

and the work of the "underground" in helping runaway slaves.

She attended schools under the late Rev. S. R. Wheeler, was baptized by him in 1869, and he officiated at her wedding to D. E. Hummel in 1882.

Mrs. Hummel with her family moved to Sheridan Lake, Colo., in the spring of 1906, and to Boulder in 1913, where she joined the Boulder Seventh Day Baptist Church. She was a faithful Christian and an active worker in the Church. Even in later years her faithful attendance at Church and Sabbath school was an inspiration. Her sense of humor did much to lighten the burdens of others.

Her husband preceded her in death on November 2, 1931.

Besides her son, Paul Hummel, of Boulder, she is survived by two sisters, Mrs. E. C. Bonwell, Fresno, Calif., and Mrs. F. B. Maris, Nortonville, Kan.; a granddaughter, Mary Margaret (Mrs. Willard) Wells, Boulder, and two great-grandchildren, Willard Eugene and Jenny Lou Wells, of Boulder.

Funeral services were held at the Allardice-Hibbard Mortuary with Rev. Erlo E. Sutton and her pastor, Rev. Leland E. Davis, officiating. Interment was in the Green Mountain Cemetery. L. E. D.

Sutton. — Francis Marion, son of Hezekiah and Hannah Jane Hughes Sutton, was born September 6, 1856, and died April 17, 1950. (See extended sketch elsewhere in this issue.)

Bond. — Clara, daughter of Eli and Mary Batten Bond was born at Lost Creek, W. Va., on October 19, 1865.

Baptized by Rev. L. R. Swinney, she joined the Lost Creek Seventh Day Baptist Church in May of 1880.

Surviving her are one sister, Miss Rebecca Bond, and several nephews and nieces.

Farewell services were conducted in her home and burial was in the Frame Church Cemetery. Pastor Rex E. Zwiebel officiated. R. E. Z.

Newey. — Effie Conger, was born at Stacey Basin, N. Y., June 6, 1869, and died at the home of her niece, Mrs. Craig Sholtz of Verona Mills, May 8, 1950.

She joined the Verona Seventh Day Baptist Church in 1881 and has been a faithful member through the years.

On September 25, 1895, she was married to Ira Newey who passed away April 30, 1945. A son was born to them who died in infancy. Having lost their own child, they found great pleasure in showing the young people a good time when they were able.

Mrs. Newey is survived by one sister, Mertie Williams, with whom she had a double wedding and, who lived in the same home and helped to care for her during her long illness.

Funeral services were conducted in the home and at the Verona Seventh Day Baptist Church by her pastor, Rev. Herbert L. Polan, May 11, 1950. Mrs. Sylvia Carr and Mrs. Iva Davis sang, "Beyond the Sunset" and "Jesus, Rose of Sharon." Burial was made in the New Union Cemetery of Verona Mills. H. L. P.

DIRECTORY OF ASSOCIATIONS

Central Association

The Central Association will convene with the Church at Verona, N. Y., June 2-4, 1950. Theme: Faith in Our Times.

Miss Bernice Rogers,
Corresponding Secretary.

Eastern Association

The Eastern Association will convene with the Seventh Day Baptist Church of Christ at Plainfield, N. J., June 9-11, 1950. Theme: Our Church and the Community.

If you plan to attend, please inform your pastor or write direct to Mrs. L. Harrison North, chairman of the hospitality committee, 739 Huntington Avenue, Plainfield, N. J.

Miss Esther Burdick,
Corresponding Secretary.

Western Association

The Western Association will convene with the Seventh Day Baptist Church at Independence, N. Y., June 17, 18, 1950.

Mrs. F. J. Pierce,
Corresponding Secretary.
Alfred Station, N. Y.

Southwestern Association

Gentry, Ark.
June 29 - July 2, 1950

LEWIS CAMP

Ashaway, R. I.
July 18-27, 1950
Ages 12-18

CAMP MILES

On Irons Fork
in the Ouachita Mountains
near Mena, Ark.
June 21-27, 1950

The Sabbath Recorder



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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ALBERT N. ROGERS Christian Education
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(MRS.) MIZPAH S. GREENE Children's Page

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IN THIS ISSUE

Editorials: Personality Is Power.—Would Jesus Do This?—Sabbath Day Activity	383
What About the Other Nine?— The Trinity	384
Features: The Sabbath Day	382
The Change of the Sabbath	385
Change Your Mind	387
Together, We Discovered	388
The Ford Hospital.—Neptune Forwarding, Inc.	389
Pro and Con	390
Yea, Hath God Said?	392
An Answer.—Tract Society Reprints	396
Social Pressures and Campus Drinking	397
Ten Steps to Happiness	398
News in the World of Religion	399
Did You Know?	Back Cover
Children's Page: God Answers Prayer.— How Ruth Gave Her Best	395

The Sabbath Day

It takes two hundred ninety-six words in our Bible to record the Ten Commandments. Of these, ninety-four words — nearly one third of the whole — are required to give us the fourth commandment. Evidently God thought the fourth commandment was important. Evidently God meant it when He said, "Remember the sabbath day, to keep it holy."

Holy means set apart. Here is a day which is set apart from other days. It is to have a different atmosphere. It is to be used for other purposes.

Let us see what use Jesus made of the Sabbath.

He devoted the beginning of every day to a season of private meditation and prayer. No man is ready for the Sabbath day — or any other day — unless he has begun the day alone with God.

Jesus found time on the Sabbath for active participation in public worship. "As his custom was, he went into the synagogue on the sabbath day." We may be sure that He was no reluctant or careless worshiper. Singing, praying, listening, it was for Him a time of blessed fellowship with those who loved the Lord.

The Sabbath afforded Jesus a time of quiet fellowship with His friends. After the worship in the synagogue at Capernaum, He went home with Simon Peter to be his guest. He counted it a privilege to have this opportunity of closer comradeship with those He loved.

Jesus used a part of the Sabbath for His ministry of mercy. How many He healed and helped! Surely we are walking in His steps when we use a part of the Lord's day to carry sunshine and cheer to tired hearts.

I know of no better rule for Sabbath observance than to follow the example of Jesus: Begin the day with prayer; participate in the public worship of God's house; use a part of the day for quiet fellowship with family and friends; and dedicate some of the day to going about doing good.

—Ashaway, R. I., Church Bulletin.

Editorials

PERSONALITY IS POWER

Personality is the channel of power. Some say, "Human personality." This seems redundant except when distinguishing between personality human and personality divine — which distinction should always be made.

Yes, personality is the channel of power. Your personality and mine are channels of power. They are channels for the forces of good or the forces of evil. Our personalities soon become the media of the power of our Saviour or the power of Satan. The choice is ever before us, and issues are often confused.

To the born-again Christian one course is certain. The choice can be made only as Jesus Christ would have it made. This is not slavery — it is true freedom, it is real liberty.

Yet, if it were a matter of being enslaved to one or the other, we would choose being Christ's slaves rather than Satan's a million times over.

"WOULD JESUS DO THIS?"

How, then, can we as Christians be sure that our choices are those that Christ would have us make?

First, let us ask ourselves, "Would Jesus do this?"

Some years ago in a Christian Endeavor meeting a young lady applied this question to a certain form of recreation for the Sabbath day which was being discussed. The majority of those present apparently did not agree with her. Nevertheless, she was right.

In selecting our Sabbath day recreation, let us ask ourselves, "Would Jesus do this?"

SABBATH DAY ACTIVITY

It goes without saying among Sabbath-keepers yet it needs to be said, that the Sabbath is peculiarly God's. All days belong to Him. The nights are His also. But the Sabbath is distinctively the Lord's. Observance of the Sabbath in harmony

with the Lord's plan for the spiritual growth of His people will commend the Sabbath to an ever-enlarging circle of Christians. Indifference toward or desecration of the sacred Sabbath hours will undermine and destroy regard for this God-given institution.

Again, enters a searching question, "What would Jesus do on the Sabbath?"

It goes without saying among Sabbath-keepers, yet it needs to be stated, that Jesus would attend Church on Sabbath. Certainly. He was faithful to synagogue services as long as and in places where the rulers of the synagogue would allow Him to be. Jesus' entire ministry was devoted to doing His Father's will. The Sabbath afforded a special opportunity for Him to teach and preach and heal. When He was excluded from the synagogue, He continued His ministry in the homes of friends and out of doors.

Jesus chose to do His Father's will at any cost, even to that of the Cross. Especially did He use the Sabbath hours in showing men and women what God expected of them. His high regard for and use of the Sabbath strongly commended it to His hearers.

To Jesus the Sabbath was not a hedged in, restricted observance. The religious leaders of His day had placed so many restrictions upon Sabbath observance that it had become a matter of the letter of the law rather than an uplifting spiritual experience, a burden rather than a joy, the following of man-made instructions rather than obedience to the commandment of God.

Jesus forever redeemed the keeping of the seventh day of the week, the Sabbath of creation, of Sinai, of the prophets, from the enslaving law of the letter to the liberating love of the spirit.

Why will enlightened people continue to reject the Sabbath of God as taught and lived by the Saviour of the world?

WHAT ABOUT THE OTHER NINE?

There were ten lepers cleansed. When one returned to praise God, Jesus asked: "Were not ten cleansed? Where are the nine?" Luke 17: 17 (RSV).

To some people the emphasis that certain Sabbathkeepers place upon the fourth commandment causes them to wonder if Sabbathkeepers really accept the other nine commandments. If an emphasis on the truth of the Sabbath and on its vital importance today is not made by those who observe it, who will make it?

Not less emphasis on the Sabbath, but more emphasis on the other nine commandments is needed. Jesus is our teacher and example in this matter, also.

When asked, "Which commandment is the first of all?" He answered, "The first is, 'Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these." Mark 12: 29-31 (RSV).

Therefore, let all of us Sabbathkeepers remember that the Son of God summarized the Ten Commandments in two commandments, complete love toward God and full love toward our neighbor. He declared: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them." Matthew 5: 17 (RSV).

What about the other nine commandments?

THE TRINITY

(Guest Editorial)

Among many Christians there seems to be some vagueness of thought regarding the doctrine of the Trinity. I have had a good deal of this same dimness of spiritual vision until I read not long ago of the experience of a Sabbath school teacher in trying to teach the subject to her class of boys.

She was trying her best to make the subject clear to them, when she noticed one of the boys apparently paying no attention and devoting himself to the use

of paper and pencil. A little annoyed at such seeming inattention she went to him, glanced over his shoulder and saw that he was trying to illustrate his impression of the Trinity by drawing a triangle, an inverted triangle. The upper line to him represented God, the Father; the other two, Christ, our Saviour from sin and death; and the Holy Spirit, our Comforter and Guide. The inverted triangle represented the working together of Christ and the Holy Spirit among the peoples of the earth.

To the writer there has always seemed to be a need for the mother element in the doctrine of the Trinity. Perhaps that feeling is underneath the deification of Mary in the Roman Catholic Church, which doctrine, of course, as a Protestant I cannot accept.

Nevertheless the feeling is there, and to me it is only satisfied in the thought of the Holy Spirit in the motherly attributes of Comforter and Guide.

The need of a strong belief in the Holy Spirit in Christian Churches seems necessary, even urgent, in promoting their vitality. The work of the Spirit was mentioned occasionally in the Old Testament, and also promised by Jesus, but not until He had ascended was it bestowed in full power to those who believed.

We are told in the Bible to "grieve not the holy Spirit of God, whereby we are sealed until the day of redemption." Ephesians 4: 30. We can grieve by neglect.

In the story of creation God does not speak only in the first person singular but also of "we" and "us." This to my mind, means the Trinity.

These views may not be in accord with modern, theological teaching, but I believe they are Biblical, therefore I dare to pass them on for others to read.

Irene P. Hulett.

Milton, Wis.

Front Cover Picture

Christ Blessing Little Children

Artist: B. Plockhorst

Photographer: Gramstorff Bros., Inc.,
Malden, Mass.

The Change of the Sabbath

By MOSES IMMANUEL BEN-MAEIR
of Haifa, Israel.

In A.D. 325, the Nicean Council, consisting of 318 bishops, was convened by order of Constantine, the first "Christian" emperor, who in A.D. 321 had assumed divine prerogatives and changed the fourth commandment to read: "Remember the first day of the week to keep it holy," thus annulling the "Jewish Sabbath" and creating the "Christian Sabbath." Many Christians declined to obey this edict, so another convocation of bishops convened at Laodicea in A.D. 364 to confirm the edict of Constantine and threaten with excommunication those who would dare to disobey. (See Wm. James' Sacraments and Sabbaths, pp. 122, 123.)

There seem to have been earlier attempts to elevate the Roman Sunday, the "Dies Solis," above the "Jewish Sabbath." As early as A.D. 196 a Roman Bishop, Victor, tried unsuccessfully to annul the seventh day and establish the first day in its place (Bower's History of the Popes, Vol. 1, pp. 18, 19) in connection with the Easter controversy.

There was no Scriptural basis for the change. There was no special revelation from Heaven. The apostles did not give any instruction, saying that in this age of grace the seventh day Sabbath was abolished and that the first day of the week had been instituted as Lord's day. Why then was the change brought about? It was brought about: (1) to break the last link which bound Christianity to Judaism, and (2) to impress upon the ignorant masses of baptized pagans the authority of the Church.

It is historically confirmed that as long as Jewish believers were in the majority in the Christian Church the seventh day was observed; but as the Gentiles became the majority the first day, the Roman "Dies Solis," took the place of the Jewish Sabbath (Story of the Church, Hurlbut, p. 45.)

"As the Christian Jews in Palestine observed all of the laws and feasts of

Judaism, the Gentile converts observed only the Sabbath and the Passover in memory of the closing days of Jesus but without any of the Jewish superstition" (Geisler, Eccl., Vol. 1, Chap. 2, Sect. 30).

It was very natural for the Roman "Dies Solis" to supersede the Jewish Sabbath. The first day of the week was their accustomed day of worship. They worshiped the sun. Now they pretended to worship the Son. While there were, thank God, genuine Christians from among the Gentiles, the wider masses were but nominal Christians who were baptized en masse by unregenerated priests. The pagans had hated the Jews all along and despised them. And this hatred became intensified upon their becoming "Christians," for had not the Jews crucified their Lord? Indeed this was the motto under which the Nicean Council met. "Let us have nothing in common with the Jewish rebels who crucified our Lord" (Boyle's Historic View of the Council of Nicea, p. 52, Ed. 1842).

The Church of God was given authority to bind and loose. Matthew 18: 18. But this authority has limits. It must use it only within the sphere of revelation and the Word of God. What God made holy the Church cannot make unholy.

But is there no indication in the New Testament that the original Church of God kept sacred the first day of the week? Not sufficient to guarantee that the sacredness of the first day superseded that of the seventh. There are very few references to the first day of the week in the Acts and the Epistles. But one cannot conclude dogmatically that the first Christians kept Sunday either as the Lord's day or as a sanctified day of rest and worship. On the contrary, it can be proved that they observed the Sabbath together with the Jews.

1. There are three references to the first day of the week in connection with the risen Saviour's appearances to His very close disciples: (a) to Mary Magda-

lene (Mark 16: 9), (b) to the two on the way to Emmaus (Luke 24: 13), (c) to the disciples (John 20: 19).

2. Possibly the feast of Pentecost, when the Holy Spirit was poured out upon the believers, fell on the first day of the week.

3. The first day of the week is mentioned in connection with a gathering of the disciples at Troas to break bread and give Paul, who was then on a visit to their locality, the opportunity to preach a farewell sermon to them. Acts 20: 7.

4. Another reference to the first day of the week is in connection with contributions to a fund for the relief of the persecuted saints in Jerusalem. 1 Corinthians 16: 1, 2.

Many true and earnest Christians see in these references an indication that the primitive Christians honored the first day of the week, coming together for worship, breaking of bread, preaching of the Word, and fellowship. From the appearances of the Lord to His disciples, and the outpouring of the Holy Spirit, on the first day of the week, they infer that after the resurrection of the Saviour the first day of the week was sanctioned by God Himself.

Another argument is popular, that the Saviour rose from the dead on the first day of the week. And as the seventh day is in memory of a finished creation, the first day is in memory of the Saviour's resurrection. To this it may be replied: If God had desired us to keep the first day of the week holy in memory of the resurrection of His Son, He would have made it clear by a definite "Thus saith the Lord."

The Church could have ordained the 16th or the 17th of Nisan as an annual holy day in memory of the resurrection of our Redeemer, without infringing the commandment of God regarding the seventh day. After their victory over Haman and his mobs the elders of the Jews of Shushan ordained the feast of Purim in memory of that event. The Church did ordain Easter as an annual feast of the Resurrection. It should have been satisfied with that.

We may also ask, Did our Lord rise on the first day of the week? The four Evangelists tell us of events that began

to take place as it began to dawn towards the first day of the week after the crucifixion and burial of our Master. (1) The two Marys came to see the grave, bringing with them spices to anoint the body of Jesus. Matthew 28: 1; Luke 24: 1. (2) An angel of Jehovah came down from heaven, rolled the stone away from the mouth of the grave, and sat upon it. Matthew 28: 2. (3) There was an earthquake. The guards trembled and fled for their lives. Matthew 28: 4, 11. (4) The women entered the open sepulcher and found not the body of Jesus. Luke 24: 3. (5) They met angels who spoke to them outside and inside the grave. Matthew 28: 5; Mark 16: 5; Luke 24: 4; John 20: 12. (6) They met the risen Lord Himself. Matthew 28: 9; John 20: 14. (7) The women ran and told the disciples. Peter and John came and entered the tomb. Mark 16: 10; Luke 24: 8, 12; John 20: 2-10. (8) The Lord Jesus in the evening of the same day appeared to the inner circle of the disciples. John 20: 19.

We are told of almost everything that took place on that memorable day. But there is not a word about the hour of the Resurrection. Christ might have risen at the moment the angel rolled the stone away. He might have risen at midnight or before it or on the Sabbath itself. Our idea about the time and day of our Lord's resurrection is based on inference. Because such and such events occurred on the first day of the week, we infer that our Lord rose on that day. But inferences are not always safe foundations.

Those references to the first day of the week are not sure foundations upon which to build a dogma. The outstanding point in the coming of the Holy Spirit is not the fact that it was the first day of the week but that it was the feast of Pentecost. Had the feast happened to fall on a Wednesday the Holy Spirit would have come then.

The disciples at Troas met to break bread and hear Paul, not because it was the first day of the week, but because Paul was on a visit to their locality, and this was their last opportunity to meet with him. He was on a seven-day visit. He may have worked during the week to

earn his living. The whole of the Sabbath he would have given to worship and proclaiming the gospel in the synagogue. And now on the Sabbath night or as we call it in Hebrew, "Motza-aye Shabat" (Saturday night), which is the beginning of the first day of the week, the believers were able to have him to themselves. On the morrow, which would still be the first day of the week (evening and morning, see Genesis 1), he was going away elsewhere.

Satan is a grand old quoter of Scriptures. He quoted Scriptures when tempting the Master to avoid the Cross. And

these references are used by him to draw away the Church from God's Sabbath to a papal-made Lord's day. Satan is a master fisherman. He has bait for all sorts and conditions of men. No religious man would be caught by him without his using a bait from the Scriptures. So he uses these texts as baits to draw away good earnest Christians from the Sabbath day.

Christians, the return of our Lord and Saviour is very near. Repent of your sins, and be ready to meet Him without shame! — The Sabbath Observer, London, Eng., January-March, 1950.

Change Your Mind!

By REV. LESTER G. OSBORN

Pastor, Seventh Day Baptist Church, Shiloh, N. J.

Change Your Mind About Yourself!

You think you are a pretty fine person. You are square in your dealings with others, honest, pay your debts. Your "religion" is the golden rule. In the eyes of your friends you are a splendid specimen of an upright individual. You agree with them! But listen — "There is none righteous, no, not one; . . . all have sinned, and come short of the glory of God." Romans 3: 10, 23. That is God's opinion of you. In His sight, you are a sinner. You say you "love your neighbor," but how about the "first and great commandment." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matthew 22: 37, 38. Honestly now, do you love God with your whole being? Well, then, you have broken the greatest commandment. That makes you the greatest kind of a sinner! And "the soul that sinneth, it shall die."

Change Your Mind About Sin!

Sin is not just vice and crime. It is "falling short of the glory of God." God has set up a standard of conduct, the Ten Commandments. These were exemplified in the life of that giant character, Christ Jesus. God expects us to live up to this high standard. Failure to obey these rules

is sin. "We have turned every one to his own way." That is sin! Doing our way, not God's — thinking our thoughts, not God's — doing our will, not God's. You are a murderer! Oh, you never killed anyone in cold blood. But sin goes deeper than the overt act. You have hatred in your heart; you have unkind thoughts; you have an unforgiving spirit. That is a violation of the sixth commandment as Jesus interpreted it and lived it. You are an adulterer — mentally. Your mind is full of impure thoughts, you enjoy smutty stories, suggestive pictures, shady magazines, "sexy" movies. That is a violation of the seventh commandment. That is sin!

Change Your Mind!

That is the most common meaning of the word translated "repent" in the New Testament. Repentance, though, is not just admitting your sinfulness. Isaiah defines it without using the word: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55: 7. Repentance isn't just being sorry for sin, nor being frightened at what we have done, nor at the punishment due, but thinking

it over and changing. On various occasions Jesus said, "Sin no more." The change of mind must be accompanied by a change of direction — turning from our way to God's.

Change Your Mind About God!

You think He is unreasonable, tyrannical, demanding too much. You think Him vindictive and revengeful, just watching for you to break His law so that He can punish you. No! No! God "is not willing that any should perish." 2 Peter 3: 9. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Romans 5: 8. He was "in Christ, reconciling the world unto himself." 2 Corinthians 5: 19. God's laws are for our good. He is kind and loving, considerate and helpful and wise. He loves the sinner and pleads with him to come back into fellowship. You must change your mind about God!

Perhaps Your Idea Is Just the Opposite.

You have heard someone say, "God is too good to condemn anyone." You will have to change your mind about this statement. In the first place, God is holy and righteous and just. Too much so not to punish sin. In the second place, it is not

God who condemns — man condemns himself. Since sin had to be punished, God sent His only begotten Son to die on Calvary and pay the penalty of sin, so that you and I may go free. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3: 17, 18. You see, God loved mankind so much that He provided a way of escape from sin and its guilt. If a man refuses to accept that way, he condemns himself.

Yes, You Must Change Your Mind!

You must repent Christ Jesus says, "Except ye repent, ye shall all likewise perish." Will you do it? Will you admit your sinfulness and need of a Saviour? Will you accept the fact that "the Lord hath laid on him" (Christ Jesus) your iniquity? Your decision determines your destiny. Changing your mind makes the difference between eternal death and eternal life. Which will it be for you?

Change your mind! Repent! Do it now!

Together, We Discovered

In Thomas Mann's great novel, "The Magic Mountain," an Italian political liberal and a Jesuit priest matched their wits and their faith to capture the soul of one young German, and symbolically the soul of all 19th century Europe. Published after World War I, the story's scene was a tuberculosis sanitarium, high in the Swiss Alps. There sickness corroded all the characters as the conflict moved toward a tragi-comic climax.

That same sickness, physical and spiritual, has moved through Europe since World War II. Years of wartime malnutrition have spawned in Germany a rapidly-progressing type of tuberculosis called, "Kallopierende Szhwinvsucht." Hundreds of thousands affected since the war have six weeks to three months to live. There are no recoveries. For others af-

ected with different kinds of tuberculosis, death comes more slowly, and recovery is possible.

Many pastors of Europe, like doctors, have had to stretch their working hours to the limit, and the work combined with poor food and housing has broken some of them in body and nearly broken them in spirit as well. Yet on these pastors depends in large measure the fate of Christian communities in many parts of Europe.

Shortly after the end of World War II in Europe, the World Council of Churches set up, as part of its program of relief and reconstruction, centers in Switzerland where ministers from Protestant and Orthodox Churches throughout Europe could come to rest, to refuel their spirits, and to have their shattered bodies healed.

The tuberculosis sanitarium at Davos and Leysin on "magic mountains" in the Swiss Alps, have received European pastors, about twenty at a time, for treatment lasting usually three to six months. At Casa Locarno, near the Italian border on Lake Maggiore, twenty-four pastors at a time can spend four to six weeks in a rest cure of which many overworked pastors can only dream — plenty of food, sleep, sunshine, plenty of time to read, to think, and to write.

For churchmen behind the iron curtain who cannot come to Switzerland and whose sickness and fatigue weigh them down, the World Council sends streptomycin and other drugs for the cure of tuberculosis. On doctors' written orders, shipments have been sent to pastors in Hungary, Czechoslovakia, Yugoslavia, Poland, Bulgaria, and Roumania.

The whole health program of the council is small — in view of the need, pathetically small. Out of the slender budget of the council's Interchurch Aid department, \$80,000 a year is allotted to carry

on the work, both in Eastern Europe and in the "magic mountains" of Switzerland.

Yet on those mountains pastors have come to know, more clearly than they ever knew before, the meaning of that strange word, ecumenical. Writes a German pastor after his stay at Casa Locarno with pastors of many other denominations and nations: "Together we discovered the same gospel, the truth of one Christ and one kingdom."

From a Greek Orthodox bishop: "In Casa Locarno, I first began to realize the impact of the ecumenical idea, to become aware of the spiritual unity of all Christians in Jesus Christ."

There were only two forces on Thomas Mann's "Magic Mountain" — political liberalism and authoritarian Catholicism. But perhaps on these other magic mountains another force is being created — an ecumenical force, out of sickness, tiredness, and suffering; a force that, as neither liberalism nor authoritarianism has been able to do, can fire the spirit of Europe. — Ecumenical Press Service, New York and Geneva.

THE FORD HOSPITAL AND THE ALCOHOLIC

On October 27, 1949, Dr. Daniel D. Hurst lectured at the Ford Hospital, Detroit, Mich., on "A Preview of Antabuse Therapy for Alcoholism." Antabuse is coming to the attention of students of the alcohol problem through the work of Dr. Jacobsen and his co-workers in Copenhagen, Denmark, in 1948. The remedy is dangerous and can be used only under careful oversight of a physician who has been trained in its use. It is dangerous for untrained workers to try to handle it.

Dr. Leo Donnelly of Detroit expresses his admiration for what the Ford Hospital is doing: "The Ford Hospital is one of the greatest Christian institutions in the world. Among its staff are to be found men who exemplify in the most practical way, the philosophy of Jesus Christ. These men are doing truly Christian and scientific work in the cure of alcoholism because they not only have the facilities, but the spiritual motivation to do it."—Clipsheet.

NEPTUNE FORWARDING, INC.

John Johnson, president of Neptune Forwarding, Inc., of New York, announces that the company moved its offices from Pier 6, East River, to 6 State Street, New York 4, N. Y.

This firm has been handling an increasingly heavy volume of air and steamship transportation and baggage and freight shipments for mission boards and for individual missionaries going out to foreign fields. To this service they have added a central purchasing service through which missionaries and Christian workers may buy a wide variety of equipment and supplies at substantial discounts from list prices. Automobiles, luggage, household furnishings, pharmaceuticals, even prefabricated four-room cabins, are but a few of the items obtainable through this purchasing service. The full list may be had upon request, also a folder giving detailed information regarding the shipping service. — Release.

PRO and CON

The Sabbath Question in a Nutshell

FACTS ABOUT THE SABBATH

God made the Sabbath at creation for all men, and not for Jews only.—Gen. 2: 2, 3; Ex. 20: 11; Mark 2: 28.

It was observed before the law was given on Sinai.—Ex. 16: 23-30.

The command to observe it is associated with nine moral precepts, placed in the bosom of the unchangeable law.—Ex. 20: 8-11.

It is a sign between God and his people.—Ex. 31: 17; Ezek. 20: 20.

Wrath came upon ancient Israel for breaking the Sabbath. Neh. 13: 15-18.

If the Sabbath had been kept, Jerusalem would not have been destroyed.—Jer. 17: 24, 25.

Christ observed the Sabbath.—Mark 1: 21.

He called himself its Lord.—Mark 2: 28.

It was his "custom" to preach on that day.—Luke 4: 16.

The disciples "rested" on the Sabbath while Christ was lying in the grave.—Luke 23: 56.

Matthew, Mark, and Luke, who wrote after the crucifixion and resurrection of Christ, spoke familiarly of the Sabbath as an existing institution.—Matt. 24: 20—28: 1; Mark 16: 1; Luke 23: 56.

It was Paul's "manner" to make the Sabbath a preaching day.—Acts 17: 2

The "Gentile" believers also observed the Sabbath.—Acts 13: 42, 44.

Paul preached by a "river side," where there was no synagogue, on the Sabbath.—Acts 16: 13.

He reasoned in the synagogue at Corinth "every Sabbath." Acts 18: 4.

He continued there a year and six months (78 Sabbaths) "teaching the word of God."—Acts 18: 11.

If Rev. 1: 10 refers to any day of the week, it must be that day of which the Savior spake in Mark 2: 28.

FACTS ABOUT THE FIRST DAY OF THE WEEK, OR SUNDAY

As the beginning of that day approached, the women first came to the tomb. Matt. 28: 1.

On it our Lord's resurrection was discovered. Mark 16: 2, 9; John 20: 1. But the Bible does not say that it was therefore the Sabbath, nor that he rose that day.

The women brought spices to the empty grave on that day (Luke 24: 1), something which they would not do on the Sabbath. See Luke 23: 56.

Christ appeared to his disciples, the doors being shut for fear of the Jews. John 20: 19. They were not assembled to celebrate Christ's resurrection, for they did not believe it had occurred. He came to prove it to them.

Paul once preached on the evening of the first day (Acts 20: 7) (our "Saturday night"). But the next morning he continued his journey toward Jerusalem.

The Corinthians were commanded to lay by gifts for the poor saints on the first day. 1 Cor. 16: 2. This was not a public collection, but a private business transaction at each one's home.

The foregoing, dear readers, are all the texts which speak of "the first day of the week." There are just eight of them. What do they prove? Nothing at all, in favor of Sunday. Carefully examined, they prove the reverse.

The Bible declares that "sin is the transgression of the law." 1 John 3: 4. But what law do we "transgress" when we work on Sunday? If the reader will find a text which says, "Thou shalt do no work on the first day of the week," or "Remember Sunday to keep it holy," then will his observance of Sunday in place of God's Sabbath, stand the test of the Judgment; otherwise it will not.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. But where is the commandment that speaks about Sunday? It is in the Roman Catholic catechism. Sunday observance is of Pagan-Papal origin. It was retained by early Protestants and has been handed down until now.

These are the facts concerning the Sabbath and Sunday. It is hoped that the reader will search the Bible to see whether these things are so. See Acts 17: 11.

MAN'S EXCUSES AND GOD'S ANSWERS

It is not convenient to keep the seventh day.

Matt. 16: 24.

I have a family to support; it will interfere with my business.

Matt. 16: 25, 26; also 6: 26; 1 Tim. 4: 8; Ps. 37: 3; Isa. 58: 13, 14.

It causes trouble and division.

John 15: 19; 17: 14; Matt. 10: 34-37; 1 Kings 18: 17, 18.

Everybody keeps the first day.

Matt. 7: 13, 14; Ex. 23: 2; John 21: 22.

Great men teach that it is right.

Hosea 10: 13; 1 Cor. 1: 25-27; Prov. 19: 27.

Civil law demands it.

Acts 4: 19; Dan. 3: 16-18; 6: 10.

The Sabbath can not be restored.

Jer. 32: 17, 27; Matt. 5: 17-19.

I shall be reproached.

Matt. 5: 11, 12; Luke 6: 22, 23, 26; 1 John 4: 5.

It makes no difference what day I keep if I keep it right.

Ex. 20: 9, 10; Matt. 15: 3, 9. To keep any day right is to keep it as God's law directs; otherwise his law is not right.

I do not think those old laws are binding.

Jer. 6: 16. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths." Chap 2: 11; 18: 15. Matt. 5: 17, 18. "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished."

I am afraid of new doctrines.

Gen. 2: 2, 3; Ex. 20: 11.

The apostle teaches that old things are passed away.

2 Cor. 5: 17. "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." The man becomes new—not the law. Rom. 3: 31.

AUTHORITIES CONTRASTED

God commands us to keep the Sabbath.

Popular custom commands us to trample on it.

God sanctified the Sabbath, and Christ the Savior of men kept it.

Pagan philosophy and Roman Catholic tradition have pushed God's sanctified day aside and exalted a human holiday in its place.

Yea, Hath God Said?

By M. E. J. ARMSTRONG
Kewanee, Ill.

FOREWORD

"Ye shall know the truth, and the truth shall make you free."

Can the truth free us from war, floods, and drouth? Why not try it and see?

Jesus says that God's Word is truth. God says, "The seventh day is the sabbath of the Lord thy God." So if we love truth, why not put it on all of our calendars by naming the seventh day Sabbath, instead of Saturday, without changing the sequence of days?

To my knowledge this idea is not shared by any religious group existing today nor by any individual, except Sallie Smithe who tells about the origin of the idea and something of her experience with it. All names and places are fictitious.

Bombs may win the war but ideas will write the peace. We hope that it will be a lasting peace. But can we expect a lasting peace unless we include God's Peace Plan?

The Author.

"Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her; and he did eat." Genesis 3: 1-6.

"That was the first great tragedy on record," I said to Sam as he paused in his

reading for family worship one night. Sam is an elder in the Church and was beginning to read the Bible through for the third time since we were married thirty-five years ago. Usually we read the books that we like the best — a chapter every night in the Psalms, or the Proverbs, or the Gospels, or Paul's letters.

"Yes, Sallie, Eve was a helpmate all right — a help to disobey God."

"Sam Smithe," I said, "You don't notice that Adam made any objection do you? Don't blame it all on Eve. If Adam had told her to leave it alone — well read on."

"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Genesis 3: 7-12.

"There," I said, "he blamed the woman and he even blamed God for giving him the woman."

"Yes," Sam said, "and she blamed the serpent. Even Hitler didn't think that he caused the war, but if they were winning he'd take all the credit."

"Well," I said, "Nobody sees his own faults. You didn't notice either Adam or Eve saying that they were sorry, did you? But Sam, I think that it was curiosity in

Eve. Maybe women are naturally curious. Perhaps that's why I'd like to see all Christians at least trying to live by every Word of God."

"I wondered when you'd begin on that," he said.

"Well, how else can we ever get out of the mess, yes, this terrible mess that we are all in? My Church school teacher once said that she thought that it was a good thing for Adam and Eve to eat the forbidden fruit so they could know good and evil. But I, for one, would rather not know evil and I am sorry that they ate it."

"Yes, it would have prevented a lot of suffering, but God must have intended for them to eat it or they wouldn't have done it," Sam said.

"I don't think so. Probably He knew that they would, but God is good. You just read the other night that He made man in His own image and that 'God saw every thing that he had made, and behold it was very good.' So I believe that they had the freedom of choice. They believed Satan instead of God. Too many still make that choice. I don't see any advantage in being wise like that. Jesus thanked the Father for hiding some things from the wise and prudent and revealing them to babes."

"Well," Sam said, "maybe God wants man to obey through love for the good instead of through ignorance, as it would have been if they had never eaten that fruit."

"Maybe you are right," I said, "but man is certainly taking a lot of beating. I would rather learn by other people's experience. We have an open Bible. We know what happened to Adam and Eve, to Noah's neighbors, to Pharaoh, to King Saul, and to all of the other Bible characters who rejected God's Word. Yet here we are learning the hard way, by experience, just as they did, because our leaders are too wise and prudent to live by every Word of God as Jesus said to do."

"Well, you heard what the preacher said last Sunday night about the first eleven chapters of Genesis being only tradition, and that science doesn't accept any of Genesis before Abraham, so maybe the garden of Eden scene never happened."

"Yes, I remember, but I think that he said that science accepts the first four words, 'In the beginning God'."

"Maybe he did," Sam said.

"Well, let's see what Webster says about tradition." I looked in our big 1938 Funk and Wagnalls. "Here it is — 'The knowledge, etc., transmitted from generation to generation by word of mouth and by example, though afterwards embodied in literature,' etc., and here's a note — 'Tradition . . . hands down the practical arts with more precision and fidelity than they can be transmitted by books' — Webster in 'Private Correspondence' Vol. 2, p. 408."

"But that doesn't prove anything," Sam said. "Is it a fact, tradition, or fiction that man is still minus one rib?"

"I don't know, fiction probably, the dictionary says that man has twelve ribs on each side. But that doesn't prove anything either. God could grow another rib as easily as He created the first one. But it seems to me that that sermon was a good illustration of the sort of wisdom acquired by eating the forbidden fruit, a wisdom which finds a suitable excuse for disobeying God's Word."

"Nothing was said in that sermon about obedience," Sam said.

"The radio broadcast said this noon that the Potomac River and other rivers are overflowing, driving many people out of their homes. More than anything else today the world wants rain in due season and peace in the land, all of which God promises to send if . . ."

"Let's not go into that again tonight. You can't make the world over. It's bedtime." So Sam closed the discussion and went upstairs.

I sat there remembering. Samuel Smithe was considered the best "catch" in that little country Church years ago when he came driving his fine horse and buggy five miles over all kinds of dirt roads. There was no pavement, oil, or gravel, but we had variations. They were dry dusty, soft spongy, wet slippery, or hard frozen and rough, according to the weather.

I remember the first time I saw him. My family belonged to a neighboring Church, but we visited his Church sometimes. On the way home one Sunday, driving along the dusty road in an ex-

tension-top surrey drawn by two horses, my brother Ed asked, "Well, Sallie, did you see any good-looking fellows over there?"

"Yes," I answered, "he was an usher on the north side."

"That was Sam Smithe, the nicest man anywhere around," my mother said.

I had no idea that I would be marrying him in a few years. I was about twenty then, and now, here I am past fifty-five, still five feet tall, and weigh 110 to 120 pounds according to how hard I work. Some of our friends say that I look ten years younger because my hair is still thick and brown, but I tell them that there is enough gray in it to show that it isn't dyed.

Sam is a medium-sized man with gray hair, and a pleasant word and smile for everyone. Yes, he is still the nicest man anywhere around.

I was the oldest girl in a family of eight children, on a farm, with no hired help in the house. I had to get up very early on washdays to run the old hand washer, or stay home — which my teacher denounced. During my last year in country school we had seven dinner buckets to fill. Many times I had to dress a chicken or clean a rabbit after washing the supper dishes. I never eat rabbit now, but rabbits were healthy in those days. Sister Nan, two years younger, helped with the dishes.

In high school, I worked for my room and board, then taught school for a year at \$35 a month, boarding at home to save the money for college. With a scholarship from high school, which paid the first year's tuition, and by waiting on tables in a boardinghouse for room and board, I stayed at the university for one and a half years. Rather than borrow money I went home and took another school that fall intending to go back to college the next year, but met Sam and got married instead. I had always said that I would never marry a farmer, but I did.

Now we live in a big eight-room house here in Kenton which we bought when

the children were ready for high school and Sam was tired pulling his feet out of the muddy pens doing chores on the farm. I still do all of the housework. Sometimes the neighbors tell me that I work too hard but I have a sort of system.

On Mondays, I wash, every week in summer, every two weeks in winter, and do house cleaning both spring and fall. On Tuesdays, I iron and mend. On Wednesdays, bake and do odd jobs, Thursdays, clean upstairs, and Fridays, clean downstairs. Cooking meals and washing dishes come every day. Canning fruit, pulling weeds, hoeing, trimming bushes, washing the car, shopping, Red Cross sewing, Dorcas, and clubs are tucked in around the corners.

The worst is when Sam gets down in bed. One cold winter he was in bed for three months with a broken hip. I shoveled 500 bushels of local coal that year, and, it seemed at least, half as many ashes. The fall of snow was extra heavy that year, too, and I had most of that to clean off the walks, although our good old neighbor, Mr. Eaton, usually helped with the street walk.

I remember how tired I would be sometimes. Then when a friend came to see Sam, I went into another room to lie down. As I relaxed I thought of Jesus' words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," and I'd say, "Here I am Lord." And Sam had callers every day that he was in bed.

I put Sam in the Lord's care, too. Sam was a good patient but had his blue moments. Then I'd remind him that it is God who heals all of our diseases. I would say, "You know, Sam, what healthy blood you have and how quickly cuts heal when you get your hands hurt. The same blood flows to the hurt places deep inside, because you are 'the temple of the living God.'" And Sam's complete recovery surprised most of his friends.

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(To be continued.)

Children's Page

GOD ANSWERS PRAYER

By MIZPAH S. GREENE

Many years ago, people traveled over this free country of ours in large wagons. The wagons were covered with white canvas. In them were all the belongings that the people were able to take with them.

Soon they built rude homes in this new country where the only inhabitants they found were tribes of Indians. They began to raise grain, vegetables, and other products necessary to maintain life in this new country.

But lo, huge swarms of grasshoppers began greedily to devour their grain and vegetables. Despite all their efforts they could not kill many of this destructive band. All the people were threatened with hardship and starvation.

Fervently they prayed to God for help, confident that He would listen and bring them relief from their great affliction.

Suddenly great eagles descended upon the grasshoppers and devoured them. Much of the settlers' grain and vegetables was saved. Then a grateful people knelt together and thanked their Heavenly Father for His wonderful goodness to them when they were in such great need of it.

God in the same way will answer the prayers of every one of us if we come to Him with trust and confidence. Each one of us may be sure that God answers prayer. Every boy and girl as well as those of older years should put their trust in Him.

There is an old Norse lullaby which I read years ago. It shows that God is ever ready to answer fervent, earnest prayer. It is entitled:

He Cares for Me

How strong and sweet my Father's care,
That 'round about me, like the air,
Is with me always, everywhere:
He cares for me.

O keep me ever in thy love,
Dear Father, watching from above,
And let me still Thy mercy prove,
And care for me.

HOW RUTH GAVE HER BEST

Over and over again Ruth's aunt had asked her to give herself to Jesus Christ and His service. Over and over again Ruth had said, "Yes, I will when I am older. But I want to have a good time now. Later on when I am old I'll give myself and my time to serving Jesus."

There came a time when Ruth's mother was ill. Ruth bought some beautiful roses at the florist's and had them sent home. When she returned she went to her mother's room to see the flowers, but they were not there.

"Didn't the florist send the flowers I ordered?" she asked her aunt.

"Yes," her aunt replied, "they are down in the kitchen. As soon as they begin to be withered and dry I'll bring them up to your mother's room."

Ruth's eyes flashed as she said, "I want my mother to have those flowers while they are fresh and beautiful. I love her too well to give her what is wilted and faded."

"Oh," said her aunt in surprise, "you told me that you intended to give to Jesus Christ your life when it was old and withered. So, I supposed that was how you would feel about your gift to your mother."

"You are right, Aunt Jean," said Ruth, "I have not been fair to Jesus Christ. I will give Him the best of my life, now, while I am young and strong and able to serve Him. I will give myself today and always." (Selected.)

Each girl and boy should prayerfully make this same earnest pledge — to give themselves to the service of Jesus Christ now, and strive earnestly to serve Him all their lives. Never think of waiting to serve Him only when you are "old and withered." We surely owe Him our service during the best years of our lives. Ecclesiastes 12: 1 tells us very plainly what God requires of us. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Seventh Day Baptist General Conference

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

An Answer

The Sabbath Recorder of May 1, 1950, carried an article entitled, "The Church," and at the conclusion of the article there appeared the 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?

An answer to this query is offered as follows: The understanding that is outlined in the thesis in question does not preclude the organization of God's children into a local organization, or into a national organization, or into a world organization, provided all of God's children are sought after and are welcomed into such an organization and provided none of God's children are excluded from such an organization. In fact, the intent and purpose of the thesis in question is to promote just such an organization on earth as it is in heaven, wherein all of God's children are included and wherein none of God's children are excluded.

God's children are His through spiritual birth, through belief that "Thou art the Christ, the Son of the living God," upon which belief Jesus declared that He would build His assembly, or His Church. Please refer to and carefully read Matthew 16: 18. God's children are not His through any other belief, or through any additional belief, even though such other belief, or such additional belief, is 100 per cent true and pure.

Jesus specified the belief, the foundation belief, upon which the Church organization on earth should be built and that belief is the only belief upon which the Church organization can ever be built.

Beliefs, other than the one and only foundation belief, have been used as foundation beliefs in the years gone by, upon which attempts have been made to build Church organizations and as a result there are now as many Church organizations (so-called) on earth as there are beliefs among God's children.

If we desire to witness more effectively to Jesus Christ, and, if we desire to work

more effectively for Jesus Christ, and, if we desire to encourage and strengthen each other in Him, we should seek out all of God's children, all who believe that "Thou art the Christ, the Son of the living God," and we should strive to encourage them and strengthen them and bring them into the family on earth, or into the assembly on earth, or into the Church organization on earth. God recognizes everyone that believes that Jesus is the Christ as begotten of Him, and as of His family and of His assembly and of His Church. Who, then, could be so presumptuous as not to do likewise?

If the Church organization on earth was actually built upon the one and only foundation belief that was specified by God-in-Jesus and upon nothing less and upon nothing more, it would be the most powerful organization on earth in numbers and in influence and it could forestall all the forces of evil, including the atomic bomb and the ruthless slaughter of war.

Think It Over — Think It Through.

—Contributed.

Tract Society Reprints Booklet Helpful to All Christian Workers

One of the most searching and helpful messages ever addressed to those who would be used in bringing people to Christ, **Words to Winners of Souls**, has just been reprinted in an attractive modern format by the American Tract Society, 21 West 46th Street, New York 19, N. Y., as the second in a series of helpful booklets.

Written by Horatius Bonar, the noted Scottish preacher and hymn writer, this impassioned appeal to Christian workers is as timely today as it was when it first appeared. Addressed primarily to ministers, its pungent paragraphs apply with equal force to other personal workers.

The booklet would make an excellent gift for a pastor, a Church school teacher, or a young person in Bible school. The new edition contains 48 pages, has a brightly colored paper cover, and retails for 30 cents. It contains a preface by Dr. Samuel M. Zwemer, veteran missionary to the Near East; and is printed in large, clear type, with generous use of subheads for the sake of readability. — Release.

Social Pressures and Campus Drinking

Each year the Intercollegiate Association conducts a Guest Editorial Contest among college students. The topic for 1949 was "Social Pressures and Campus Drinking." In writing about these guest editorials, Dr. Harry S. Warner says, "In their discussion these student writers include influences, on and off the campus, that tend to initiate, increase, and decrease the use of alcoholic beverages among students and young people generally. They face a basic source of the larger problem today. The writers have expressed their own opinions, after some degree of observation and study. Most of them have done so objectively. These keenly-written articles are not mere emotion, nor hasty generalizations — much less propaganda. They are too diverse in point of view and opinion expressed; they are too seriously realistic to be taken lightly."

From the winning editorials printed in the November, 1949, International Student, we have taken the following statements to indicate what some college students think about drinking. There has been no attempt to organize this material, for the statements are printed here in the order in which they were discovered in the texts of these editorials.

1. A man will stop drinking only for those reasons which seem intimately relevant to him personally here and now!

2. College administrations cannot tell their students to stop drinking, and expect to succeed, but student organizations, assisted by the administration, can show them that drinking has no necessary function in their lives.

3. Incoming freshmen should be indoctrinated with the point that, after all, drinking is not the only form of entertainment, and certainly not the wisest.

4. Let's make documentary films in medical hospitals and in hospitals for the insane showing actual case histories of alcoholics who once felt sure that "one little drink won't hurt me."

5. Let's take our classes in psychology and social science to an Alcoholics Anonymous meeting and to a hospital where they can view the real results of drinking.

6. What he should realize first of all is that a loyalty to the cocktail party is really a betrayal of what he stands for. He should know that to be dull-witted, inefficient, and unrefined in a high-tension world is to invite an appalling future.

7. It is time that the strident exhortations of the minority of campus alcoholics were subordinated to the orderly thinking of the majority. Until the rational thinkers emphasize the enjoyments and values of life which are positive in their societies, the loud minority will hold weak characters hypnotized.

8. Those who morally consider drinking a sin, and who do not touch it even for a "social drink," have less pressure on them as long as they maintain their beliefs. Those who believe that drinking does not involve a moral question, but is merely a question of following the dictates of the group — these are the students that are vitally affected by the leaders in the school.

9. Education in the right direction is another important step in the directing of young minds to the belief that non-drinking is a sign of backbone, intelligence, realism, and individuality.

10. If the influential five per cent of the students exert a pressure for abstinence, then most of the students will follow their example.

11. In analyzing these pressures it is important to note that those pushing away from drinking primarily originate from outside the student body; those pushing a student toward drinking originate from within the student body.

12. Professor Herbert A. Bloch of St. Lawrence University writing in "The American Scholar," believes that most American students will have their drinking habits altered only by changing their idea of how to enjoy time.

13. Conscience, developed with aid of childhood training blended with family and religious cultures, stands as the first barrier against any indulgence in alcohol.

14. The educational authorities must cease to pretend that the problem doesn't exist and accept some responsibility for its remedy.

15. Regulations carrying penalties of expulsion must be devised and rigidly enforced. Campus organizations, proved to be centers of drunkenness, must be faced with a choice between reforming or losing their privileges.

16. When family, Church, and school come together in an enlightened approach to this problem, then perhaps the campus will cease to resemble the "honky-tonk."

17. The pressure from within is so great here at that the popular thing to do on this campus is to abstain from the use of liquor.

18. Social pressure to drink is not a characteristic of the campus, but comes from outside. Campus drinking cannot be isolated from the whole phenomenon of social drinking in America.

19. Social pressure starts as soon as the organism can perceive, and social pressure to drink starts in the home.

20. Campus publications should be used to more advantage to display abstinence attractively.

21. Social pressures on the campus cannot of themselves produce problem drinkers. Frustrations need facing, not rechanneling. Mental conflicts that are denied temporary abeyance through alcohol will find expression elsewhere. The problem, then, is the solution. For, once we face our real problem frankly and honestly, our drinking problem will have found its solution.

22. College students are intelligent men and women. Give student government power to rule with regard to liquor. Let student organizations, Church clubs, and school publications deal with drinking and its dangers, and students will become aware of the consequences of liquor. American college students have enough intelligence that, given the power, they will build within their group social pressures that will solve the problem of campus drinking. — The National Temperance Digest, March, 1950.

Ten Steps to Happiness

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deuteronomy 6: 5. And, "Thou shalt love thy neighbour as thyself." Matthew 22: 39.

The biggest issue of life is not how much or how little of this world you possess, for without happiness life is wasted. Yet we find so few people who are really interested in taking definite steps that lead to real happiness.

True love for the God of creation expressed by seeking first the kingdom of God and His righteousness is the beginning and foremost move toward the best in life. Begin the day in prayer with God, walk with God throughout the day,

close your weary eyelids at night, near to the heart of God.

Allow nothing of this world to come between you and your God, for anything of earth is considered an idol if it stands between you and the Father in heaven.

Both in your works of righteousness and in your words of truth, take not the name of God in vain. For the deeds you do speak more loudly than the words you say.

Rest with God on the day selected by Him as the holy Lord's day of rest for mankind. The end of the day is spent in rest, the end of the week is spent in rest, and may God grant that the end of your life is spent in rest.

Only as we respect those through whom God brought us into the world, do we properly respect God Himself. Honor for our parents, expressed in obedience — the product of real love, will prepare us to honor God, again expressed in obedience — the product of real love.

Since life is sacred we must not think to take our own life or the life of anyone else, for God gave us life and He alone has the right to take it away.

The desire to reproduce life is universal and so should the practice of this desire be only in wedlock with one mate until death do them part. Passion among unmarried youth, unlimited divorce, free love between married couples is the universal indication of the doom of the human race.

God has entrusted us with the things of earth that we might use them to His glory and also give the right to others to use the things God has given them. To steal from our fellow man is to steal from God.

How difficult it is to live with anyone whose word cannot be trusted! When untruth becomes a world practice then the structure of human government is about to collapse.

When we have learned to be content with the kindness of God toward us and rejoice in the kindness of God toward others, we have been delivered from covetousness, the scavenger of the human race.

It is easy to see that those who possess these great principles of never changing truth, have the key of life that unlocks the door to the ten steps that lead to happiness and to heaven. One fact is certain, no human being can take these steps alone.

As we bow before God guilty of sin and selfishness, servants of Satan, and turn in sorrow and regret because of our sins, forsaking our evil ways and turning to Jesus Christ as our Saviour, Lord, and coming King, Christ then enters our lives, and takes us with Himself up the ten steps to happiness and to heaven.

"If ye love me, keep my commandments."

—Contributed.

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

An appeal to President Truman and other national leaders to seek limitation and supervision of military weapons and forces, or face "total destruction" of mankind was recently voiced by the National Council of the Protestant Episcopal Church. Said the churchmen: "Increasing scientific knowledge and technical skill have recently produced missiles and other weapons of a destructive power hitherto unimagined.

"Total war" is a fair description of the danger of mankind; 'total destruction' may be its outcome. This 'advance' in the art of war has not brought greater security or freedom from fear to our own country or to other lands. Rather it has increased that peril and that fear. To decrease them, international agreements for the limitation and supervision of these weapons and armed forces are necessary.

"The same increasing scientific knowledge and technical skill that have made possible 'total war' have opened the way to a vast increase in human welfare when this knowledge and skill are devoted to the arts of peace.

"We therefore urge the President of the United States and our other political leaders to continue to seek international agreements for the limitation and supervision of weapons and armed forces, and for the peaceful uses of this scientific knowledge and technical skill to advance human welfare."

According to Dr. Harry S. Myers, of Hillsdale, Mich., secretary of the United Stewardship Council, fifteen leading Protestant denominations show an increase of 36 per cent in membership and of 80 per cent in giving over the last twenty-five years. The Southern Baptist Convention shows the greatest gains in both categories, and the Church of the Brethren is next. The Southern Baptists had 3,574,000 members in 1925, and today they number 6,000,000; in 1925 their giving for Church purposes was \$37,359,000 and in 1949 it was \$156,606,000 — an increase of 319 per cent. During the same period the Methodist Church gained 31 per cent in membership and 42 per cent in giving.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

Did You Know That the Sabbath Is As Old As the Creation?

The Sabbath had its origin in a distinct creative act. Mark 2: 27. God made it at the time of the creation, using the seventh day as the material from which to build it. Because of His resting from the work of creation, God "blessed" and "sanctified" the seventh day. To sanctify is to set apart for a special purpose. It includes the idea of announcing or proclaiming. The same word is used of the cities of refuge and other things publicly proclaimed. Genesis 2: 2, 3, then, refers to a public announcement of the setting apart of the seventh day as the Sabbath, and amounts to the promulgation of a law for the Sabbath at that time.

God never did for any other day what He did for the seventh, and never undid it for the seventh. What God does is done for all time, and God does not change.

Nowhere else in the Bible is there any suggestion of a later sanctification, proclaiming, or announcing. Every later reference is always to this earlier (at creation) sanctification. The fourth commandment itself is in keeping with this thought in its wording.

The week is an arbitrary division of time. There is no heavenly body whose movements in relation to the earth are in cycles of seven days. The institution of the Sabbath is the background for this mode of reckoning time.

Since God instituted the Sabbath and gave the commandment, and since Christ Jesus obeyed the commandment and observed the seventh day, who, then, has any authority to change it?

No, the Sabbath is not a new thing, but one of the universal, imperishable moral principles which are as old as the creation.

To disregard the Sabbath is to disregard God. "Will a man disregard God? Yet we have disregarded Him," saith a present-day prophet.

Write to the American Sabbath Tract Society, 510 Watchung Avenue,
Plainfield, N. J., for further information.

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The Sabbath Recorder



Courier Camera.

Ministers' Conference Group at Indian Trails Camp near Milton, Wis.

May 15-18, 1950

(See next page for names.)