

DENOMINATIONAL BUDGET

Statement of Treasurer, September 30, 1949

Receipts			
September	12 months		
Balance on hand Sept. 1 \$	29.47		
Adams Center	214.00		
Albion	85.00	230.00	
Alfred, First	291.31	2,339.43	
Alfred, Second	133.40	609.15	
Andover		5.00	
Associations and groups	8.05	2,459.16	
Battle Creek	139.14	2,855.86	
Berlin	28.00	199.09	
Boulder	64.10	349.78	
Brookfield, First	15.00	170.00	
Brookfield, Second		329.83	
Chicago	125.00	404.00	
Dayton Beach	13.00	181.39	
Denver	51.96	635.79	
De Ruyter	115.00	335.00	
Des Moines		10.00	
Dodge Center		332.39	
Edinburg	3.87	51.94	
Farina	90.00	544.30	
Fouke	4.02	48.99	
Friendship		35.00	
Gentry	3.05	69.53	
Hammond		112.50	
Healdsburg-Ukiah	10.00	91.00	
Hebron, First	10.67	212.53	
Hebron Center		95.00	
Hopkinton, First	91.80	855.20	
Hopkinton, Second	10.00	30.10	
Independence		358.00	
Individuals	995.99	5,641.63	
Irvington		75.00	
Little Genesee	31.82	481.23	
Little Prairie		20.00	
Los Angeles		202.00	
Los Angeles, Christ's		28.00	
Lost Creek	146.08	452.45	
Marlboro		893.50	
Middle Island	6.50	98.79	
Milton	500.72	4,676.45	
Milton Junction	82.73	1,042.26	
New Auburn	33.00	118.00	
New York	82.50	239.40	
North Loup	112.00	797.00	
Nortonville		259.73	
Oakdale	50.00	100.00	
Pawcatuck	350.00	2,875.30	
Piscataway		169.75	
Plainfield	313.90	2,144.00	
Richburg		167.00	
Ritchie		50.00	
Riverside	247.98	1,431.01	
Roanoke		81.00	
Rochester	23.00	68.75	
Rockville		126.82	
Salem		637.50	
Salemville	44.16	76.16	
Shiloh	40.00	1,532.61	
Stone Fort		40.00	
Syracuse	22.49	112.49	
Verona		603.75	
Walworth	12.00	107.00	
Washington, People's		30.00	
Waterford	12.97	217.54	
White Cloud	24.80	205.07	
Totals	\$4,454.48	\$39,965.15	

Disbursements

	Budget	Specials
Missionary Society	\$1,195.13	\$ 32.49
Tract Society	717.15	22.95
Board of Christian Education	711.65	33.00
Women's Society	22.79	85.00
Historical Society	92.69	
Ministerial Retirement	341.69	141.48
S. D. B. Building	73.06	
General Conference	398.25	51.00
World Fellowship and Service	28.27	
Committee on Relief Appeals		131.62
Debt repayment:		
Missionary Society	127.45	
Tract Society	148.87	
Board of Christian Education	39.74	
S. D. B. Building	30.73	
Totals	\$3,927.47	\$ 497.54
Balance on hand Sept. 30	\$ 29.47	

Comparative Figures

	1949	1948
Receipts in September:		
Budget	\$3,927.47	\$2,710.83
Specials	497.54	396.79
Receipts in 12 months:		
Budget	33,164.69	26,646.22
Specials	6,800.44	9,785.75
Annual budget	34,500.00	31,500.00
Amount raised in 12 months	33,164.69	26,646.22
Per cent raised in 12 months	96.13%	84.59%

D. N. Inglis,
Acting Treasurer.

Milton, Wis.

AS WE GO TO PRESS

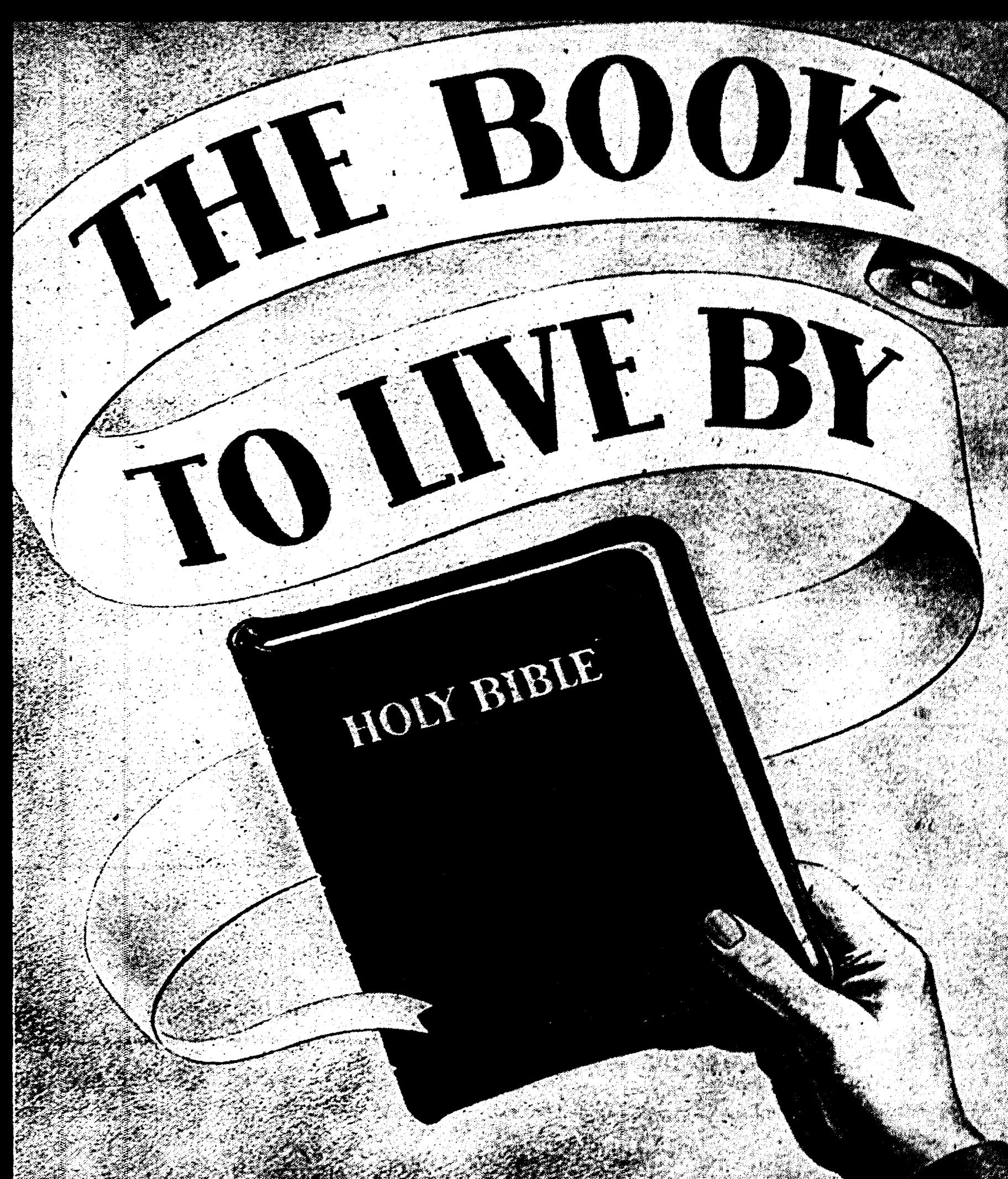
COLLEGE CHOIR ON NETWORK

Milton College is happy to announce the broadcast of a half-hour program by the Milton College Choir on the Mutual Network Sunday, November 6, 1949, from 11-11:30 a.m. C.S.T.; 12-12:30 midday E.S.T.; 10-10:30 a.m. M.S.T.; 9-9:30 a.m. P.S.T.

HEARD AT CONFERENCE —

It is indeed with pleasure that I am here since I cannot be in China. . . . The doors in China are not closed, the work is going on. . . . The greatest service that we can render is to pray for the protection and faithfulness of the Chinese Christians. . . . Let us hold up our Chinese brothers and sisters to God in prayer. We cannot, we must not fail them in this hour. — Miss Sarah Becker.

The Sabbath Recorder



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
HARLEY SUTTON Christian Education
(MRS.) MIZPAH S. GREENE Children's Page

Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society, Plainfield, New Jersey.

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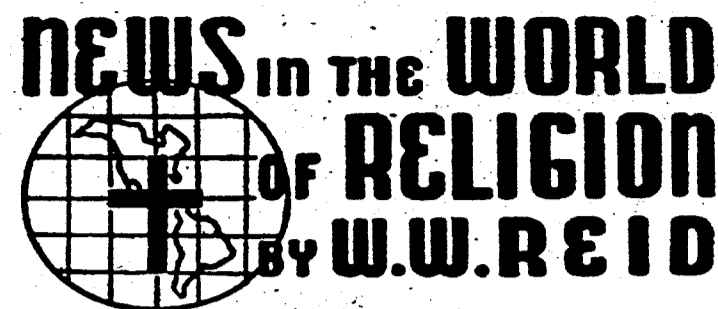
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IN THIS ISSUE

Editorial: Peter, Apostle or Pope?	279
Features: God's Holy Day	282
The Church of Christ	284
By What Authority?	286
What Is the Soul?	288
Why I Am a Seventh Day Baptist	289
"Spiritual Sabbathism"	290
From Death to Life	291
The Bible Speaks to Men and Nations	292
Children's Page: What God Requires of His Children	295
News in the World of Religion	278
Wheat for India.—Discarded Glasses?— Change in Choir Plans	281
Worldwide Bible Reading	Back Cover



A call upon the people of the United States and of the rest of the world, no matter what their religious faith, to pray for the delegates to the United Nations and for the success of the efforts of that body, and to add such prayer to their daily supplications, is being made by the Laymen's Movement for a Christian World. The organization is composed of business executives of the New York metropolitan area, and is the group which has been promoting the idea of a prayer room for all religionists in the new United Nations Building. Says Dr. Weyman C. Huckabee, movement secretary, "We urge the people of America to recognize the true foundation of the United Nations as being faith in God and in man."

India's prime minister, Pandit Jawaharlal Nehru, the best-known disciple of the late Mahatma Gandhi, is generally regarded as the leader of the peace movement within Hinduism and India which the Mahatma founded and of which, unofficially, he was the head for many years. Recently, at a reception in the United States, Mr. Nehru said in part: "Must the twentieth century differ from primitive barbarism only in the destructive efficacy of the weapons that man's ingenuity has invented for man's destruction? I do believe, in accordance with my master's (Gandhi's) teaching, that there is another way to meet this situation and solve the problem that faces us. . . . Past history shows us the important part that physical force has played. But it also shows us that no such force can ultimately ignore the moral forces of the world, and if it attempts to do so, it does so at its peril."

Front Cover Picture

"The Book to Live By"

Theme for 1949 Worldwide Bible
Reading Program

Photo: Courtesy of American Bible Society

Seventh Day Baptist General Conference
SALEM, W. VA., AUGUST 22-27, 1950

Peter, Apostle or Pope?

Pope Pius XII has declared 1950 a holy year, to begin on Christmas Eve, 1949, and to end on Christmas Eve, 1950. With this declaration and the possible announcement of the finding of Peter's tomb and remains, the claim of the Roman Catholic Church that it was founded by Peter upon Christ's authority, takes on added significance.

Some well-meaning Protestant folks are being mysteriously drawn to the Roman Catholic Church. The chief influence with many of these folks is the bold, seemingly valid, claim of the Catholic Church that Peter founded it; that such authority was conferred by Christ Himself; that the Catholic Church is the only true Church and thus makes the pope Christ's vicar on earth. If this claim could be substantiated Scripturally and historically, what a multitudinous returning to the true Church there would be! For the majority of Protestants are essentially honest.

Basic Considerations

Was Peter the first pope? Was he the one who set in motion the machinery of Church government which has enabled his successors to lay claim to such eminence? The correct answer to these questions is found in the New Testament as far as Peter's place in the early Christian Church is concerned and in Church history as far as developments since New Testament times are concerned.

Peter, the Apostle

That Peter was an apostle needs no defense. He was one of the Twelve, called by the Master Himself to a place of discipleship and leadership in the Church that was to be. One day during the Master's intensive training of His close followers, "He asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that

I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matthew 16: 13-18.

Peter's strong declaration was made during one of his strong moments. The wavering of loyalty to his Teacher and the denial were yet to follow. Nevertheless, Peter's foundational, eternal words stand, doubtless making possible the post-Resurrection restoration through "Feed my lambs," "Feed my sheep," "Feed my sheep."

Unquestionably, Peter was an apostle, a leading one at that.

Who Was the First Pope?

Was Peter the first pope?

According to "A Dictionary of Religion and Ethics" by Mathews and Smith, the word "pope" was "an Oriental title of dignity, given to Christian bishops and priests, reserved in the Western Church since the fifth century for the bishop of Rome."

Webster's New International Dictionary quotes the Catholic Encyclopedia as follows: "It was apparently in the fourth century that it (pope) began to become a distinctive title of the Roman Pontiff. . . . Gregory VII (1073-1085) finally prescribed that it should be confined to the successor of Peter."

Further, Webster quotes the Catechism of Pope Pius X, thus: "The pope is the successor of Peter in the See of Rome, the vicar of Christ on earth, and the visible head of the Church."

Although Mathews and Smith place the date as the fifth century and the Catholic Encyclopedia as the fourth century, certainly on Catholic authority this title was

not reserved for the bishop of Rome earlier than the fourth century. Plainly, such reservation of title was by the bishop of Rome himself as cited before.

The Moravian Speaks

An interesting, highly enlightening editorial appeared in a recent issue of the Moravian with the caption, "St. Peter's Body." We quote quite fully this sound viewpoint and statement. In mentioning the prospect of an advertising arm of the Roman Church capitalizing on the purported discovery of Peter's tomb and remains, Dr. John S. Groenfeldt, the editor, conjectures that this "arm" will stress that this

"once and for all proves that the Roman Catholic Church is the one and only true Church, founded by Peter under the direct authority of Christ, which thus makes the Pope the vicar of Christ."

With this possibility in mind it is perhaps well for Protestants to refresh themselves a bit on the facts. The Protestant Church never has denied that Peter was in Rome, or that he may have had a good deal to do with the founding of the Church in Rome. The Bible does not make any direct statement on this, however, and from the theological point of view it is not especially significant to us whether it was Peter or Paul or someone else who actually established the Christian Church in Rome.

What we do maintain, however, is that this discussion on who founded the Church in Rome has nothing at all to do with the claim of the Roman Catholic Church to be the only true Church of Christ. In the first century the Roman Church was one of the many congregations that had been established throughout the ancient world. Nowhere does the New Testament set the Church at Rome apart in a place of special privilege.

The city of Rome was the capital of the Roman Empire, however, and it is only natural that the Church there should gradually come to exert a greater influence than Churches in smaller centers; and just as we do today, the leaders of the ancient Church tried to put men of exceptionally sound judgment in charge of so important a work. When questions and disputes arose in other sections of the Church, it followed that the bishop of Rome was one of those who was most often looked to for guidance, and gradually he came to wield more and

more power until he became known as the "father" (or pope) of a large section of the Church.

But power tends to corrupt — even in the Church — and in time the vast powers gradually taken over by the bishops of Rome had so corrupted the Church and turned the heads of those who were supposed to be its spiritual leaders that true men of God could stand it no longer. "This is not what Christ meant His Church to be," they said. "We must get rid of all the worldly additions and incrustations, just as sailors must scrape the barnacles off a ship, if the Church is to carry on its true spiritual mission unhindered." And they did. This was the Reformation, and through it the Church regained once more its essential character.

So our claim, as Protestants, is not to deny that Peter founded the Roman Church. Our claim is, rather, that through the ages the Roman Church was corrupted by the vast powers it gradually acquired until it became a miserable and worldly caricature of the true body of Christ. The Reformers protested against this prostitution of the Church's true mission, and sought to remove the man-made accretions that the Church's true nature might be revealed.

Thus the rather tart reply of an Anglican in answering a Catholic questioner is nevertheless quite accurate. "Where was your Church before the Reformation?" asked the Catholic, who had just repeated the claim that Peter had founded his Church. "Where was your face before you washed it this morning?" his Anglican friend replied. — The Moravian, October 22, 1949.

Conclusive Evidence

How can an intelligent person be drawn into the Roman Catholic Church by the claim that Peter was the first pope when there is nothing in the New Testament which mentions that he was elevated to such a position with its assumed authority.

Also, the only evidence in Church history that Peter conferred his supposed authority upon a successor is the very late claim of the head of the Roman Catholic Church itself. A decidedly presumptuous claim on the part of the head of the Church that presumes to bear the name of its Great Head especially since, according to New Testament evidence, the Great Head Himself delegated no authority or power of the kind to any-

one! Only the traditions of men provide a basis for the claim to authoritative position and power.

Peter was truly an apostle. Yet, according to Scripture, he was not a pope. How can anyone be fooled into believing that he was?

"Thou art Peter and upon this rock I will build my church." Upon the foundational rock of Peter's good confession of "Thou art the Christ, the Son of the living God," Christ has been building His Church, not conferring authority upon any one branch of the Christian Church through its finite head, but energizing the members of His Church by His spirit, sacrifice, power, and victory to declare that He is the Christ, the Son of the living God, to the ends of the earth.

WHEAT FOR INDIA

The Golden Rule Foundation is centering its Thanksgiving appeal on securing wheat for India.

In an interview which Pandit Nehru had with representatives of the press during his recent visit in New York, he was asked what he expected from the United States. His reply was that he looked to the United States for three things: Food, especially wheat; technical help (e.g., for improved farming methods and machinery); and financial investments. This proposal is that his number one request for wheat be met as generously as American hearts and harvests will make possible.

The plan is to make use of the excellent facilities of CROP in shipping this grain to India. Full information may be secured from the Golden Rule Foundation, 60 E. 42nd Street, New York City.

Through the years these Thanksgiving ministries have extended to some 38 countries in five continents. None of them have perhaps been more necessary than his appeal to practice the Golden Rule by sharing American abundance with those who otherwise may not live until the next rice harvest.

A recent striking article in the daily press from Walter White, written in Calcutta, calls for immediate aid for "empty stomachs in India, to save Asia from the Reds." — Robert M. Hopkins.

HAVE YOU DISCARDED GLASSES?

Thousands of glasses of types frequently discarded by farsighted elderly people (presbyopics) and nearsighted younger persons (myopics—without astigmatism) are urgently needed in many backward areas of the world for adults learning to read. Care should be taken to screen out complicated lenses which have been used for the correction of astigmatism. Straight "plus" and "minus" lenses are particularly needed. Cases in good condition would also be appreciated. Those interested in helping with Dr. Laubach's world-wide literacy campaign in this practical way are asked to mail the packages of glasses to Mr. R. M. Fort, Church World Service Center, 214 E. 21st Street, New York 10, N. Y., together with twenty-five cents for every dozen pairs for expenses of overseas packing and shipping.

CHANGE IN CHOIR PLANS

The Mutual Broadcasting Company has requested the Milton College Choir to present its program over their network at a later date than previously scheduled for Sunday, November 6.

The request came late yesterday afternoon, October 27, from the New York offices and because the Mutual Broadcasting Company does not have contracts with three music publishers represented on the Milton College Choir program, namely: Augsburg, of Minneapolis; Kjos, of Chicago; and E. C. Schirmer, of Boston.

While this is a keen disappointment to many, plans are already under way for the choir to appear on the same series of college choir broadcasts by Mutual at a later date.

Please watch the Sabbath Recorder for further announcements relative to the Milton College Choir broadcast over the Mutual network. — Release.

HEARD AT CONFERENCE —

Referring to the spirit of the apostles and early Christians as revealed in Acts 1: 6-9, Dr. Rosa W. Palmberg concluded her brief devotional remarks by saying, "I wish their spirit might fall on us in abundance."

GOD'S HOLY DAY

Outline Studies on the Sabbath Truth

By REV. LESTER G. OSBORN
Pastor, Seventh Day Baptist Church, Shiloh, N. J.

LESSON VII TEN COMMON EXCUSES

Introduction

We have covered, in brief outline, the Biblical basis for the Sabbath. We saw in the creation account that God set aside the seventh day as the Sabbath. The fourth commandment specified the seventh day as the one to be kept holy. Jesus and His followers observed the seventh day, as did Paul and the New Testament Church. The seventh day is the Sabbath. Yet the majority of Christians today observe the first day of the week, Sunday, as the weekly day of rest and worship. In this closing study of the series we will take under consideration ten common excuses advanced to support this departure from Scripture.

1. "It's Jewish"

So is the Bible — so was Christ Jesus — so are the other nine commandments. Salvation is through the Jews.

The Sabbath antedates the organization of the Jewish nation at Sinai. It also antedates the Hebrew people. What nationality was Adam? Other peoples much older than the Hebrews knew and observed the Sabbath.

"The fourth commandment was based not on something done for Israel in particular, but on something done in the creation of the world. This is important, for with it stands or falls the general validity of the commandments for all mankind." — Vos.

2. "The Majority Keep Sunday"

"I don't want to be different." Since when did the majority make things right? The majority of people are heathen; the majority of Christians are Roman Catholic.

Christ's call is to separation. The Bible says, "Come out and be ye separate," "Enter in at the strait gate," "Be not conformed to the world."

3. "The Fourth Commandment Means One Day in Seven"

"The principle is universal; the seventh day was Jewish."

BUT — the fourth commandment says the seventh. The Hebrew has a little word, "eth," which is the sign of the definite and direct object. In Genesis 2: 3, it is, "God blessed 'eth' the seventh day." In Exodus 20: 8, "Remember 'eth' the sabbath day," and verse 11, "The Lord blessed 'eth' the sabbath day." Verse 10 has the definite article: "day the seventh."

This defines the Sabbath as the seventh day of the week, dated from creation. The seventh day was sanctified and blessed with God's presence.

4. "The Calendar Has Been Changed Several Times."

"We can't tell which is the seventh day."

We can trace it back to Jesus — He certainly knew which was the right day.

God showed it in the wilderness by the miracles of the manna. We need not go back of that.

The Jews are very exact in their chronology, and their calendar shows the same seventh day as ours — the weeks coincide.

True, the calendar has been changed — from the Julian to the Gregorian in 1582; and in England in 1752. But it was simply the date, the day of the month, which was changed, not the order of the days of the week. The weekly seven-day cycle has never been broken.

5. "Cross the Pacific Going West and You Lose a Day"

So, if twins travel around the world in opposite directions, when they come back to the starting point, there is two days difference in their ages. In other words, according to this reasoning, they are no longer twins.

The loss of a day at the international date line makes no difference in civil and business dates. Some claim a definite first day, and seem to have no trouble knowing when it is.

The day travels around the world from east to west. It is the day of the world, not ours. It is like getting on a train at different points. People are in it when it is with them. If one could travel fast enough, he could always be in the Sabbath.

6. "The Sabbath Was Done Away"

"Christ is our Sabbath" — Yes, but that does not do away with the weekly day of rest and worship.

"Jesus fulfilled the law" — True, but fulfill does not mean to end. See Matthew 4: 14; Romans 13: 10; Galatians 5: 14; 6: 2.

"Paul teaches that the law, including the Sabbath, was done away." But "law" in these cases means not the moral principles, but the ceremonial system. The "days" and "sabbaths" referred to are festival and ceremonial days, not the weekly day of rest and worship.

7. "We Keep the Day of Christ's Resurrection"

a. "It is a new institution" — But the Sunday Resurrection cannot be proved. The record tells only of the discovery of the empty tomb. Then, too, see Matthew 28: 1, which tells us that the tomb was empty "in the end of the sabbath" — literally "late on the sabbath day." Even if the Resurrection were on Sunday, there is no command or example to observe it. Our celebration of the Resurrection is in baptism.

b. "The sacredness is transferred to Sunday." This idea arose in the English Reformation. This is a very lofty and spiritual idea. It might hold IF — IF Jesus rose on the first day; IF the Sabbath command were abrogated; IF the apostles and New Testament Church observed it. But these "ifs" are all wrong.

8. "Jesus Appeared to His Disciples on the First Day"

What was more natural than that as soon as possible He should go to His fol-

lowers to bring them hope and courage instead of gloom and despair?

He appeared to them on other days, also. See John 21. This was not the first day. Acts 1: 3 says, "being seen of them forty days." There is no significance to this claim unless every appearance to them was on the first day. Even then, we would wonder.

9. "The New Testament Church Kept Sunday"

This is not true. Only two specific first days are mentioned — one in the Gospels — the day on which the Resurrection was discovered; the other in Acts — the only meeting for worship, and that on our "Saturday night."

"As his manner was" Paul preached on the Sabbath. There are repeated references to meetings on the Sabbath, and to its sacredness, but not a hint of any sacredness for Sunday.

10. "I Can't Keep the Sabbath and Make a Living"

What sort of God do you believe in? Would He, who is all goodness, ask you to do the impossible? Where is your faith? If God demands, He will enable.

Why not steal to make a living? The same God who said, "Thou shalt not steal" said also, "Remember the sabbath day, to keep it holy."

Conclusion

Excuses, boiled down, in most cases mean, "I don't want to." Really, excuses are props to bolster up a practice which one does not wish to change.

The Sabbath law is on a par with the laws against murder, idolatry, and the others. To break the Sabbath is just as grievous a sin as stealing, adultery, or murder.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment." Ecclesiastes 12: 13, 14.

"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them." Deuteronomy 5: 29.

The Church of Christ

By REV. EARL CRUZAN

Pastor, Seventh Day Baptist Church, Dodge Center, Minn.

"We believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body, of which Christ is the head; and that the local Church is a community of Christ's followers organized for fellowship and service, practicing and proclaiming common convictions." Seventh Day Baptist Beliefs, page 61.

Certainly no statement of beliefs is complete without a definition of the Church. In the one which has been adopted by Seventh Day Baptists there are two parts: one general, one local. The Scriptures distinguish between the two.

In speaking of Christ, in Ephesians 1: 22, 23, we find: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." This indicates that Christ is the head of all peoples everywhere, and for all time, who have accepted Him as Saviour and Lord. Read Colossians 1: 18-29.

Christ alone is the final judge as to who is a believer and who is not. But we are certain that through the ages many have followed Christ from every race, nation, class, and age, and that each of these belongs to the universal Church of which Christ is the head. That body is growing as Christian people carry the tidings of salvation to their fellow men.

There was a time within the history of modern denominations when those of each particular faith or belief thought that they, and they alone, could be partakers of salvation or be members of the universal Church. There are only a few groups that hold to that belief today. I am thankful to say that most Christian people are willing to work with one another in any way they can to further the work of the kingdom, and that they are willing to leave it to God to judge whether the belief of someone else is a

belief which Christ will accept as worthy of His followers.

Why do we have separate denominations? History tells some of the reasons — some of these are being overcome. Yet there are some basic beliefs which prevent a consolidation of all groups. Each person should thoroughly examine the belief of the Church with which he affiliates in conjunction with scholarly Bible study and affirm or set aside those beliefs according to the light received. There is no excuse for anyone to follow in the belief of a particular denomination or faith because he was brought up in that group, or because so many good people belong that they can't all be wrong. Each one should examine for himself, with a clear mind and with the Scriptures open before him, the beliefs of any Church or group with which he affiliates.

While we as Seventh Day Baptists believe in the universal Church, we also believe that there should be local Churches. These local Churches find their prototype in the New Testament Scriptures. We find many references to the Church in a certain city or settlement. These are the local Churches. We believe that the local Church is a community of Christ's followers organized for fellowship and service, practicing and proclaiming common convictions.

An expression of common convictions is the main purpose in the formation of any Church. Such has been true of Seventh Day Baptist Churches. And when any truth becomes central and vital to the individual, there comes the desire to impart it to others, both through personal contact and through organization.

Beliefs bring institutions. Institutions are of value only as they serve the needs of the people. There are two or three things which set us apart from other Christian groups. Some of these we have in common with many other groups, such

as baptism by immersion. Another belief is the Sabbath. The Scriptures uphold the seventh-day Sabbath and the Catholic tradition claims sole authority for the transfer to Sunday. Ironically enough the Catholic tradition was what most Protestant leaders were protesting when they left that communion.

We are the oldest Sabbathkeeping group in our country. There are other groups which have been organized since. Why do we not join forces as Sabbathkeepers? Why did they not join with us? Some did not because we have co-operated with international and interdenominational projects with first-day people; others, because their great emphasis is on prophecy while ours is on daily Christian living. And, again, we accept the Bible above all other teachings, and if other teachings do not accord with Scripture, we reject them.

We believe that each and every member of the local Church is on a footing of absolute equality. Each one is subject to Christ as the head of the Church, and while certain ones of the group are chosen for certain types of work and offices, they are no better in the sight of Christ than any other regenerated person.

Each member of a Seventh Day Baptist Church has an equal right to his opinion in the business meeting of the Church. As we hold to the congregational polity, our business is conducted in a democratic manner. Each Church is a unit within itself and responsible to no one but Christ for the work which it does. Each Church can decide its own policies and take its own action independent of all others. Thus it is that in each congregation, each member has equal authority with the other, and the will of the majority is that which becomes the action of the Church.

While believing in local autonomy, there is great value in fellowship with other Churches of like faith, and it is for that reason that we have banded together as a denomination and in associations throughout our country. It gives us a chance for fellowship, an exchange of ideas, a common pooling of resources for missionary enterprises, publishing interests, education, and the like. It gives an opportunity to train our young men for the ministry according to Seventh Day

Baptist beliefs, with a study of the Sabbath and of our history that could be gained only through individual study if we did not have a seminary of our own. It enables us to formulate policies, to take action, to do work which a single Church would be unable to do alone. However, no action taken by a Conference meeting is imposed upon any local Church which may not wish to accept it.

There is the utmost freedom in the relationship of the Church and pastor. Each Church is at liberty to engage whom it will for its pastor, and each pastor is at liberty to accept or reject a call that may be given him.

Any Church can ordain a candidate to the ministry, and any Church can ask for recognition of its action by Conference. When the Conference has acted favorably upon such a request, that ordained person is recognized as an accredited minister anywhere in the denomination.

"Any number of Sabbathkeeping believers may constitute themselves into a Seventh Day Baptist Church by adopting for their rule of faith and practice the regulations and laws laid down in the New Testament, embodied, we believe, in this 'Statement of Belief of Seventh Day Baptists,' and by associating themselves together for the worship of God and His Christ, and for Christian service." — Seventh Day Baptist Beliefs, page 66.

The principles of Seventh Day Baptists and most Baptist bodies may be summarized as follows: "The sufficiency and sole authority of Scripture as the rule of doctrine and polity; credible evidence of regeneration as a prerequisite to Church membership; immersion only, as the fulfillment of Christ's command for baptism, and of its symbolic meaning; the right of each member of the Church to a voice in its government and discipline; each Church, while holding fellowship with other Churches in voluntary association, conferences, and the like, solely responsible to Christ; the freedom of the individual conscience; and the total independence of Church and State." — Seventh Day Baptist Beliefs, pages 63, 64.

By What Authority?

By REV. JOHN F. RANDOLPH

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

When Jesus cast out them that sold and bought in the temple and overthrew the tables of the money changers, He was soon confronted by the chief priests and elders asking Him by what authority He did these things.

When asked in the right spirit, that is a legitimate question. One should always be able to give a good reason for whatever he does and satisfy himself at least that he is backed by the highest authority appertaining thereto.

A farmer might be asked, "By what authority are you tilling that field behind the barn?" He would give good authority if he explained that a sovereign democratic state, recognizing free enterprise, was backing the deed that gave him possession and use of that piece of property. But a Christian farmer would recognize behind the human vehicles of authority (the State and the deed) is the **divine authority** that created the world and gave man dominion over the same. The farmer realizes that it is a trust. A stewardship well performed is **divinely authorized**.

The Missionary Society

Someone might ask a member of the Board of Managers of the Seventh Day Baptist Missionary Society, "By what authority does your society carry on its work?" It would be natural to go back in history and tell how the earliest colonial Seventh Day Baptist Churches in our country — Newport, R. I., and Piscataway, N. J., — sent out missionaries into parts of Rhode Island, Connecticut, New York, New Jersey, and elsewhere. The Churches thus formed joined in yearly meetings, and these joined in a General Conference, "For greater concert of action in missionary effort."

In 1818 Conference unanimously adopted a plan of missionary organization. Conference had, and still has, a hand in directing or advising the Missionary Society in its activities for its missionary work. Conference then might be named as author-

ity for this missionary work. In 1880 the society was incorporated in the State of Rhode Island. So it might be said that the State of Rhode Island is legally the authority for its activities. However, being a Christian organization, the words of Jesus are authority when He says, "Go ye into all the world and preach the gospel to every creature." So recognizing human instruments in directing methods and means, the ultimate authority is recognized as of **divine origin**.

United Evangelistic Advance

By what authority are all our Churches supposed to promote evangelism during the coming year? Is it by authority of the General Conference which supports the program? Or does authority rest in the Missionary Society or its secretary who has conceived a plan of Preaching and Visitation Evangelism in every Church of our denomination, and "redemptive witness" to unchurched areas, backed by Prayer Circles and Mission Studies?

God uses human agencies to promote His will among the peoples of the world. Authority rests not in the agencies but in the one they serve. Evangelism in the homeland is as truly a part of the Great Commission as missionary work in other lands. The **divine authority** that prompts men to organize Churches and boards for Christian work is also authority for the Christian work they do at home and abroad.

What authority have we for making that Evangelistic Advance a **United Advance**? Why should we recognize and co-operate with other Christian people in an Evangelistic Advance?

Why is an Interdenominational Community Religious Census suggested as a part of the Advance? Any Christian worker can see advantages in such a census. But does that constitute the only authority?

Why have a Universal Week of Prayer, January 1-8, 1950? Why should Prot-

estant ministers form a fellowship of prayer? Is prayer something we reserve for ourselves and our own? Where do we get the **authority** for that attitude?

Should we observe World Communion Day, recognizing that all Protestant Churches are partaking of the Lord's Supper at approximately the same time? There is a variety of ideas and methods of observing the Lord's Supper, but one Lord's Supper. Some may refuse to commune with those of a different denomination. By what authority, if both are Christian? If judged not Christian, by what authority does one judge? A Protestant will probably not get a chance to commune with a Catholic. There are such vast differences that separate organizations are probably justifiable, just as less plausible differences make separate Protestant organizations; but by what authority does either judge the other not Christian?

Other united efforts are suggested: Simultaneous Preaching Missions; assimilation of nonresident and new members; National Christian Teaching Missions; High School and University Missions.

By what authority will any or all of these suggestions be carried out for a United Evangelistic Advance? Will the authority rest in the Federal Council of Churches, of which we are a member, working with thirty-seven other denominations, which back up this united effort? Again we have only a human agency for formulating plans for a unity of Christian effort under **divine authority**, for Jesus spoke with divine authority when He said, "I am the good shepherd, . . . I lay down my life for the sheep. And other sheep I have, which are not of this fold: . . . and there shall be one fold, and one shepherd." John 10: 14-16. The divine will is reflected in Jesus' prayer when He prayed: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17: 11.

Jesus' disciples were not all as outspoken as Peter; not all loving like John; not all so stubborn as Thomas; yet only one of the group failed Him entirely. We know him by his fruits, but he passed judgment on himself.

The Sabbath

One thing that makes us different from most all Christendom is the Sabbath, and it is the only thing that makes us different from one large branch of Protestantism. If we insist on standing out from the others on this point we should be able to state our **authority**. By what authority do we keep the seventh day as Sabbath?

The Sabbath is a part of creation. When God created heaven and earth He blessed the seventh day and sanctified it. Genesis 2: 2, 3. So our **authority** is the **divine Creator**.

That authority was emphasized in the wilderness when the God-given manna was not to be found on the Sabbath. Exodus 16: 26.

The Sabbath was made one of the ten fundamentals of the moral law which God gave to Moses: that the Sabbath of creation should be **remembered**. Exodus 20: 8-11.

The prophets were mouthpieces of God urging the people from age to age to keep the Sabbath holy.

Christians rely on Jesus Christ's interpretation and practice of God's will among men. He stated that man still needed the Sabbath: "The sabbath was made for man," that is, mankind. Mark 2: 27. He Himself observed the Sabbath. Luke 4: 16. He assumed the Sabbath would continue, for He told His disciples to pray that certain calamities ahead should not come on the Sabbath. Matthew 24: 20.

Christian apostles who broke away from Jewish tradition still kept the Sabbath, as Jesus expected them to do, preaching to Jews and Gentiles, Sabbath after Sabbath. Acts 13: 42-44.

The **divine authority** for the seventh-day Sabbath is recognized as antedating Moses, continuing through Judaism, and passing on into the early Christian Church. What better authority do we need today?

Sunday

Most of Christendom has substituted the first day of the week for the seventh day as Sabbath. Such a radical change certainly calls for a statement of authority.

By what authority do ye these things? Different reasons for the change have been given, but seldom has the **authority**

for the change been set forth. A thorough study of that question might surprise many devout Christians.

Sunday is called the Lord's Day. Did Jesus ask for a Lord's Day to be substituted for the Sabbath? Where then is the authority for the change?

Sunday is observed to commemorate Jesus' Resurrection, we are told. Did Jesus ask His disciples to commemorate His Resurrection, on Sunday, or that it be substituted for the Sabbath? Where then is the authority?

What Is the Soul?

By HAROLD C. STILLMAN

Professor of Industrial Arts,
Salem College, Salem, W. Va.

In order to do justice to the above subject one would need to be a philosopher and a theologian. I am neither. I am simply a lay member of the Milton Church, but to be a useful member of any congregation of a religious organization, one needs to have a philosophy and theology of his own.

We all understand the philosopher to be a lover of wisdom. Each individual has to work out his own philosophy of life through the experiences of his life which give him a background upon which to build. Each individual also has a theology of his own, for theology means what we think about God. The correctness of that theology depends upon the completeness, or richness, of our philosophy of life. If philosophy and theology combine to give us wisdom, then we can begin to understand the meaning of the Biblical quotation, "The fear of the Lord is the beginning of wisdom." Is wisdom simply knowledge or information? Very likely wisdom is anything that makes us able to live more completely, and by completely, we mean unselfishly and spiritually, keeping our lives in balance.

When we begin life we are only a tiny bit of protoplasm, which grows and develops until we become a human being, but entirely physical. The thousands of

unfounded objection is raised to the seventh-day Sabbath on the ground that it is the Jewish Sabbath. Is it Christian to harbor race prejudice, or to let it divert us from divine edict?

Just where is the authority for the change? That is a question that should be honestly studied and answered by every Christian. That is the question Seventh Day Baptists should urge on a Sabbathless world.

By what authority do ye these things?

— Courtesy of contributing editor,
Missions Department.

little brain cells are all empty, but with the attainment of consciousness our mental life begins to develop and goes hand in hand with the physical development until we reach the years of accountability, at which time we become conscious of our relation to a higher being. At that point we may say our spiritual life begins. From that point on, the full success of our lives depends upon keeping the physical, mental, and spiritual elements of our being in proper balance. If any one of these three parts of our being gets out of balance we lose something. With the consciousness of the need of balance among the three parts of our being, we naturally begin to wonder about our soul.

What is the soul? Is it our conscience? Is it our personality? As in the scientific world, among the forces of nature, if we ask what is electricity, no one knows. We know what it will do, how it behaves under certain conditions, and how to make it work for us, but we don't know what it is. In the educational world we have tangibles and intangibles. The word tangible comes from the Latin verb "tangere," to touch. So, some fields of research are among the tangibles, things that we can see and feel; while others are among the intangibles and have to do only with ideas, ideals, or principles of relationships

between man and man, or man and God. Now, with the thought of the relationship between man and God, we can begin to put into words our idea of the nature of the soul. We can consider it only in terms of the intangibles, and say that as a part of God's plan for mankind, it is the path from man to God. It is the sum total of our development from our tiny beginning to a final end in accordance with God's plan of salvation.

Our Bible tells us that God created man in His own image, and in all probability that included all three phases of our being. Our physical nature reaches its climax about half way through life, and then begins to fade; our mental strength continues to grow until it becomes a foundation for our final spiritual achievement, which has its climax in the kingdom of Christ.

There are some who feel that our character and our soul are one and the same

thing. Character is surely one of the foundation stones of the soul, but there may be people with a fine character who are not religious or spiritual. You have often heard it said that reputation is what people think we are, but character is what we really are, and only God knows what we really are.

May we take a look at the soul from another angle. If the soul is the sum total of our spiritual development, then it must be the directive power of our lives, as far as our own efforts are concerned. There is a vast difference between existence and real life. Existence is related only to the individual, while real, vibrant life flows out from the soul of the individual in beneficence to his fellow men. This we believe to be the plan of the Almighty in giving us the opportunity to choose Christ's way of life. This brings us again to the conception that the soul is the "pathway to God."

Why I Am a Seventh Day Baptist

1. Because I find myself in general accord with the beliefs and practices of Baptists which include the evangelical faith in God and His Son Jesus Christ, our Saviour; in baptism of believers by immersion (with an experience with Christ rather than training solely as a requirement); separation of State and Church; independence of the local Church; and religious freedom.

2. Because I believe in the seventh-day Sabbath of the Bible and of Jesus as being of great importance to all Christians — not as necessary for salvation but as an experience leading to deeper Christian growth — not as under law but because we have grace; that Seventh Day Baptists are the only body where one can be a Sabbathkeeping Baptist.

3. Because Seventh Day Baptists do not have a creed; that the Statement of Belief adopted by the General Conference after years of study is only an expression of the people's general belief and not doctrines to be dictated.

4. Because Seventh Day Baptists, as a denomination, and for the most part as Churches, do not attempt to interfere with the individual's freedom of conscience by compelling him to adopt codes for conduct of living made by a Church or men.

5. Because Seventh Day Baptists have and do believe in education where the student is free to seek after truth under God's guidance; that schools founded have held this principle; that the School of Theology guides ministerial students into honest research without dictating convictions of teachers or other leaders.

6. Because Seventh Day Baptists, although believing in the Sabbath, generally do not take the self-righteous attitude and thus are able to co-operate with other Christians on the basis of common convictions and responsibilities as far as conscience permits, thus deepening Christian experience. — Rev. Trevah R. Sutton, in the Jackson Center, Ohio, Church Bulletin.

"Spiritual Sabbathism"

By REV. KENNETH A. STICKNEY
Pastor, Piscataway Seventh Day Baptist Church,
New Market, N. J.

Many people look upon the idea of the Sabbath as legalism since it is a part of the law given to Moses upon Mount Sinai. These same people forget that the Sabbath was in existence at the time of creation and the fourth commandment refers us to that time by the word "remember." Therefore, the commandment was not something new being added to their knowledge, but rather a confirmation of what was already in existence at the time.

The Sabbath was not given for the purpose of a legalistic observance, but rather for the well-being of man. Since Sabbath means rest, a day was given for that purpose, that man might develop both physically and spiritually. Both the body and spirit need rest for their maintenance, and the only way that it becomes legalistic is by the limitations that we place upon it, not having the Spirit of Christ. Sunday can become just as legalistic as any pharisaical Sabbath, and as Dr. Lewis points out in his book, "Spiritual Sabbathism," the Puritans did this very thing in their observance of Sunday.

Our aim should not be to make Sabbath observance conform to a set of rules and regulations, but rather to give it a spiritual significance, so as to enrich the lives of people, thus it becomes a truth illustrative of the whole of the Christian gospel. In it we see the picture of the rest that Christ gives to the sinner who receives Him. We also see a beautiful picture of the eternal rest of the soul in Christ through all eternity. If we study the Old Testament carefully, we will find that God spoke to people in picture form and the Sabbath is one of those pictures of the truth of the gospel. These pictures are spiritual in nature, and thus designed for our own spiritual growth.

As each Sabbath approaches, there comes over me a definite sense of the Divine and the sacredness of the day set

aside by God for rest and worship. I see in it a picture of all that Christ has done for me in His work of redemption which reminds me of my unworthiness of such marvelous grace. I feel that I am experiencing each Sabbath a sort of conversion which calls upon me for a deeper consecration of my life to Christ and His work. I am continually reminded that this is the day the Lord hath made for my attunement to Him, and in order to attain such a state He has provided an atonement in Jesus Christ. If we can only give these truths to our people, much spiritual benefit will be given to them and the tendency toward legalism defeated. The world needs this message of the Sabbath because it is a part of the gospel. The Sabbath can become a rich blessing to people if we, by our living, show them its true picture as did Jesus to the people of His day.

If the Sabbath is the truth, then it is worth sharing with others for their blessing, and not to be kept to ourselves. If a man saved you from drowning, you would want the world to know about it. How much more important is the Gospel of Christ to dying men who need His salvation, and the picture that the Sabbath gives him of that salvation.

For the Sabbath to be of spiritual benefit, we must make it spiritual ourselves by the lives we live. There is no attainment of spiritual Sabbathism without godly lives behind it which can transmute that spiritual element into the life of the community. We have to live daily with Christ in order to bring about an effective presentation of the Sabbath to those without its knowledge.

The outside world is looking for peace of mind, and this is the main function of the Sabbath, for it is rooted in God, and confirmed in Jesus Christ. God forbid that we should fail people by not offering

them the blessings and privileges of the Sabbath which we enjoy, which will give to the world the peace of mind that can be theirs in accepting its wonderful truth.

As for me, I want the world to know

about it because it has meant so much to me in the proclamation of the gospel, and I feel that it should be shared.

(Note: This article is based on Dr. A. H. Lewis' book by the same title.)

From Death to Life

When Jesus says, "Verily, verily," what follows is most important, and we should listen carefully. Our text is one of these "double-headers." "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5. 24. Here are two things to do, and three results which will follow.

First, listen to the Word of God — "He that heareth my voice." Here in the Bible God has made clear man's natural condition, his sin and guilt, his helplessness and destiny — and the God-provided way out. Hear His voice! Read the Bible to find out what He requires, and the punishment for not living up to those requirements.

Then, believe on the eternal God — "And believeth on him that sent me." What is it to believe? Just to accept intellectually? By no means! "The devils . . . believe, and tremble." James 2: 19. Belief is more than that. True faith is a thing of the heart. It is not what you believe with your head, but Whom you believe in your heart. It means acceptance of Christ as Saviour. It is realizing that He was "made sin for us," that in His atoning death all the righteous claims of God in respect to our sin were satisfied, and appropriating that fact to ourselves.

Three results follow. "Hath everlasting (eternal) life" — not "will have," but has now as a present possession. Eternal life, the very life of God, is ours, imparted to us when we hear His word and believe on Him. Not education or imitation, not baptism or Church membership, but being born again by accepting Him and receiving His free gift. Then our names are written in the Lamb's book of life.

"And shall not come into condemnation" — our future is guaranteed. There is coming a time of judgment, a great white throne, and all who stand before it are cast into the "lake of fire." But those who have heard and believed will never stand before that judgment seat. Their sins have been judged in Christ on Calvary. His atoning death paid the penalty.

"But is passed from death unto life" — what a change! Sin is death. Sin separates the soul from God. The sinner is alienated from the life of God. Eternal life is just the opposite. A Christian is one who has come spiritually alive from the "dead in trespasses and sins." This is the one thing which distinguishes him from the world around him. This change occurs the moment one trusts Christ Jesus as personal Saviour, acknowledges Him as Lord to be obeyed, and then goes on to "live out" his salvation.

Hear, believe, receive! That is the way to escape judgment and receive eternal life. Friend, will you do it?

L. G. O.

Loving Obedience

"This is the love of God, that we keep his commandments." 1 John 5: 3.

Frances Ridley Havergal, speaking of the will of God, said it was "once a sigh, now a song."

E. J. Pace put it this way, "He has taken the frown out of my obedience."

"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them." Deuteronomy 5: 29.

The Bible Speaks to Men and Nations

By DR. FRANCIS CARR STIFLER

Public Relations Secretary, American Bible Society

The conference of the United Nations in San Francisco in 1945 may well go down in history as one of the turning points in the story of our race. It was the second effort in a generation to establish an organization for international security. Its delegates sought to construct international measures for consultation and action that the devastating horrors of war might never again afflict mankind. They were seeking again to fulfill the ancient prophecy of Isaiah, "Nation shall not lift up sword against nation, neither shall they learn war any more."

It was with poignant anxiety that our whole humanity looked to the outcome of that meeting. Never before in all history had the whole world been involved in such common suffering; never had the terrors, the privations, the bereavements, the destructions, the agonies of war so completely engulfed the race.

The delegates had scarcely reached their homes when the world situation they had been facing became vastly more alarming. The war in the Pacific ended suddenly in the blinding light of two bombs possessed of such destructive force as to give warfare in the future the power of destroying our whole civilization. Internationalism had become, not a major desideratum but a necessity.

Yet, even before the dropping of the atomic bombs, although there was so great eagerness for the success of the United Nations Organization, that very eagerness revealed the awareness that the effort might fail. Even though the nations present had all been allies, they came to the conference with separate national interests as well as common interests. There were suspicions as to the ultimate purposes of the more powerful countries. There was strain between nations of different traditions and of different and even competing economic structure. There was the knowledge that national character is not

so firmly established but that time might see reverses of purpose and attitude and even alliance. Cliques and classes might come to hold power to misuse it for selfish advantage.

Thus, though it would be hard to exaggerate the importance of what was done at San Francisco, nevertheless, it must be realized that the success of the agreements reached there must rest upon a deeper foundation.

There can be no doubt for America what that foundation is. It is the way of life and the faith in God that is taught in the Bible; for the great Book speaks not only to individual men and women. It speaks to nations. It has spoken again and again to America. The tones of the Liberty Bell rang out with its words, "Proclaim liberty throughout the land to all the inhabitants thereof," which is quoted from the twenty-fifth chapter of Leviticus. National leaders during all the years of our independence have sought its guidance and the people as a whole have nurtured and disciplined themselves with its teaching.

It would seem fitting here to review the attitude toward the Bible which our presidents have so consistently taken. And the people on their part have so repeatedly nominated for the presidency men whose viewpoints are focused in the truths revealed in the Bible that it is quite inconceivable that the electorate of the country would now choose a man who did not ask the people to build upon the Word of God.

The more one reads the words of George Washington, the more profound do they appear to be. With what precision he strikes the note we are stressing here. He puts it in the thirteen straightforward words, "it is impossible to rightly govern the world without God and the Bible."

Thomas Jefferson put it so simply that

a child can understand it. He said, "The Bible makes the best people in the world."

Said John Quincy Adams, who served for many years as a vice-president of the American Bible Society, "The first and almost the only book deserving of universal attention is the Bible. . . . My custom is to read four or five chapters every morning, immediately after rising from my bed."

Andrew Jackson put it in his now famous aphorism, "It (the Bible) is the rock on which our republic rests."

President Grant spoke directly to the point we are making when he said, "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made, and to this we must look as our guide in the future."

The great Lincoln was nurtured on the Bible as few men ever have been. It is not so much what he said, for it colored all his speech, but rather the attitude he took toward the titanic problems he faced that has resulted in his gigantic and still increasing moral stature as a model of Christian statesmanship.

When, a few months before he died, Lincoln asked his old friend Joshua F. Speed, who had known him from the beginning of his career, to spend the night with him at the Soldiers' Home, he made one of his most profound appraisals of the Bible. Speed arrived early in the evening, and, as was his custom, ran up to the President's room. There sat Lincoln reading a book. As Speed came nearer in the twilight he was surprised to see that it was the Bible. He said: "I am glad to see you so profitably engaged." "Yes," answered Lincoln, looking up seriously, "I am profitably engaged."

"Well," said Speed, somewhat sadly, "if you have recovered from your skepticism, I am sorry to say that I have not."

The President for a moment looked him earnestly in the face, then, placing his hand gently on the doubter's shoulder, he said with unusual solemnity, as if for the moment the premonition flitted across his mind that these might be the last im-

portant words he should speak to his friend:

"You are wrong, Speed; take all of this Book on reason that you can, and the rest on faith, and you will, I am sure, live and die a happier and a better man."

Benjamin Harrison stressed the truth his predecessors had voiced. Said he, "It is out of the Word of God that a system has come to make life sweet. If you blot out of your statute books, your Constitution, your family life, all that is taken from the sacred Book, what would there be left to bind society together?"

William McKinley takes his place in the succession of White House witnesses with this testimony, "The more profoundly we study this wonderful Book, and the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny as a nation."

When the forthrightness of Theodore Roosevelt took hold of the same thought, these rugged words were born: "There are certain truths which are so very true that we call them truisms; and yet I think we half forget them in practice. Every thinking man, when he thinks, realizes that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally — I do not mean figuratively, but literally — impossible for us to figure ourselves what that life would be if these teachings were removed. We should lose almost all the standards by which we now judge both public and private morals; all the standards towards which we, with more or less of resolution, strive to raise ourselves."

Among the many trenchant remarks which are to be found in the letters and addresses of Woodrow Wilson is this one: "America was born a Christian nation. America was born to exemplify that devotion to the elements of righteousness which are derived from the revelation of Holy Scripture."

Franklin Roosevelt devoted a paragraph of his last Thanksgiving Day Proclamation to the matter. It read: "I call upon my fellow citizens to join wholeheartedly in a nation-wide reading of the Holy Scriptures. . . . Let every man of every creed go to his own version of the Scrip-

tures for a renewed and strengthening contact with those eternal truths and majestic principles which have inspired such measure of true greatness as this nation has achieved."

When the American Bible Society presented Mr. Truman on the day before Thanksgiving, 1945, with a Bible for his desk, the President told his guests that he had read the Bible through three times. Little wonder that, stepping so suddenly into so vast and complicated a world situation, Mr. Truman has kept his moral poise.

But, of course, America is not the only nation to which the Bible has spoken through the hearts of men she trusted.

It has been over 1300 years since the emissaries of Gregory the Great brought the Bible to England. In that long run of centuries, English history records many fluctuations toward good and evil. Almost 1000 years ago, however, King Alfred rebuilt the English code of law upon the Bible, injecting an element in English life that has forever buttressed her morals and her manners. Then came the sixteenth century. Although England had had the Bible so long, yet she had it only in a foreign tongue. But Tyndale, Coverdale, and others now gave their countrymen printed Bibles in English. The people went wild over the Bible. The result is described by the great historian, John Richard Green, in these words: "England became the people of a Book, and that Book was the Bible. It was, as yet, the one English book which was familiar to

every Englishman. It was read in Churches, and it was read at home, and everywhere its words, as they fell, kindled a startling enthusiasm. . . . The effect of the Bible in this way was simply amazing. The whole temper of the nation was changed. A new conception of life and man superseded the old. A new moral and religious impulse spread through every class."

With the opening up of the whole world to the commerce of the nations about the beginning of the nineteenth century, the King James Version of the Bible, which one likes to call "The Mother of Bibles," began to go, in the hands of missionaries, to the very ends of the earth. By these same missionaries it was translated into literally hundreds of languages so that it could speak with power to nations that hitherto had never heard God speak to them.

Today we stand on the threshold of a new age of travel, of communication, and of interdependence in which the Bible has unprecedented opportunities to speak to men and nations. Here, then, is another of the marvels that cluster about the fact of this great Book. It comforts and guides the simplest peasant in his private devotions. But it also speaks in trumpet tones to nations and transforms their common life. As we confront the necessity of constructing a world federation of nations, is there any other instrumentality to which we may turn with more hope of success than the Bible? — From "The Bible Speaks to You," the Greystone Press, publishers, used by permission.

Rest

Rest, in connection with God, cannot mean mere cessation from labor, far less recovery from fatigue. . . . It stands for consummation of a work accomplished with the joy and satisfaction attendant upon this. . . . For mankind, too, a great task waits to be accomplished, and at its close beckons a rest of joy and satisfaction that shall copy the rest of God. . . . One of the Jewish teachers, being asked what the world to come would be like, answered that it would resemble the Sabbath. — Vos. Cf. Hebrews 4: 9.

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"The Sabbath of the Lord must be restored"

Children's Page

What God Requires of His Children

By MIZPAH S. GREENE

Andover, N. Y.

Little Ella Allen, her teacher had noticed, was always doing kind deeds for others. Perhaps Jimmie had broken the point of his pencil; Ella was sure to have a sharp pencil to lend him. Carol had fallen and bruised her knee; Ella comforted her, wiped away her tears, bathed the bruise, and soon had the child smiling again.

Another child had no lunch and Ella divided hers with her. Throughout each school day little Ella did much to add to the comfort and happiness of her little friends. Besides, she was always ready to run errands and in other ways to be helpful to her kind teacher.

One day as she was helping another child with a difficult problem, when she might have been out enjoying the noon hour with the other children, her teacher asked, "Why is it that you seem always to think of others and forget yourself?"

"Why," said Ella with a sunny smile, "my mother has taught us children that God put us into the world to make other people happy instead of just thinking of our own comfort and happiness."

Ella's mother was a poor widow who supported her family by sewing and doing other tasks. Nevertheless, she had time to teach her children this wonderful truth and to live daily by it herself.

Ella's teacher has not forgotten the little girl though many years have passed since then. She is sure that if Ella has children, and perhaps grandchildren, of her own, she is still teaching by word and deed, "God put us into the world to make other people happy."

We, too, both children and grown people, might well follow the example of little Ella in our everyday life, ever trying to bring happiness and contentment into the lives of others. Was that not what Jesus meant when He said, "Do unto others as you would have them do unto you"?

Let us look around us, boys and girls, wherever we are and see how we can

bring happiness into the lives of others by kindly acts. What was the kindest deed you ever saw performed which brought happiness to someone? Did you ever count all the kind deeds you have noticed even in one day?

I read the other day about a little boy who wanted his mother to pay him for all the things he did for her each day. So they agreed to keep a record. At the end of the first day he showed her what he had done for her during the day, and then she showed him her record of what she had done for him. And what do you think? Her list was at least three times as long as his. He began to think that he was the one who ought to do the paying. Then she told him about God, our Father above, who daily does more for His children than we can ever do in our whole lives. So, we must always be looking for chances to help others, remembering little Ella's motto, "God put us into the world to make other people happy."

We have all heard, I am sure, the story Jesus told about the good Samaritan. A poor traveler had been beaten and robbed by evil men. Even the priest and another Church leader passed him by without helping him. A Samaritan going by bound up his wounds and took him to an inn where he would have care. He asked the innkeeper to take care of him, promising that when he came again he would pay all costs. Did not the Samaritan show that he knew God put him into the world to follow one of the true rules of Christian life, that of bringing kindness and joy into the lives of others?

Let me repeat the motto little Ella followed, "God put us into the world to make other people happy."

SPECIAL ISSUE

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WORLDWIDE BIBLE READING

THANKSGIVING TO CHRISTMAS

November 24 - December 25, 1949

THEME: "THE BOOK TO LIVE BY"

Thanksgiving, Nov. 24	Psalm 23	Bible Sabbath, Dec. 10	Mark 4: 1-20
Friday	Psalm 27	Sunday	2 Chronicles 7: 11-18
Sabbath, Nov. 26	Psalm 103	Monday	John 4: 1-14
Sunday	Isaiah 35	Tuesday	Luke 10: 25-37
Monday	Romans 12	Wednesday	Matthew 25: 31-46
Tuesday	Isaiah 55	Thursday	Exodus 20: 1-17
Wednesday	1 Corinthians 13	Friday	Matthew 6: 5-15
Thursday, Dec. 1	John 14	Sabbath, Dec. 17	Psalm 119: 33-40
Friday	Psalm 8	Sunday	John 1: 1-14
Sabbath, Dec. 3	Revelation 21: 1-7	Monday	Matthew 5: 1-12
Sunday	2 Timothy 2	Tuesday	Isaiah 9: 2-7
Monday	Micah 6: 1-8	Wednesday	Romans 8: 12-39
Tuesday	Acts 17: 16-34	Thursday	1 Corinthians 15: 35-58
Wednesday	Revelation 22: 1-7	Friday	Isaiah 40
Thursday	John 3: 1-17	Sabbath, Dec. 24	Isaiah 53
Friday	1 Thessalonians 5: 12-28	Christmas, Dec. 25	Luke 2

—American Bible Society, Adapted.

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