

The Annual

SEVENTH DAY BAPTIST MINISTERS' CONFERENCE

MAY 15-18, 1950

Indian Trails Camp, Milton, Wis.

THE CONFERENCE LECTURES

7:30-8:30; Monday, Tuesday, and Wednesday evenings

World War in the Soul: A New Theology

(1) The Christian View of Man; (2) The Christian View of Christ; (3) The Christian View of the Church.

Dr. David W. Soper, head of the Department of Religion at Beloit College, is eminently qualified by study and personal contact with contemporary theological leaders to speak of developing religious thought in a world needing spiritual guidance.

THE BIBLE STUDIES

9:15-10:15; Tuesday, Wednesday, and Thursday mornings

Sources of Strength

(1) Our Father; (2) Our Saviour; (3) Our Consolation.

Rev. Erlo E. Sutton, through many years as editor and author of *The Helping Hand*, has amassed a background of Scriptural information from which to speak on matters of primary concern to all pastors.

THE WORKSHOPS

1:30-3:00 and 3:00-4:30; Tuesday and Wednesday afternoons

I. The Practice of Private Devotions, 1:30-3:00

Led by Rev. Loyal F. Hurley, pastor of the Salem Church. Demands upon the spiritual resources of the minister of the Gospel are heavy, not only in counselling others but in maintaining a significant personal religious experience. This workshop is designed to challenge ministers to probe new depths of personal devotional living.

II. Methods of Sermon Preparation, 3:00-4:30

Rev. Elmo F. Randolph, pastor of the host church, will direct in this workshop, half of the delegates, toward a sharing and evaluation of the sources and methods each man utilizes in preparing to declare the Word to his congregation.

III. Radio Techniques, 3:00-4:30

For pastors interested in microphone practice, studio procedure, and technical speech improvement, Professor Herbert Crouch of Milton College will conduct a radio speech clinic. Pastors are urged to be prepared to choose between these two late afternoon workshops.

GROUP PARTICIPATION

The Evening Discussions

8:30-9:30, Monday, Tuesday, and Wednesday evenings

Following each of his lectures Dr. Soper will preside at an open discussion, and be prepared to answer questions and pursue further any interest of the group relating to his central theme.

Viewpoints and Experiences

11:00-12:00, Tuesday and Wednesday mornings

Mr. Sutton will be in charge of the morning period of shop-talk.

DEVOTIONAL LIFE

Morning Devotions

9:00-9:15, Tuesday, Wednesday, and Thursday mornings

Led by Rev. Kenneth Van Horn, Rev. Francis Saunders, and Rev. Kenneth Stickney.

Evening Prayer

7:00-7:30, Monday, Tuesday, and Wednesday evenings

Led by Rev. Herbert L. Polan, Rev. Lester G. Osborn, and Rev. Paul S. Burdick.

The Retreat

10:15-11:00, Tuesday, Wednesday, and Thursday mornings

A period for private prayer.

The Communion Service

11:00, Thursday morning

Rev. Hurley S. Warren will conduct the period of "Viewpoints and Experiences," and the Communion will be administered by Rev. Claude L. Hill and Rev. Carroll L. Hill.



The Sabbath
Recorder

The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor
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“Create in me a clean heart, O God; and renew
a right spirit within me.” — Psalm 51: 10.
RNS Photo.

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

“Increasingly I am impressed with the very great contribution the Church and religion have had in the development of our nation,” says Dr. Douglas Ensminger, economist of the U. S. Department of Agriculture, Washington, D. C. “In a very real sense, religion is the moral fiber — the cultural straw — which has been so interwoven into the community life and activities over the years giving stability and direction to community growth. As I have seen the rural Church and talk with rural leaders throughout the country, I detect no lessening of interest in religion. There seems to be general agreement that individuals, families, communi- ties, and nations must have some common value systems which are conditioned by and under- pinned by religious and moral values. The most important single issue facing rural churchmen is the failure of the Church to adjust to change rapidly enough to remain in a dominant role of leadership in the community.”

A long-time dream of American Protestant- ism seems moving nearer realization with the announcement that before the end of 1950, it is expected that the Protestant World, a national religious weekly edited “on a profes- sional basis,” and reaching ultimately close to 10,000,000 families in every part of the United States, will be launched. Plans have been in the making for the past couple of years, but now a fund of \$2,000,000 for launching seems assured, and a veteran newspaperman, James E. Craig of Kansas City and New York, has been chosen as managing editor. He was recently chief editorial writer on the merged New York Sun. A group of editors, religious and civic leaders, have formed the publishing corporation; editorial offices will be in New York, publication office in the Midwest. According to Dr. Robert W. Searle, executive of the new corporation, the paper will have “the integrity of the Christian Science Monitor and the vocabulary of the New York News; it will be pro-Protestant but not anti-Catholic; it will strive for Protestant unity, and for the spiritual values and freedoms not found in Communism. Liquor, tobacco, and patent medicine advertisements will not be accepted.”

Seventh Day Baptist General Conference

SALEM, W. VA., AUGUST 22-27, 1950

THE SABBATH RECORDER

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Editorials

BE STILL, AND KNOW —

“Get busy, and do” is the dominant drive of our day. Surely there is merit in being busy and in doing. We mean being busy at constructive work and doing worth- while deeds. We must guard against being so busy and doing so much that no time, energy, and inclination are left for quiet and meditation.

The psalmist exhorts: “Be still, and know that I am God.” Psalm 46: 10a.

Matthew Henry points out that verses 6-11 of the 46th Psalm “give glory to God both as King of nations and as King of saints.” The latter one, “as King of saints,” is of primary concern to us here. It is our part to declare: “Great and mar- vellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.” Revelation 15: 3.

The plain prerequisite for knowing God is to be still. If the people of this world would be still before God one hour each day, their mental and moral and spir- itual health would be many times better by the close of 1950.

There is only one way out for a “jit- tery” world. It is, be still. A “jittery” world is made up of “jittery” people. There is only one way out for “jittery” people. It is, be still.

Do we want to know God better? Then, let us be still.

The Prophet Elijah defeated the proph- ets of Baal at Mount Carmel. His doing away with them at Kishon Brook pro- voked the wrath of Jezebel. He had to flee for his life. At Mount Horeb the Lord encouraged despondent Elijah, re- vealed His power and presence to him, and commissioned him to a great task. Although Elijah bemoaned that he was the only one left who was serving the Lord, the Lord showed him that there were seven thousand in Israel who wor- shipped Him, not Baal.

In revealing Himself to Elijah on Mount Horeb, the Lord was not in the wind, He was not in the earthquake, He was not in the fire. He was in “a still small voice.”

“Be still, and know that I am God.”

Be still, my soul; the Lord is on thy side;
Bear patiently thy cross of grief and pain;
Leave to thy God to order and provide;

In ev'ry change He faithful will remain.
Be still, my soul; thy best, thy heav'nly Friend
Thro' thorny ways leads to a joyful end.

Be still, my soul; thy God doth undertake
To guide the future as He has the past.

Thy hope, thy confidence, let nothing shake;
All now mysterious shall be bright at last.
Be still, my soul; the waves and winds shall know
His voice who ruled them while He dwelt below.

Be still, my soul; when dearest friends depart,
And all is darkened in the vale of tears,
Then thou shalt better know His love, His heart,
Who comes to soothe thy sorrow and thy fears.
Be still, my soul; thy Jesus can repay
From His own fulness all He takes away.

Be still, my soul; the hour is hastening on
When we shall be for ever with the Lord;
When disappointment, grief, and fear are gone,
Sorrow forgot, love's purest joys restored.

Be still, my soul; when change and tears are past,
All safe and blessed we shall meet at last.

—From Hymns from the Land of Luther.

OUR HOMES ARE OUR HOPE

The home is the bulwark of the nation. This is true of America, of England, of France, of Germany, of Russia. It is true of every nation.

We know what the home is. What relation, then, exists between the home and hope? And, what is hope?

Desire, Expectation, and Belief

As defined, Hope is “desire accompanied with expectation of obtaining what is desired, or belief that it is obtainable.”

One may wish for something but unless with the wish there is “desire accompanied with expectation of obtaining what is de- sired, or belief that it is obtainable,” the matter ends in wishful thinking and hope does not enter the picture.

What relation does exist between the home and hope? A very close one, indeed! When a man and a woman become seri-

ously interested in each other, the establishment of a home has already begun. They desire to have a home and they have the expectation of obtaining it. They believe that a home is obtainable. Consequently, they plan and work in that direction. What a vast difference it makes when the contracting parties are Christian. Their home will be built upon Christ-like principles. Only Christian homes will stand the test of this crucial age.

Trust and Reliance

Hope, also, is "trust, reliance."

The psalmist declared: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Psalm 146: 5.

According to one comment, "God is only worthy to be trusted." True. Yet, under His plan for the race of men, He has implanted a worthiness in those whom He has created in His own image. He has imparted to them an element of trust in one another. In certain relationships promises and contracts between human beings can be relied upon.

Such trust, such reliance are foundation stones in building sound home life. If the wife cannot depend upon the husband and the husband upon the wife, where is the stability of the home? Where are mutual love and respect toward each other? And in homes blessed with children, if the children cannot depend upon the parents and the parents upon the children, where is the security of the home? Where are comradeship, mutual concern, and inner strength with which to meet the storms of life?

Christian homes are the hope of our day.

God Is Our Hope

Hope, too, is the "One on whom action or future hopes are centered."

"... The Lord will be the hope of his people, and the strength of the children of Israel." Joel 3: 16.

"... Thou art my hope, O Lord God: thou art my trust from my youth." Psalm 71: 5.

God is our hope as a nation, He is our hope as individuals.

Is it any wonder that a nation is rotten at heart when the leaders of that nation

come from rotten homes? Rot in the home sets in when God is ruled out.

No Christian home will intentionally rule out God. But Satan is working so subtly and in a dozen ways to win the loyalties of the home. If he cannot win them, he uses every means at his command to confuse issues, take the time of members in worthless and harmful entertainment and so dissipate their attention and energies that only the dregs are left for God.

The character of a nation will never rise above the character of its homes.

Truly Christian homes will give God first place. It may be in the simple, yet all-important matter of grace at meals. Thrice neglected, it becomes more difficult to resume. As in matters of daily worship and reverence, of daily work and recreation, so in times of decisions and crises, of life's plans and choices — God will have first place in truly Christian homes.

A nation will become truly Christian only as its homes are that way.

Our homes are our hope!

DOWN ON THE BOWERY

The superintendent of the Bowery Mission (New York) testifies:

1. "During Prohibition we got only the chronic drunks at the Bowery. Today we get lawyers, skilled employees, professional men, musicians — all kinds coming to us."

2. "There is 300 per cent more drunkenness than before Repeal."

3. "We deal with 150,000 to 250,000 victims of drink each year."

By the Act of Repeal one of the greatest agencies of evil was legalized by the Government for the destruction of the people.

—Clipsheet.

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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"And I, If I Be Lifted Up"

By REV. LELAND E. DAVIS

Pastor, Seventh Day Baptist Church, Boulder, Colo.
(Given April 6, 1950, over Station KBOL, Boulder, Colo.)

In our day of materialism "things" hold quite an attraction. At Easter time some of us are drawn to Church by the clothes we wear. The so-called "movie" seems to draw young and old, no matter what kind of a picture is shown. Men and women are drawn to the modern dance. Then too, that "thing" called the cigarette draws people. When people are drawn to it, then they seek to draw on it.

Not only do "things" attract people, but "people" have an attraction for each other. When I was in college in West Virginia a certain Christian girl by her attraction seemed to draw me. There was some "thing" which seemed to draw us together. That "thing" was love. Whether it is love for "things" or love for a "person," love does have its drawing power. The person Christ, as He walked upon this earth said, "And I, if I be lifted up . . . , will draw all men unto me." In short, Christ was saying, "If I be lifted upon the cross, I will attract all men unto me."

A couple of months ago our eight-month-old boy grabbed and swallowed a safety pin. As it lodged in his throat he began to choke and spit blood. Rushing to his side, I was unable to withdraw the pin because it was open and turned the wrong way. I did manage to release it, but he swallowed it. Having rushed him to Boulder Community Hospital, a doctor took an X-ray which disclosed that the pin was in the stomach. We were told that it might be possible to remove it by the attraction of a steel magnet. Running a trial test, the doctor found that only about half of the pins, similar to the one swallowed, were drawn to the magnet. Nevertheless, we decided to try the operation. A friend speedily drove us to the Children's Hospital at Denver. The doctor failed to show up until after the pin had passed into the intestine. Since it was now impossible to use the magnet, nature had to take its course. Our kind Heavenly

Father saw to it that the pin didn't lodge along its course, and in less than twenty-four hours the boy passed the pin. The point of the incident is this: A steel magnet doesn't attract every "thing." There are some things over which it doesn't exert any influence. But there is one Person who can attract and draw every other person in the universe today. That is the person of Christ. He Himself emphatically said, "And I, if I be lifted up . . . , will draw all men unto me."

What is there about the person of Christ which draws people to Himself? It is His love! It is love which draws two young people together in marriage and thus they are one in all things. In the Gospel according to John we have the spoken words of the person of Christ to His disciples, "Greater love hath no man than this, that a man lay down his life for his friends." Out of a heart of sacrificial love, God gave the life of His only Son in death that we might have life. The "good news" in a nutshell is this: "God so loved the world that he gave his only begotten Son" And the Son of God willingly laid down His own life for us. Rather than escape from the enemy and save His own life, He permitted them to take Him. He chose to let them say all manner of evil against Him falsely, to ridicule, and mock Him. He drank the cup of shame and suffering. As He watched, He permitted them to drive the nails into His hands through the wooden crosspiece. Then, as the blood began to ooze out from the jagged wounds in His hands, He chose to let them drive nails through His feet, and pin them fast to the upright. In order for His body to remain in an upright position during those long hours of suffering on the cross, He chose to let them fasten a board between His legs, with the weight of His body on the sharp board. As they lifted Him up, they purposely dropped the cross, with His nail pierced body upon it,

with a thud into the earth, which tore the flesh even further from the nails in His hands and feet.

As if that were not enough, God chose to leave Him there in that forsaken condition, that His Son alone might not only suffer physically, but spiritually. And in His internal agony and torment He cried out, "My God, my God, why hast thou forsaken me?" As if it were not enough that His disciples should forsake Him; now, His own Father. Why? Oh, why? Why did Christ go through all of that? Why did God permit Him to suffer there alone? In order that His Son might endure and undergo the soul torment you and I would have undergone in hell being eternally and consciously separated from our Father. All of this Christ chose to suffer that He might draw us unto Himself. You and I will never know the real agony which tore through the Saviour's heart as He hung there on the cross. He chose to suffer, and God permitted it, because the Father and His Son loved us so much that they didn't want any of us to suffer and be punished for our sin.

Through His wonderful love, the suffering Saviour is able to draw men out of the depth of sin unto His blessed presence. "And I, if I be lifted up . . . , will draw all men unto me," He said. It was His great heart of love that prompted the Saviour, even as He hung there suffering, to assure the repentant thief, "To day, shalt thou be with me in paradise."

Friend, what is heaven, but the place where Jesus is. What is hell but that place where He is not. Heaven is to be with Jesus. Without Him we have no life; but, "he that has the Son has life." In a poem entitled, "Jesus Only," we are told that:

The light of Heaven is the face of Jesus.
The joy of Heaven is the presence of Jesus.
The melody of Heaven is the name of Jesus.
The harmony of Heaven is the praise of Jesus.
The theme of Heaven is the work of Jesus.
The employment of Heaven is the service of Jesus.

The fullness of Heaven is Jesus Himself.
The duration of Heaven is the eternity of Jesus.

Radio friend, there is no "thing," yea, no "person" that can compare to the person of the Lord Jesus. Have you been

drawn to Him? Does He have a "drawing card" in your life? Has He by His gracious love drawn you out of the depths of sin, saved you from its awful consequences, and brought you into His glorious presence? He Himself has promised you, "If I be lifted up . . . , will draw all men unto me." He also has promised, "I am the light of the world, he that follows me shall not walk in darkness, but shall have the light of life." Has the light of His redeeming love been cast over your presence?

It was out of a heart of overflowing love that the Saviour lifted faithless Peter out of storm-tossed waters unto His blessed side. So that, had he known it, Peter would have been able to sing with God's people today, "Love Lifted Me."

I was sinking deep in sin,
Far from the peaceful shore,
Very deeply stained within,
Sinking to rise no more;
But the Master of the sea
Heard my despairing cry,
From the waters lifted me,
Now safe am I.

All my heart to Him I give,
Ever to Him I'll cling,
In His blessed presence live,
Ever His praises sing.
Love so mighty and so true
Merits my soul's best songs;
Faithful, loving service, too,
To Him belongs.

Souls in danger, look above,
Jesus completely saves;
He will lift you by His love
Out of the angry waves.
He's the Master of the sea,
Billows His will obey;
He your Saviour wants to be—
Be saved today.

Chorus

Love lifted me! Love lifted me!
When nothing else could help,
Love lifted me.

Friend, if you have never been drawn from the things of this life to life everlasting in Jesus Christ, "won't" you just now look to Him? Obey the word when

God said, "Look unto me, and be ye saved, all the ends of the earth." Christian friend, if there are "things" and "circumstances" which are tossing you about so that your heart is troubled, "won't" you, too, look to Jesus? He will lift you above the storms of life to live in His protecting presence!

Prayer: Our Father God, we thank Thee that Thou wast willing that Thy Son should

The Road to Emmaus

The loveliness of nature woke no response in the hearts of Cleopas and his companion as they walked toward Emmaus on the first Easter Day.

Nature was an anticlimax after the things of which they had been dreaming. They had seen its beauties before, for they had known this road since childhood.

They were quite sure that they knew everything that could happen on that road, and yet as they walked along the familiar way, they were among the shining traffic of Heaven — and they did not see it. We never see the whole of any road on which we walk, and the more familiar it is the less we see it.

Cleopas and his friend were suffering from the depression of defeated dreams; for, although they now expected nothing on the Emmaus Road, they had expected tremendous things.

They had been so inflamed that they had actually expected the setting up of God's kingdom on earth — no less! But that was in Jerusalem, and while Jesus was yet alive.

Now Jesus was dead, and they were walking along this commonplace road — away from the only place where their dreams could even begin to come true.

Like many others, they had left their dreams buried in a grave. "Our own hope was that He would be the Redeemer of Israel, but He is dead."

The women, of course, had brought strange stories of an empty tomb, but

be lifted upon the cross, and suffer in our stead, that we might be drawn to Him! We praise Thee, O God, for Thy redeeming love which was manifested toward us. We thank Thee for the assurance that His love is able to draw us and lift us above the circumstances of life. O Father, now that we are seated with Christ in heavenly places, keep us in His glorious presence. For Jesus' sake. Amen.

Cleopas and his friend had been too sick at heart even to go to see if His grave were empty. He was dead. Nothing could alter that. It was all over; hope was slain.

And then, suddenly, there were three of them. Jesus Himself — Jesus who had been crucified, dead, buried — stepped onto that familiar road from some path in the world beyond death, and journeyed with them.

He walked with them for several miles and spoke with them the greater part of an hour, but they did not recognize Him. And when recognition came, they realized that unaccountable things had been happening within their hearts all the time.

"This was the reason our hearts were burning as we walked along the way," they reasoned.

Pulses of nobleness come to all of us. They could not come from the environment in which we think we live, but if we hold on to them, pay attention to them, and try to understand them, they will unveil for us, too, the face of the Risen Christ.

The tomb is empty! Jesus has triumphed over death. He is risen! A new evangelism, a new understanding, a new conquest for Christ awaits the time when His true followers shall be reborn and shall go forth in newness of life with an eternal message and an unconquerable spirit.

Christ died for you. Are you living for Him?

—Ashaway, R. I., Church Bulletin.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

Here Am I, Use Me!

By ALBYN MACKINTOSH

(Given at the Spring Meeting of the Pacific Coast Association, Riverside, Calif., April 7-9, 1950)

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Corinthians 2: 1-4.

Two hours ago I did not know that I would be standing here and speaking to you. In preparing to come to this association meeting, I promised to be ready to take the place of anyone from Los Angeles who was unable to get here. "Here am I, use me!"

Very well I remember a few years ago being present at a fellowship gathering in a home in Los Angeles. Everyone there was interested in seeing an active Seventh Day Baptist fellowship and in obtaining a pastor. That evening the group pledged itself to be ready to take charge of the Sabbath service at any time they were called upon. Then they were ready to call a pastor. There is no need for a pastor until the Church itself is ready to work and the individuals are ready to say, "Here am I, use me."

Today the challenge to you and me is to be ready "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Let me remind you of the words of that great missionary, William Carey. He was a pioneer in mission work. Remember that his fellows opposed his going into the new venture. It was a reckless, unheard of venture. Carey listened and then responded, "You excel me in wisdom, especially in foreseeing difficulties. Therefore, I want to advise with you, but to execute without you." We need Christians today with such a courageous spirit. We need people to demonstrate the Spirit and power of God in Sabbathkeeping, in obeying God, in

fully living for Him, "soberly, righteously, godly lives in this present world." The best sermon on the Sabbath is a resolute Christian Sabbathkeeper.

Some speak of its being a sacrifice to keep God's commandments. It is a privilege to be a faithful servant of God; not a sacrifice. Listen to what David Livingstone said about the privilege of serving God:

"For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver, and the soul to sink; but let this be only for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in, and for, us. I never made a sacrifice. Of this we ought not to talk, when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us; 'who being the brightness' of that Father's glory, 'and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.'"

Whenever Christianity has been cautious, it has been a cheap and contemptible thing. In 1 Corinthians 1: 18 we read,

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." The mob at Thessalonica paid a splendid tribute to Paul and his companions when it cried out, "These that have turned the world upside down are come hither also." It is high time we stopped talking so much about religion and started demonstrating religion with a show of the Spirit and power in our lives that would cause others about us to recognize the tremendous difference between a real, honest Christian and the "man of the world."

You have asked me to be president of this association for the coming year. You do not know what it means to me to accept the position for never before have I been willing to do so. I am not a minister; I am an engineer. Years ago I pledged myself to the motto, "Engineer for Christ." The duties of an engineer are to take the forces of nature and turn them into forces for the utilization of mankind. So an "Engineer for Christ" should bend his efforts toward taking the forces of nature and turning them into forces for Christ. People are forces of nature, human nature, which must be turned into forces for God. An engineer goes straight to his task rigorously and steadfastly to the completion of the job.

The Church

The word **Church** appears in the King James Version of the Holy Bible, but the literal translation of the Greek word **ecclesia** is **assembly**. Therefore, we should understand that the **Church** is the **assembly**.

The assembly, or the **Church**, is the family of God. It is the **entire** family of God and not just a part of that family.

The assembly, or the **Church**, is not an organization, but rather it is an organism, or a growing body.

An earthly organization, no matter how lofty may be its purposes and its teachings, is not an organism, is not the body of Christ.

The assembly, or the **Church**, is an organism, is the body of Christ, is the

This year let me challenge you and myself to rejoice in the privilege of spending ourselves for God. Some people become fidgety and nervous if the sermon is a little long and they hurry to get something to eat as soon as the service is over. Many a person has gone without a meal because he was so interested in his work that he forgot to eat. Why should I be uncomfortable when the Bible study hour holds a little longer than usual? I am reminded of a range song: "Sure, it's not the hunger gnawing at my stomach; 'tis the devil nawing 'neath my vest." Get the devil out from under the vest and see how quickly the physical hunger will disappear.

Again, let me challenge you with the words of our text, "... determined not to know any thing among you, save Jesus Christ, and him crucified ... not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Let us go forth to demonstrate, saying to God, "Here am I, use me." Let us attend every service ready to take part for God. Let us prepare now to be ready to tell the milkman and the iceman about the joy of serving God. Instead of wishing we could do something, today let us start doing. May God help us to grow toward Him and thus grow toward each other in love and fellowship

entire family of God, of which all of God's children are members — not by the votes of men as in an organization, but rather by birth as in an organism.

Everyone that is reborn, through belief that Jesus is the Christ, is thus born into an organism, but is not thus voted into an organization. An organization can be distinguished from an organism by the simple fact that the growth of an organism cannot be controlled by the votes of men.

Everyone that sanctions and approves and works toward the division of God's family into separate groups is thereby putting an "O.K." upon the breaking apart of the family of God. Would such a one sanction and approve and work toward the

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Statement of Belief of Seventh Day Baptists

Adopted by the Seventh Day Baptist General Conference at Shiloh, N. J., 1937.

1. GENERAL STATEMENT

Seventh Day Baptists cherish liberty of thought as an essential condition for the guidance of the Holy Spirit. Therefore they have no binding creed to which members must subscribe. They hold, however, that certain beliefs and practices, having the support of Scripture and adhered to by followers of Christ through the centuries, are binding upon all Christians. Among these are the following which they hold to be fundamental.

These statements approved by Conference are passed on to the churches for such action as the Holy Spirit shall lead them to take. It is believed they will be helpful in training the children in religion, in establishing the young people in the fundamentals of Christian faith, in deepening the work of God's grace in all our people, and in making these essential Christian truths known to others.

2. POLITY

The Seventh Day Baptist denomination is historically, like other Baptists, congregational in polity, and desires that its churches and its members shall continue to enjoy freedom of conscience in all matters of religion. Therefore, the Statement of Belief here set forth is simply an exhibition of the views generally held by Seventh Day Baptists and is not adopted as having binding force in itself.

3. ARTICLES OF BELIEF

I. God

We believe in God, the one personal, perfect, and eternal Spirit, Creator, and Sustainer of the universe, our Father, who manifests a holy, redeeming love toward all men.

II. Jesus Christ

We believe in Jesus Christ, God manifest in the flesh, our Savior, Teacher, and Guide,

who draws to himself all men who will come to him in love and trustful obedience

III. The Holy Spirit

We believe in the Holy Spirit, the indwelling God, the Inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service.

IV. The Bible

We believe that the Bible is the inspired record of God's will for man, of which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct.

V. Man

We believe that man was made in the image of God in his spiritual nature and personality, and is therefore the noblest work of creation; that he has moral responsibility, and was created for divine sonship and human fellowship, but because of disobedience he is in need of a Savior.

VI. Sin and Salvation

We believe that sin is any want of conformity to the character and will of God, and that salvation from sin and death, through repentance and faith in Christ our Savior, is the gift of God by redeeming love, centered in the atoning death of Christ on the cross.

VII. Eternal Life

We believe that Jesus rose from the dead and lives eternally with the Father, and that he will come in heavenly glory; and that because he lives, eternal life, with spiritual and glorified bodies, will be the reward of the redeemed.

VIII. The Church

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.

IX. The Sacraments

We believe that baptism of believers by immersion is a witness to the acceptance of Jesus Christ as Savior and Lord, and is a symbol of death to sin, a pledge to a new life in Christ. We believe that the Lord's Supper commemorates the suffering and death of the world's Redeemer, "Till he come," and is a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord.

X. The Sabbath

We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest.

XI. Evangelism

We believe that Jesus Christ by his life and ministry and his final command to the disciples, commissions us to promote evangelism, missions, and religious education, and that it is through these agencies that the church must promote Christianity throughout the whole world and in all human relationships.

SOME SCRIPTURE REFERENCES

Polity

Matthew 18: 15-20; 23: 8-10; Luke 22: 24-27; Acts 6: 1-6; 2: 44, 45; Colossians 3: 15-17; I Peter 5: 1-5.

I. God

Genesis 1: 1; Isaiah 25: 1-9; Psalms 90: 1, 2; 91: 2; John 4: 24; I Timothy 1: 17; John 3: 16; I John 3: 1; Ephesians 4: 6.

II. Jesus Christ

John 1: 14-18; 12: 32; Romans 1: 3-5; Galatians 4: 4-6; Ephesians 1: 18-23; I John 3: 16; 2: 2.

III. The Holy Spirit

John 14: 26; 16: 7-14; Acts 1: 8; Romans 5: 5; II Peter 1: 21.

IV. The Bible

II Timothy 3: 14-17; Hebrews 1: 1, 2; II Peter 1: 19, 20; John 20: 30, 31.

V. Man

Genesis 1: 26, 27; Micah 6: 8; Psalms 8: 4, 5; II Corinthians 4: 15, 16; Ephesians 2: 4-10.

VI. Sin and Salvation

John 1: 29; 3: 5; I John 3: 4; Romans 3: 23-27; Acts 2: 37-39; I Peter 2: 21-25; Ephesians 2: 8.

VII. Eternal Life

John 3: 14, 15; 17: 1-3; I Corinthians 15: 20-22, 42-44; I John 5: 11, 12; Matthew 25: 31-34; Colossians 3: 1-4.

VIII. The Church

Matthew 16: 16-19; Colossians 1: 18; I Corinthians 12: 13, 14; Ephesians 1: 22, 23; 2: 19-22; Acts 14: 23.

IX. The Sacraments

Matthew 3: 13-17; Acts 2: 37-39; Romans 6: 3, 4; Mark 16: 16; Matthew 26: 26-28; I Corinthians 10: 16, 17; 11: 23-29.

X. The Sabbath

Genesis 2: 2, 3; Exodus 20: 8-11; Isaiah 58: 13, 14; Ezekiel 20: 20; Luke 4: 16; Mark 2: 27, 28; Acts 13: 42-44; Matthew 5: 17-19.

XI. Evangelism

Deuteronomy 6: 6, 7; Matthew 28: 18-20; 4: 19, 23; Acts 5: 42; 20: 28-32; I Corinthians 4: 17; I Thessalonians 5: 12-22.

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division of a man's family into separate groups and put an "O.K." upon the breaking apart of the family of a man? No? Then let's cease doing against God what we would not do against man.

Let's realize what the **Church** truly is and let's not try to make the **Church** what it cannot be. Let's realize that man has no jurisdiction over the membership of the **Church**, for individuals are born into that organism, into that body, and cannot be voted into that organism, into that body, by the votes of men. Also, thank God, no individual can be voted out of that organism, out of that body, by the votes of men.

"Everyone that believes that Jesus is the Christ, of God has been begotten." Such is the literal translation of 1 John 5: 1. If one is begotten of God, or born of God, through belief that Jesus is the Christ, as was Peter (see Matthew 16: 16), then that one is born into the family of God,

God Helps Us; We Should Help God

Jimmy's Sabbath school teacher gave him a large bulb some weeks before Easter and said with a pleasant smile, "If you plant this bulb in good soil, and water it carefully from day to day, you will have a beautiful blossoming plant to bring to Church on Easter."

Jimmy hurried home with his bulb, and his mother helped him plant it in good soil. "I'll take the best of care of my lovely bulb, and water it every day, you'll see, Mommie. I can hardly wait for Easter to come when I can take a beautiful blossoming plant to Church"

For some time the little boy kept the soil, in which his bulb was planted, well watered and cared for and soon a beautiful green plant appeared above the ground. One day a tiny bud appeared and Jimmy watched expectantly for a beautiful blossoming plant which he hoped to bring to Church on Easter morning. But as time passed Jimmy became so busy with his school and play that he began to neglect the growing plant, often forgetting to water it. When Easter morning came his expected blossom was still only a bud,

and that one is therein a child of God, and that one has God as a Father. All such constitute the family of God, or the assembly, or the **Church**. Jesus, the Christ, the Son of the living God, said that He would build His assembly, His **Church**, His family, upon the belief that was held by Peter, namely, that "Thou art the Christ, the Son of the living God." Let's understand then that everyone that holds that same belief has been begotten of God, has been born into that organism, has been born into that body, has been born into that family, has been born into that assembly, has been born into that **Church**.

All such should live as children of God and they grieve the Holy Spirit if they do not do so. — Contributed.

(Editor's query: Does this thesis preclude local and denominational Church organization for more effective witness to and work for Jesus Christ, and for the mutual encouragement and strengthening of Church members in Him?)

and the little boy shed many disappointed tears for his plant was not ready to take to Church for Easter service.

"It's all my fault," he said between sobs. "God made my plant grow but I didn't do my part. I should have helped God. He makes things grow but we must help. I'll try to be God's helper after this."

"But don't forget, dear, to ask God to help you be His helper. God is always ready to answer prayer."

"And you'll help me to try harder every day to be God's helper, won't you, Mommie?"

"Of course I will, dear. We'll both try to be God's faithful helpers."

"I'll take good care of my plant after this, and when it is in blossom I can take it to Church, can't I?" asked Jimmy.

"You surely can," said his mother, with a loving smile.

And it wasn't long before the little boy proudly took his beautifully blossoming plant to Church.

Mizpah S. Greene.

The Making of a Minister

"Training Workmen of God"

By DR. WAYNE R. ROOD

(An appreciation and evaluation of six years spent in three of the best seminaries in the United States.)

I suppose that most of the laymen in the Churches imagine that a theological school is much like a monastery — very dignified and completely proper, but so solemn as to verge upon despair. The whole picture is dark, a bit musty, and over all hangs a rather amorphous cloud of heavy religiosity.

To those of us who have had the privilege of attending a really good theological school, the seminary is more like a garden. It has no tomblike walls; it is always open, not only to the clear blue sky above, but to the entire world about. This seminary garden is an old garden. Saints and scholars and martyrs have walked there, long years ago. Some of the trees are old, some were planted only this year. There are

a few ancient and picturesque ruins in the theological garden, but the newer buildings have been built upon the still sturdy foundations of old edifices, and are pleasant and comfortable in the sunlight. And through this garden, walk congenial friends, all intent upon one thing: How to be competent ambassadors for that radiant Person who walks in the garden in the cool of the day. There is play and a great deal of laughter as well as study and reverent worship. The fellowship is not only student with student, but it is often student with teacher. And, strangely enough, it often happens that the best friend won in that varied garden is the learned master who at first seemed too far along the path for one to catch up with him at all or to talk intelligently with him upon the things concerning the kingdom of God.

As a matter of fact, there is no more normal life than life in a theological school. For many a man there have been no happier years than the three years spent there. Part of the happiness comes from the fact that the tensions and uncertainties that went into the decision to enter the ministry now lie in the past. The man is upon the final stretch of the road which leads to his vocation, and it is with an exulting sense of approaching the goal that he begins every piece of work.

Part of the joy, too, lies in the discovery that the student's classmates are all passing through the same experience. In college, some men were thinking about how much money they could make as bankers, or how famous they might become as lawyers, or what discovery they might make as physicians, or what invention they might produce as engineers. All these dreams and hopes were good, and each of the men would probably find his place eventually in the kingdom purposes of God. But in the seminary the men are all walking — or plodding, as it may seem

THE SCHOOL AT NAZARETH

Nazareth Street was narrow
A stony hillside street,
But Jesus hurried off to school
On swift, impatient feet.

He had no desk, nor pencil,
Nor paper smooth and white,
On tablets waxed or sanded floor,
He slowly learned to write.

In those queer rolled up Hebrew books
There were no pictures gay,
But lovely songs, and old, wise laws
That Jesus learned to say.

The teacher never scolded,
A rabbi, kind and wise;
I think he must have loved
To look in Jesus' eager eyes.

And school is still a happy place
Where the children learn and grow,
As truly as in Nazareth town,
Long, and long ago.

—Edith Kent Battle.

at times — in one direction. They are preparing for a life which is to be for others, most of all for Christ and the Church. Later they may become self-centered, conceited, selfishly ambitious, or doctrinally exclusive. But they are now living in a garden of beautiful ideals, and the same sense of mission and urgency warms all their hearts.

But the seminary garden is not all sweetness and light. Like all gardens, in this one, too, there is a great deal of work to be done. Much of it seems at first like pure spadework. The working days frequently do not end with normal bedtime hours, and through long nights the seminary student finds himself wearily drudging away at his assigned tasks. Sometimes the atmosphere in the classrooms seems very cold, objective, and critical, and sometimes the heart-warming vision that brought him here seems almost lost to the struggling theologian. But this is the discipline that is required by the Man who said, "Follow me," and expected those who heard to leave family and home and easy life to enter the way of the Cross. There is no place for mediocrity or self-indulgence among those who would seek to serve the people of the Lord — and inevitably some drop by the wayside and find their places of service in less demanding fields.

It is not long before the man in the seminary garden discovers that it is assumed that he came here because he has had a deep and challenging religious experience, and that he is now prepared to enter upon the arduous trail to the discovery of the traditional and intellectual bases for his faith. There is therefore here no spiritual spoon-feeding or mental molycoddling. He is respected as a man of religious conviction; his professors are men of abiding faith: together they pursue the sometimes winding path of truth.

Unceremoniously he is plunged into the ancient world of the Near East. Of course, he had read his Bible before, and perhaps he had even had an undergraduate course in English Bible in the college he attended. But here the scale of investigation is on a different level. He works his way thoroughly through the history, not only of the Hebrew people, but of

the ancient Mediterranean world. He studies the customs and social institutions of the Hebrew people, he enters their thought world and rediscovers their ways of life. He follows them through their exciting search for an understanding of God, and learns the traditions and inspiration of the Old Testament, and the candid interpretation of it as modern scholarship understands it. His professors are determined that no layman in his parish shall know more of it than he does. He learns of the world into which Jesus came, the implications for His day of what He said and did; he is taught to covet every atom of knowledge that has ever been won for the life of the Saviour. He studies the "Lives of Christ" that have been written through the centuries that he may know how that Life appeals to every temperament. And if he decides that the only way he can gain an adequate understanding of these ancient records is to read and study them in their original languages, there is a special corner of the garden reserved for him where he may struggle with Hebrew and Greek. Ordinarily, unless he has a special bent for languages or intends to teach Biblical subjects, he is not required to take them; but he is usually expected, if he be paroled from the languages, to take some courses equally strenuous.

But the Biblical record is not all that he must master. Church history, if taught by a master, becomes almost a continuation of the New Testament. Here he sees God's leadership revealed in time, his faith is strengthened, and he gains the ability to discern between man's frailty and God's wisdom. No matter how thoroughly he may have studied history in college, he now begins to discover what it means to look at the history of mankind from the viewpoint of the Church. Furthermore, theology is largely historical, and only by seeing its growth in the necessities of human experience can a man become fully aware of the inevitability of certain doctrines, and the secondary nature of others. There are truths which, lost or minimized in one age, assert themselves again and again in succeeding ages; and the student begins to come to the conclusion that they are the inalienable possessions of normal and rational humanity. When he has

learned to see the purpose of God sweeping through history, he discovers a confidence in God which is close to the revelation of the divine in the Gospel of Christ. He discovers the Church expressing the deepest longings of the human heart, and finds, at the same time, that doctrines are not the cold, lifeless formulas that he once thought they were, but the records of convictions which the best people of their time felt and knew in their own experience. They are intimations of truth which he, himself, in a distant age, verifies in his own present experience. And so the study of Church history becomes an important part of his training.

But the calendar of courses announces that he must press on, and seek the knowledge of formal theology, as one teacher will declare it to him. If he is to preach the gospel, he needs in the background of his preaching a consistent theory of life. This theory, as he begins to form and shape it himself from the materials he receives in his courses in theology, does not turn out to be exactly the system of theology which he learns from the doctor of divinity who lectures to him in the theological school. It will be influenced by that teaching, of course, but, in so far as the teacher really informs the pupil, the student learns that he must test the teaching by his own inner experience. An English theologian of the last century, Frederick Dennison Maurice, warned his disciples that they must beware of becoming slaves to a system. Every good teacher in the theological school echoes this counsel in his own way.

Among all the never-to-be-solved mysteries of life, there are some things of which a thoughtful man is, in his own mind, entirely sure. All these convictions may not be logical; some are completely matters of intuitive faith, beyond need of proof. But the student begins soon to learn that beyond these fixed conclusions there are vast areas of thought wherein he holds his theories of life as hypotheses. The fundamentals are few and substantial, but as he studies he discovers that the areas of his certainties are increasing, and that his system grows as he grows himself in knowledge and experience. There

may be young men who suppose that in seminary they will be taught a hard and fast system of thought, which will be so precise that all they need to do in the future is to repeat it word for word like the multiplication table. To the lazy and careless this may be a comforting expectation. To the conscientious and painstaking it will be a nightmare.

The facts of Christianity are written on the pages of history for all to see. The application and interpretation of these facts are as varied as human nature. There is no more important doctrine than the doctrine of the Atonement; but this doctrine varies with the light which the Spirit has revealed to saints and philosophers in succeeding periods of history. The diligent student finds himself receiving help from all these thoughtful men in the past and present, but his own doctrine cannot be a copy of any one of them. It is only when the Spirit of God speaks to him through them and his own experience, that he has discovered the truth — and then it is strictly apropos only to himself. When he ventures into his parish, the people to whom he preaches will know soon enough whether he is rattling off platitudes which were sound doctrine for the man who taught them, but have never become true doctrine to his own experience. All that the professor of theology can do is to lay before his pupils the priceless gift of the theology he has proved to himself out of his own reflection, out of the history of thought, and out of his daily life. This, in turn, is what the student is learning to do for his people when he mounts the pulpit to preach his own convictions.

But in addition to these technical subjects, the student in the seminary finds himself working at a great variety of practical subjects. He must learn, for one thing, how to preach a sermon. Of course, the essential preparation for preaching is all of a man's life, but unless a man can make himself clear and can make himself heard, his sermon is of questionable value. He studies the structure of the sermon — its introduction, its three points, and conclusion; he learns what a text is for, and how to use the Scripture legitimately to illustrate, clarify, and document his

thoughts. Even when he is writing term papers on such obscure subjects as "The oblique uses of the particle *gar* in the Greek language," he is learning to frame his thought, marshal his material, and arrive at pertinent conclusions. But besides this he learns how to use his native vocal equipment intelligently; he must learn how to read a chapter from the Bible without embarrassment, without stumbling over a single word, and with such simple and direct intelligence that everyone will be compelled to listen. And he will learn what is his own best method of sermon delivery from prolonged and criticized experiment — be it with or without notes, or with complete manuscript. The man who scoffs at technique is as great a fool as the farmer who believed that the wheels of his wagon were so well constructed that he refused to grease them. He learns here, as always, that his knowledge is not for himself, but for the inspiration and encouragement of his parishioners, and that only the best of which he is capable is worthy of the task to which he has committed himself.

Before his course has ended, he will probably sit in at least one course in what we ambiguously call "pastoral theology" — as if to suggest that the theology used by the pastor is different than any other kind. Here he is introduced to a great field of human understanding and sympathy that can only really be learned by experience. He studies the lives and guiding principles of great pastors. He seeks to understand the human soul in its need and perplexity, its sorrow and its moral failure, its recovery and its triumph. He will learn how to keep the mechanics of a Church running, how to conduct a wedding, the proper function of a minister at a funeral. He will study the art of conducting divine worship, and though he has no intention and perhaps no ability to conduct the choir or play the Church organ, he may even study music. He studies the techniques and materials and philosophy of religious education. He will catch a vision of the Church at work in its community, until he cannot be contented to see his poor parishioners ground down by unjust wages or by the tyranny of an unscrupulous labor union. He will

learn to fight intelligently in conjunction with every decent committee which pleads for liberty and justice and peace; and he will learn that his duty is always to John who is selfish, or to Mary who is despondent, or to their child who is forgotten.

Further, at some time in his last year, he will be given a chance to specialize in some specific study that intrigues him. If he is curious about the most difficult doctrines of the Church, he may be permitted to take an advanced seminar on some specific truth, such as the atonement, or to write a research paper on the history of baptism; or, if he longs to see more exactly into some period of history, he may be given opportunity to do special work on the rise of monasticism, or the causes of the Reformation; if he is impressed with the futility of the Sabbath schools, he may search out a course in scientific pedagogy.

And then, at last, after three strenuous years of the fellowship of study and prayer, the scarlet bachelor of divinity hood is hung across his shoulders on Commencement Day, and he is regarded as a professional minister of the Gospel of Christ. He, now, can look back and know that, far from being a place where very dry professors teach very dry subjects, the modern theological school is a veritable vortex of human lives and spirits. It is intent upon the truth as revealed to men down the ages in a continuous stream of experience, as revealed to men in the movements of our own day, as revealed by the Holy Spirit to the consecrated individuals, both students and faculty, whom he has known face to face. It will be an experience that he will never forget, for it has trained his spirit as well as his mind.

The modern theological school is concerned to know and teach the truth. Its faculty spends long hours weekly, reading, doing research, talking to past graduates, "conferencing" with the laymen whom these graduates serve, upon its knees in prayer. But it is not content to keep the truth laid away in the seminary library, or in the lecture notes of the professors. The truth is to be carried out by its students into the life of the world. The truth is to be released to do its work. It is not to be fought over, or to be gloried in, or

to be hurled at the heretic. It is to be lived, and it is to be imparted. For a university there is no better motto than *veritas*, "truth"; for a theological school that motto is insufficient: it must be *veritas et vita*, "truth and life," or as it is at Pacific School of Religion, *pro veritas et regno dei*, "for truth and the kingdom of God." If a man has learned at college to reverence truth, he will learn in the

theological school to love it, to possess it, and then to transmit its invigorating spirit as a living gift to the whole world.

This is the kind of place a seminary for training men for the Christian ministry ought to be.

And this is the kind of experience that, with all humility, we are trying to give at the School of Theology at Alfred University.

The Bible Speaks to Parents

By DR. FRANCIS CARR STIFLER

Public Relations Secretary, American Bible Society

"There is one thing I can do and I am going to do it. I am going to see that my child knows and loves the Bible." Betty, who said this, was a war wife. I had baptized her when she was a little girl. Like thousands of young American mothers in recent years, her homemaking had from the start faced many handicaps. Not only was her husband away most of the time; she had no home of her own. Her mother and father still sheltered her. Her income, though steady and assured, was meager. The problems of food and fresh air, of clothing and travel, of saving for the rainy day, were all heightened for her. And back of it all, like a rumbling storm cloud, hung the awful uncertainty of the future. Within the boundaries set by these abnormal circumstances, there were many things Betty longed to do for her child that were sternly and consistently denied her. But one thing was still in reach. She could see that little Nancy came to know and love her Bible.

That is why she called me up. How should she do it? A noted educator has observed that the two basic professions of life, farming and motherhood, are the very two in which there is the highest percentage of untrained people. Betty was one of those mothers who knew what was needed, but knew little about how to supply the need. Her wisdom lay first in her recognition of the need. Would that every American mother had that wisdom! Betty's further wisdom lay in the consciousness of an ignorance that drove her to the phone to call for help. Betty

as a mother embodies one of the most needed elements I know of for the preservation of our national life.

Since the United States has developed into the world power it has become during the 20th century, it has been noted for its high standard of living. The products of its factories and laboratories have equalled and sometimes surpassed in quality those of any competitor. The skill of its inventors and research engineers, the daring and enterprise of its industrial leaders have won world-wide recognition and acclaim.

But the true greatness of any country, past, present, or to come, will be measured in the long perspective of history, not so much by the number and variety of the things it produces as by the moral character of its people.

As we look at the pictures that are coming from Europe — at the ghastly ruins of city and countryside alike, we have evidence enough of what happens when a nation becomes so lacking in moral perception as to allow men of depraved character to seize the reins of power and drive the whole world to the brink of catastrophe.

In our postwar planning, for ourselves as for others, a number one priority must be given to the development of strong, virtuous characters in the children who will make tomorrow's world. It will not be an easy task — it never has been an easy task — and now it must be undertaken on a gigantic scale never dreamed

of before, if civilization upon the earth is to endure.

In America we have long given widespread attention to our character building agencies like the Sunday schools, the Y.M.C.A.'s and Y.W.C.A.'s, the Boy Scouts and Girl Scouts. Millions of people have reason to be grateful for the wholesome influences and positive values gained through such associations.

But there is one social entity that stands unrivalled at the top in the building of character. It has held that position since humanity first married and was given in marriage. It is the family. Throughout the ages those peoples have thrived best and have contributed most to posterity who have honored the family and the sanctity of the home.

The family has always been the principal channel through which pass the slowly acquired wisdom and customs of the race. It remains the place where many basic skills and attitudes are imparted from father and mother to son and daughter. Inevitably children imitate the actions and speech of their parents, since they live with them every day. What parents say and do, therefore, is of vast importance for our country's future; for it is still a true saying, "As the twig is bent, so will the tree incline!"

Every parent wishes the best for his children: the best in health, in education, in opportunity, in companionship, and, most of all, in character. Homes are established to insure just these things. The location of the home, its appointments, its daily program, its atmosphere, are all studied particularly that those who live there may grow in wisdom and in stature and in favor with God and man.

Which immediately suggests the Bible. The Bible has been the cornerstone of the best homes always and everywhere. The home is where the Bible was first used by Christians. The Churches met in homes; the schools likewise. These have outgrown the home; but the Bible still does its best work in its original setting. The Church school movement came into being principally because the Bible was being neglected in so many homes. Too much cannot be said in praise of the Church school. Wise parents will attend it them-

selves, not only to encourage their children to go, but to improve their own knowledge and love of the Bible. But, far more can be done for the development of character through the use of the Bible in the home than anywhere else.

The Bible speaks to parents today just as it did when the Apostle Paul wrote: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." We know Paul is everlastingly right. But how shall we go about a successful program of obedience to his command.

First, let parents take to themselves the stern injunction of Jesus, "And whoso shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Jesus always championed children and was never too busy or too tired to give them His attention. I suspect that Jesus had parents particularly in mind when He sternly uttered this warning. For, after all, parents have far more opportunity to ill-treat their children than has anyone else.

Of course we are not thinking here of deliberate acts of misguidance. Only the most depraved of parents would be guilty of such perversity. We are thinking of those more subtle influences that operate through example.

What is the attitude of parents toward money and material possessions which their children observe in them?

How do the parents treat others less fortunate than themselves?

Do the parents indulge in gossip? Do they hold grudges and nurse prejudices? Are they socially ambitious? Do they ignore the rights and feelings of others in their efforts to get themselves ahead?

Hard questions to answer, but children unconsciously reflect the answers parents give in their own daily conduct.

Only less important than living the kind of life which sets the Christian example before children is the program of conscious instruction which parents must give to their children to distinguish between right and wrong, and to do that which is pleasing in the eyes of God.

In the Book of Deuteronomy we read, "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children."

No ifs, ands, or buts about that statement. It is the strongest kind of imperative aimed directly at parents. No shuffling off of responsibility to school or Church. The Bible here puts the most important responsibility laid upon anyone squarely where it belongs — in the hands of fathers and mothers. It follows that to be able to teach these things diligently, parents must have a good deal more than a passing acquaintance with the great textbook in which these teachings are contained.

What then are the practical suggestions that should be given to parents, who, like Betty, with her high resolve but also ignorance of method, would have the Bible speak with winsomeness and authority to their children.

First, let the child emerge from earliest babyhood into an awareness that the Bible is one of the beautiful things of life. I like the custom followed in some Churches of giving a beautifully bound Bible to children when they join the cradle roll — for a while to be nothing more than a bright object to handle and for mother to talk about; an anchoring in the little mind of the idea that here is a Book that is unlike and above and more wonderful than any other book. For children today are born into a world of many books.

Second, let parents train themselves to use this Book with their children. If they feel they need help in this, let them consult their pastor. If this proves unprofitable, let them write to the Church school department of their denomination. If there is access to a good library, let them browse among the Bible books for children. Let their single aim, however, from all this study be to train themselves to make the Bible fascinating to their children. Let them avoid what often tempts parents from the path to true success — the reading from books about the Bible or books based on the Bible rather than from the Bible itself. It is the Bible itself that should be in a mother's hands as she reads. Yes, there are Bibles with pictures and

big type and other devices to interest children. But a mother's preparation should be to train herself to be the interpreter for her child as she reads the Scriptures.

Third, at an early age let the child be presented with a good, readable Bible of his own, if possible with a leather binding bearing his name in gold letters. The best book in a child's life should be the best looking book he owns. Let the parents' reading be done from this particular Bible in the days before the child becomes a facile reader for himself.

Fourth, let the parents (and this usually means mother) realize that to be sure of success the work must be largely done in the preschool years. It is during those precious sixty months when mother has the child to herself that the emphasis can be given. Much help, of course, will come from the beginners and the primary departments of the Church school, but it is only in rare cases that a "set" for life has been achieved there without valiant support at home.

Fifth, and above all else, let the parents live the Bible before their children. The children are reading them with more interest than they do any book. It is through the children's love for them that love for the Book is led to knowledge of its contents. And it is love for, and not simply knowledge of, the Bible that will keep it in their lives. It is love for the Bible that they will gain through their natural love for their parents. Let mother and father be found reading and talking about the Book; yes, and attending the Church and the Church school that gather around the Book; all this, but something more. Let the parents live blamelessly together, being "kindly affectioned" toward each other; "in honor preferring" each other; acting by their reverence, their restraint, their evident daily comradeship with Christ, that atmosphere which makes home into heaven.

All this costs but little money; but it costs much prayer, much love, much persistence, and much patience. The reward is priceless — a child to whom the Bible speaks — and some day a man after God's own heart. — From "The Bible Speaks to You," the Greystone Press, publishers, used by permission.

The Sabbath Recorder

NATIONAL FAMILY WEEK



"God Works Through Homes"

With the Dove Vendors in the Temple

A Breeze swept in from the sea and the country,
Down through the city streets, deftly whipping shawls,
Testing loose doors, clearing the air that folk might breathe anew.

The Breeze went whirling through the temple gate,
And whirling still, upset a vendor's stand.

A single pure white dove, the last unsold,
Took sudden flight from out the jumbled wares,
Flickering steeply up a spiral way
While the peddler screamed and fumed in futile rage.

Thus the dove, preening atop a pillar's capital:

"Great art Thou, Lord God, who deliverest
From the fowler's snare, yea, even from
Thine altars, O Great God!
Surely, the adoration of one living heart
Outshines for Thee ten million bloody, burned —
And one hand raised in pity is 'to Thee
More than a generation's altar-slaughters!"

"How long have men been thieving in Thy courts!
How long conducted them as knaves and hounds!
Now, at long last, the desecration ends!
At last they press Thy patience past its bounds!
Great art Thou, Jehovah!"

The passing Breeze caught up these words
And hurried bearing them across the town,
Across the olive trees, and out to sea,
Whispering as-it went, "How great is God!"

The sea took up, and thundered deep;
On Lebanon, tall cedars tossed and called,
And highest cloud and deepest rock replied,
"From age to age, how great the Lord our God!"

Don Vincent Gray.

Milton, Wis.