear Recorder children, you have only to try to live as Jesus did as a child, and later as a grown man, to live the very best kind of a Christian life.

Yours in Christian love,
Mizpah S. Greene.

The Sabbath is woven so inseparably into the Bible that it is impossible to tear it out without at the same time weakening the strength of appeal of the entire Book. — James L. Skaggs.



The Bible in Liberated Lands

THE BIBLE BUSINESS

"The Bible business is a big business," stated Secretary Frederick W. Cropp at a luncheon meeting of the American Bible Society recently.

The American Bible Society, Bible House, 450 Park Avenue, New York 22, N. Y., needs funds with which to publish and distribute copies of the Scriptures or portions.

Treasurer Gilbert Darlington declared, "We can now publish all the Bibles and portions for which we have the funds."

All who have been waiting for an opportune time to contribute to the ever-expanding program of the American Bible Society can do so now without hesitation. The Bible Society desperately needs money with which to provide Bibles and portions to more nearly meet the growing and insistent demands upon it.

Bibles are needed for Japan, Russia, Germany, China, and the Philippines.

A Bible will cost about \$1. A New Testament will cost between 35 cents and 50 cents. How many Bibles and how many New Testaments will you cover by cash so that they may be sent to the countries needing them?

Please send money in any negotiable form direct to the American Bible Society, using coupon below if you wish.

The American Bible Society
Bible House, 450 Park Avenue
New York 22, N. Y.

Gentlemen:

Enclosed you will find \$..... as a contribution to your "Bibles Now" Fund.

Name

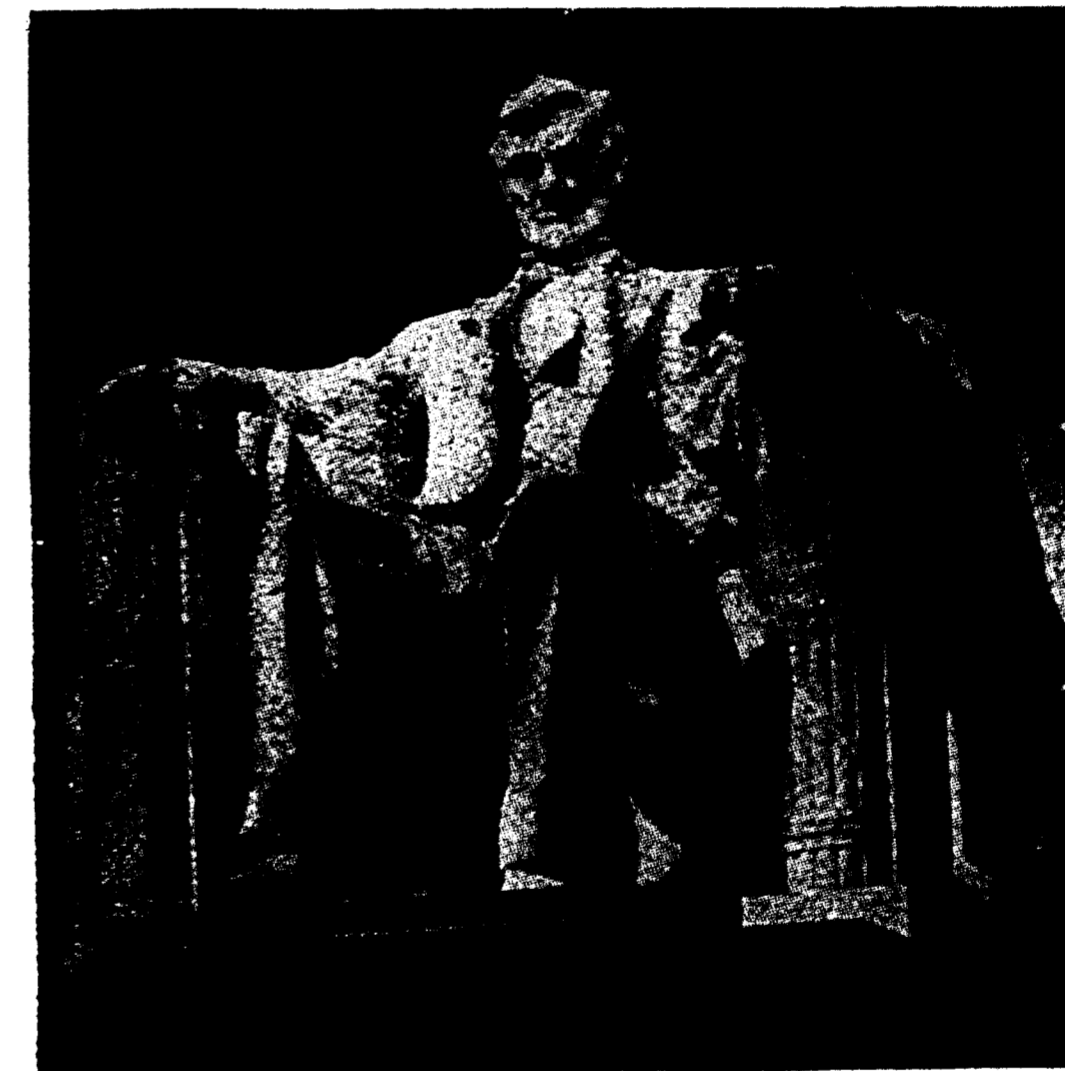
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Denomination

FEBRUARY 9, 1948

The Sabbath Recorder



Man of the People

"That this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth." — Gettysburg Address, November 19, 1863.