

DENOMINATIONAL BUDGET
Statement of Treasurer, February 28, 1951

Receipts					
	February	5 months			
Adams Center		\$ 114.95			
Albion	66.00	120.00			
Alfred, First	348.85	880.95			
Alfred, Second		310.35			
Andover		24.00			
Associations and groups		36.80			
Battle Creek	135.00	499.87			
Berlin		184.04			
Boulder	34.88	159.13			
Brookfield, First	65.22	113.22			
Brookfield, Second	51.50	114.50			
Chicago	21.50	123.50			
Daytona Beach	39.30	212.95			
Denver	54.33	236.12			
De Ruyter	70.00	212.94			
Dinuba	5.00	5.00			
Dodge Center		49.94			
Edinburg	109.21	128.24			
Farina	15.00	75.00			
Fouke		17.35			
Friendship		20.00			
Gentry	4.71	15.63			
Hammond	46.59	46.59			
Healdsburg-Ukiah		3.51			
Hebron, First	7.79	67.92			
Hopkinton, First	64.50	157.10			
Independence	15.00	150.00			
Individuals		116.50			
Irvington		100.00			
Little Genesee		220.97			
Little Prairie		25.00			
Los Angeles	32.00	77.00			
Lost Creek		116.09			
Marlboro	73.50	357.00			
Middle Island		7.66			
Milton	214.05	1,679.26			
Milton Junction		358.95			
New Auburn		29.10			
New York City, First		119.41			
North Loup		81.38			
Nortonville		122.50			
Pawcatuck		1,578.00	1,018.00		
Piscataway		20.00	20.00		
Plainfield		107.50	107.50		1,904.40
Philadelphia					27.25
Richburg		40.00	40.00		178.00
Riverside					597.84
Ritchie		30.00	30.00		30.00
Rockville					18.22
Salem					177.27
Salemville		42.53	42.53		42.53
Shiloh		80.00	80.00		865.00
Verona		332.25	332.25		332.25
Walworth					27.60
*Washington, Evangelical					105.00
Waterford		12.60	12.60		82.91
White Cloud		15.55	15.55		130.76
Totals		\$3,172.36	\$3,172.36		\$13,707.45

Disbursements		Budget	Specials
Missionary Society	\$1,019.80		\$ 37.01
Tract Society	488.13		10.00
Board of			
Christian Education	569.54		
Women's Society	14.88		55.00
Historical Society	47.86		1.00
Ministerial Retirement	225.12		271.72
S. D. B. Building	89.27		
General Conference	297.73		
World Fellowship and Service	20.30		
Relief Appeals			25.00
Totals	\$2,772.63		\$ 399.73

* By vote of the Evangelical Church, "no part of . . . amount is to go to the National Council."

Comparative Figures

Total Budget	\$37,000			
Receipts for October	\$1,557.18	4.20%	\$3,083.33	8 1/3%
Receipts for November	1,558.98	4.20%	3,083.33	8 1/3%
Receipts for December	2,386.43	6.45%	3,083.34	8 1/3%
Receipts for January	2,639.98	7.13%	3,083.33	8 1/3%
Receipts for February	2,772.63	7.52%	3,083.33	8 1/3%
Totals	\$10,915.20	29.50%	\$15,416.66	41 2/3%
Special gifts, designated:				
October	\$ 150.39			
November	260.10			
December	570.48			
January	1,411.55			
February	399.73			
Total	\$2,792.25			

Milton, Wis.

D. Nelson Inglis,
Acting Treasurer.

The Sabbath Recorder

Seventh Day Baptist General Conference

ALFRED, N. Y.

AUGUST 14-19, 1951



The Sabbath Recorder

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"He Is Risen!"

"Fear not ye. . . . He is not here: for he is risen, as he said." Matthew 28: 5, 6.

WHAT DOES IT COST TO HAVE A REVIVAL?

By Rev. Paul S. Burdick
Pastor, Seventh Day Baptist Church
Salemville, Pa.

We know that anything that is worth while costs something. Our salvation was purchased by the greatest of all possible gifts. God gave His own Son to die for our sins and so to reconcile us to the Father and to His will. So, if that work is to go on in our time, it will cost us something.

It costs us in time. Life is made up of time, so when we give time we are giving life. God wants us to give Him full control over both life and time so that we shall not waste either in unimportant things, but shall use all to His glory.

It costs in prayer. "Pray without ceasing." "Ask and it shall be given you." "Whatever ye shall ask in prayer, believing, ye shall receive." Revivals are prayed down, not worked up. Let's be specific in our prayers, believing that we shall receive the things we pray for, or else something even better, in God's wisdom.

It costs in self-sacrifice. We have to give up some of our own selfish pleasure in order to hearken to God's voice and do what He wants us to do. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

It costs in work. The work of planning, calling, conducting services, requires effort. We sometimes get tired in the Lord's work, and why shouldn't we? Is not His work just as important as ours? He is holding back nothing in His care for us. So let us work together for Him.

MINISTERS' CONFERENCE SPEAKER

Rev. Kenneth W. Masteller

Pastor, First Baptist Church

Haddon Heights, N. J.

Bible Conference Speaker and Teacher,

Philadelphia School of the Bible

— Topics —

Monday, April 2 — "This Urgent Hour"

Tuesday, April 3 — "By My Spirit,
Saith the Lord"

Editorials

THE GOOD SHEPHERD

The Gospel of John portrays Jesus as the Good Shepherd.

He declared, "The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them. He flees because he is a hireling and cares nothing for the sheep. I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep." John 10: 10-15 (RSV).

Earlier Jesus had said, "Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers; but the sheep did not heed them. I am the door; if any one enters by me, he will be saved, and will go in and out and find pasture." John 10: 7-9 (RSV).

The Good Shepherd is the rightful owner of the flock. All who would be undershepherds must enter by the door. They must receive their authority from Him and exercise it in His spirit. This the Pharisees had not done.

Jesus did not mince words when He pointed out to the Pharisees their thievery. They had just thrown out of their synagogue the man who was born blind whom Jesus healed. According to one writer, "What Jesus said in the early part of John 10 was intended partly to rebuke the Pharisees, partly to comfort the blind man, and partly to instruct the Church as to the duties of Christian pastors. The blind man, expelled unjustly from the fold of Judaism by false undershepherds (the Pharisees), finds refuge in the flock of the True Shepherd, that is, in the Christian Church."

Primarily, the Pharisees are the thieves and robbers mentioned here. Secondarily, and looking to the future, false pastors in

the Christian Church are thieves and robbers.

A true undershepherd can do no other than belong to the Good Shepherd. He will follow the Good Shepherd. He will enter the sheepfold by the door. He will serve the best spiritual interests of the flock, even to giving his life for them.

How great privilege and responsibility rest with undershepherds!

"THE BEST IS NONE TOO GOOD"

We shall never forget the remark of many of our field hospital personnel as hundreds of recovered allied military personnel were sent to our hospital for treatment and care following V-E Day. "The best is none too good for them; they have been through so much!" they would exclaim.

From the prison camps the RAMPS, as they were called, came. Some were so ill and weak, we marveled that they were able to make the necessary trip. Yet, a few weeks of proper diet and care, fresh air and sunshine, in more favorable surroundings, made a world of difference. The hard work entailed in bringing about the recovery of patients was amply rewarded when they became well enough to start home or to be transferred to a general hospital for shipment by hospital ship to the "States."

"The best is none too good for them; they have been through so much!"

Truly, this is a parable on our daily Christian experience. We have just passed through another season of reliving the incidents of our Lord's life. Our best is none too good to offer Jesus Christ who has been through so much for us. Of what avail will the self-denial of the Lenten season be if cleansed personality and a new vision of sacrificial service do not become realities?

It is ours throughout the days and years of our lives to give our best by His help and to His name's honor and glory.

Give of Your Best to the Master

Give of your best to the Master:

Give Him first place in your heart;

Give Him first place in your service,

Consecrate every part. H. B. G.

Love, Not Sacrifice

By REV. MELVIN G. NIDA

Pastor, Seventh Day Baptist Church, Richburg, N. Y.

(The second of a series of four Bible studies from the Book of Hosea as presented before General Conference, Salem, W. Va., August 22-25, 1950.)

"As Jehovah has so often declared by his prophets, the one hope of deliverance is through repentance. Until he sees evidence of genuine contrition he will leave the Israelites to their fate.

"Let the people not deceive themselves by thinking that all that is necessary is merely to come to Jehovah with the formulas of repentance upon their lips, and that he will forthwith avert his judgment and cure all their ills. The spirit of their prayers reflects a fundamental ignorance, both of the nature of repentance and of the character of Jehovah. The Eternal himself is perplexed to know what to make of a people like these; for their love which he craves, and which is the only basis for sincere contrition, is like the morning mist, which is quickly dissipated by the rising sun.

"And yet there is no excuse for their ignorance of Jehovah's demands, for he has taught them his will forcibly and often by the mouth of his prophets, and by his unmistakable judgments, impressing upon them the eternal truth that what he pre-eminently desires is not merely formal service, but, glowing within their hearts and prompting each action, a warm love for him and for their fellow men. It is far more pleasing to him that they become acquainted with his will and character than that they conform in the minutest details to the dictates of the ceremonial law."

Sacrifice and God's Favor

It is not easy to understand that we cannot come to God by way of sacrifice alone. Too often we feel that He must accept us for what we do. When we give in Christian service, we expect to receive in return and when we serve in behalf of Christ, we look for our reward.

It is the result of our material world — the world in which we live and move. We expect to receive the wages of our physical

labor and if they are not forthcoming we refuse to work with the justifiable explanation that we should have what we are supposed to receive, and often we don't work as hard as we might at our job because we are not receiving as high a wage as someone else.

It was not easy for the Israelite in the year 750 B.C. to understand that God desired love rather than sacrifice. In fact it was generally accepted that one found favor with God in direct proportion to what he gave, and the individual who offered ten lambs on the altar could claim ten times the favor of God as he who offered only one lamb.

The Prophet and Adversity

The story of Hosea is the story of the prophet who learned from the hand of the Lord that God desires love above sacrifice. It is a story with a tragic ending. It is the story of a tender, kind prophet who learned an eternal lesson from the benumbing, searing pain of loneliness that engulfed him as he saw his home tremble, then totter, and crash in the ruins of unfaithfulness about his helpless soul. The wife he had taken for his own, the woman to whom he pledged his best and to whom he had given of himself, had betrayed his love for the sensuality of her desires.

The story of Hosea is the story of a prophet. The prophets were and are still a group of dynamic men. Their words rang out like clarion calls of warning above the din of personal sin and despotic rule. They stood face to face with rulers and princes and openly rebuked them. They thundered out, "Prepare to meet thy God!" They spoke, and then bore the stripes that were hurled upon them by those who did not want to be disturbed from their self-satisfied ways.

The Prophet and Human Frailty

What kind of man was the prophet? Like all humans, each was different with a distinct personality, but all had in com-

mon the hand of God upon their destiny and work. Some were poor shepherds, one was a statesman, some were men of genius, while others were blunt and rugged.

But while they differed, the prophets were all human, like you and me. We must not think that because they were men of the Bible that they wore halos or danced around like puppets on strings that dangled from the hand of the Lord. The prophets were saintly men, but they were human saints. The prophets were preachers, but not that third group of humanity about which we hear. There are those who say that humans are divided into three groups: men, women, and preachers. But these were not a class by themselves; they were men who were prophets. When a prophet becomes other than man, he loses his usefulness and when a preacher becomes just a preacher, he has forfeited his right to a place in humanity. The prophet was a man who lived, loved, and partook of human frailties — but withal, he was a man that God could use.

The prophet was a man of insight. He saw more clearly than others of his time. He learned lessons from the hand of God that others did not learn and acted upon those lessons to our eternal benefit.

The Prophet and Inspiration

The prophets were fearless men with a mission and a message from God. They had a message for their times and a message that was more than just the voice of man. This does not mean, however, that God spoke through the prophet in the same way one would speak through a megaphone. Hosea would not have needed to have had the heart-rending experience of Gomer's unfaithfulness had this been the case. It was from their experiences, in and through them, that the prophets gleaned the voice of God. This is not saying that the prophet created the voice of God; and I charge no man to say that I do not believe in the inspiration of the Bible because I say God did not speak through the prophet in the same way we speak through a megaphone!

Honeybees are marvelous little creatures of God's creation. They store away honey through the busy summer months

for their use during the winter and of their abundance we take honey for our use. We speak of bees gathering honey from the flowers, but all the bees in all the world have never sipped one drop of honey from all the flowers in the world. What the bees find in the flowers are tiny droplets of nectar. Were we to collect nectar from the flowers we would never have honey as we now know it. Nectar looks and tastes like slightly sweetened water.

The miracle of honey takes place in the body of the bee. Having gathered the insipid nectar, the honeybee inverts the sugars by the process of digestion, adds something of himself, drives off much of the water, and lo! from their hives we take clear, pure honey that is food for our bodies. The prophet is not different in the preparation of food for our souls.

Yes, God could have prepared honey in the flowers and we could have gone to the flowers instead of the bees for our honey. That would have been easier as many a beginner in beekeeping will testify. But God did not choose to do it that way. God chose to use the experiences of men like Hosea to make more clear to us His eternal truths.

Hosea's Life

Hosea, the prophet, lived in the city of Samaria about 750 B.C. during a reign of great prosperity. It was a prosperous age financially — for a few — but an age of spiritual and moral bankruptcy for all. Hosea no doubt knew of the work of Amos, who a few years previous had spoken out against the iniquity that was rampant. Hosea was an Israelite, a citizen of that northern part of the chosen nation that was ripe for destruction. Hosea's message took up where Amos left off. He preached, warned of the destruction that was inevitable, but withal he pleaded for repentance. His words mirrored pity, and not only the judgment that had characterized Amos' message.

Hosea met, loved, and married a young lady named Gomer. Perhaps she was flattered by the attention and earnest sincerity of this young prophet, but she soon lost the first flash of respect and awe that had filled her heart and began to look to the easy way of life all about her.

A man may find his heaven or his hell in the woman he marries (the reverse is also true), and Hosea suffered greatly. He suffered greatly at the waywardness of Gomer because he had loved greatly. Gomer did not share her husband's zeal to warn the nation of inevitable destruction, and found in the attention of another her lustful desires.

Hosea's Burden

It was not only a decaying nation that burdened Hosea those days. His three babies were now motherless and he was left to be both mother and father to them. Picture Hosea as he puts his little children to bed, listens to their childish prayers and, then in love that we can hardly fathom, prays himself for Gomer — wherever she might be — and unburdens his soul with the stinging tears of a love that cannot die.

Our emotional beings generally bury a love that has died. But Hosea's heart could not. In pity he followed Gomer's wayward course and when she came to the end of her lustful way and was sold into slavery, he could not bear to see her on the auction block. So Hosea bought back his wayward and now haggard wife. Long ago he could have divorced her under Jewish laws, but with outstretched arms he pays the price upon her head and the agony of his soul must have only burned fiercer as he beheld the bankruptcy of the one upon whom he had bestowed all his youthful treasures.

True Love and God's Favor

When Hosea married Gomer he was not asking that Gomer be merely a housekeeper, and he came to see that God was asking more of His people than that they be religious. "Love I desire, not sacrifice," was the thing that Hosea saw that his people did not. Hosea said, "The spirit of evil is within them," as he looked at the sin and corruption of his people. Israel was like a ship without a man at the rudder to guide her spiritual course.

**ANNUAL MINISTERS'
CONFERENCE**
SHILOH AND MARLBORO, N. J.
APRIL 2-5, 1951

If our courses are to be rightly directed, we must turn our vessel over to God. "Son, give me thine heart," is what God asks, and unless we turn the vessel over completely to Him, He gets nothing. If God gets our hearts, our wills, He gets everything; if He misses that, He gets nothing. To believe on the Lord Jesus Christ is more than an accent of the mouth. Many people can talk about being saved and loving the Lord, but to love the Lord is more than words — to love the Lord is being willing to give everything to serve Him. Nor is loving the Lord one act that we do at one time only. It was not enough that Gomer married Hosea. This did not prove her love. It is not enough either for a man to say, "I'm saved, I love the Lord, and so now I can do whatever I please." It is all or nothing in our service for the Lord just as it is all or nothing in our marital relationships.

Marriage is said to be a fifty-fifty proposition. But any marriage that is built upon that principle will surely crumble. Unless one gives of himself without restraint there will be no true love. True love is a one-hundred-per cent proposition. How can we expect of God more than we expect of one another? Though we may have given much to God, unless we have committed all to Him and reserved for ourselves only our trust in Him, we shall be only as Gomers. "Love I desire, not sacrifice," is what Hosea clearly saw as the way to the Lord.

Have we caught his vision?

¹ The Messages of the Earlier Prophets, Sanders & Kent, pp. 61, 62, Charles Scribner's Sons, publishers. Used by permission.

² Amos 4: 12.

³ And the Prophets, Clovis G. Chappell, Abingdon-Cokesbury Press, New York, publishers, c. 1946. Used by permission.

⁴ The illustration of the honeybee was suggested by the similar illustration used in And the Prophets by Clovis G. Chappell.

⁵ I keep a few colonies of bees myself.

QUARTERLY MEETING

The Quarterly Meeting of the Southern Wisconsin and Chicago Churches will be held at Chicago, Ill., April 20, 21, 1951, at Bethany Church, 3600 West Congress Street.
May Burdick,
Secretary.

"Thy Kingdom Come"

By NATHAN E. BRANCH

"Thy kingdom come," is a very good slogan for the Conference year. But has the word "kingdom" lost its original meaning as public opinion seems to imply?

Do the expressions, "kingdom of Heaven," "kingdom of God," "my kingdom," or "my Father's kingdom" have any different meaning, or do they all pertain to the one great kingdom of Heaven, which Jesus said was prepared for you from the foundation of the world? According to Jesus' own words, the kingdom will be given to the sheep on His right hand. Matthew 25: 34. And, "Fear not little flock: for it is your Father's good pleasure to give you the kingdom." Luke 12: 32. And, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matthew 26: 29. In Luke 22: 18, He calls it the kingdom of God. In most of the parables He calls it the kingdom of Heaven.

When the disciples asked Him to explain the parable of the tares, He said, "The field is the world; the good seed are the children of the kingdom: but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. . . . The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and those which do iniquity, and shall cast them into a furnace of fire. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father." Matthew 13: 38-43.

This must have been what Jesus had in mind when He said that children, for the kingdom's sake, shall "receive manifold more in this present time, and in the world to come life everlasting." Luke 18: 30.

If all of these expressions concerning the kingdom have reference to the world to come, this must explain what Jesus meant when He said, "My kingdom is not of this world." John 18: 36.

And when He was demanded of the Pharisees when the kingdom should come, He answered them and saith, "The kingdom of God is within you." Luke 17: 21. This was spoken direct to the Pharisees. There is no record of any such remark being made to the disciples by Jesus or any other Bible writer. The question asked by the Pharisees was for one purpose only, to trap Him. Jesus was always ready with an answer for them, and this was no exception to His custom. They were not seeking the truth, neither did they get the whole truth in the answer. To confuse and perplex was what Jesus intended.

But with the disciples it was a very different matter. In His last heart-to-heart talk with them just before His death He said, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22: 29, 30. He said almost the same words to Peter in Matthew 19: 28, except that Jesus calls it "the regeneration," but Peter in Acts 3: 21 calls it "the times of restitution of all things."

As to the time of the setting up of the kingdom, we have one answer in Daniel 2: 44, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom . . . shall . . . consume all these kingdoms, and it shall stand for ever." These kingdoms which are represented by the toes of the image are the subdivisions of the Roman Empire. Daniel 2: 42. This is what John is saying in Revelation 11: 15, that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

If this is the kingdom Jesus is going to give to those on His right hand, as an inheritance, prepared from the foundation of the world, it must have been in God's original blueprint and was set up in a miniature form under David. God, speaking through the prophet Nathan,

Acceptable Service

By REV. LELAND E. DAVIS

Pastor, Seventh Day Baptist Church, Boulder, Colo.

(Given over Radio Station KBOL,
Boulder, Colo., August 3, 1950.)

Text: Romans 12: 1, 2.

In his Epistle to the Romans, Paul spends eleven chapters telling the "brethren" what God in His abundant mercy has done for them. Up to this point he has asked them to do nothing, except to reach out by faith and receive the free gift of God in Christ. In the opening verses of the twelfth chapter, Paul instructs them how to serve God.

1. The controlling motive for Christian service is personal gratitude to God for His unlimited love. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Personal gratitude to God for His big heart of love prompts us to want to serve Him.

In the days of slavery, a timid slave girl was being sold from the auction block. In the crowd was a gentleman from the North, who continued to bid until the girl was his. When she learned who had bought her, she threw herself at his feet, and said, "O sir, please don't take me so far away from my father and mother." With kindness in his voice he bade her stand on her feet, and said, "It is true that I have bought you; but I bought you to give you freedom. You are free!" When her mind had grasped this fact,

said He would establish His kingdom and throne forever. 2 Samuel 7: 13-16.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1: 11.

We are still looking for that kingdom, and praying, "Thy kingdom come."

White Cloud, Mich.

she quickly flung herself again at his feet, crying, "Sir, I will be your slave forever." She was more than willing to be his slave for what he had done for her.

Christ has set us free from the penalty and the power of sin. He has made us free indeed that we might serve Him acceptably. Because of what He has done for us, we should willingly fall at His feet and exclaim, "I will be your bond-slave forever." Paul says, ". . . By the mercies of God, . . . present your bodies" for Christian service. It should be our love for Christ which constrains us to obey.

2. Such personal gratitude to God should result in sacrificial service. "By the mercies of God, . . . present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The King's highway is paved with sacrifice. Christ became a **dying** sacrifice for us, that we might become a **living** sacrifice for Him.

It was His body which Christ laid down for us on the cross. "Wherefore, when he cometh into the world, he saith (to God), Sacrifice and offering thou wouldest not, but a body hast thou prepared me." In a body of human flesh, Christ said to His Father, "Lo, I come, to do thy will, O God." Throughout the sacrificial system, God demanded the body of its victim. Christ "his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." Even as Christ presented His body to God as a dying sacrifice, so we present our bodies a living sacrifice. God gave Christ a body to do His will. He has given us a body to do His will.

3. For our service to be acceptable to God we must present holy as well as living bodies to be used by Him. "By the mercies of God, . . . present your bodies a living sacrifice, holy . . . unto God." It was through Christ's holy body that God's

mercies came down to us. It is through our holy bodies that God's mercies go out to the world.

Only through a window that is cleansed and polished can the light of God shine through. So, only through a body that is cleansed from sin can the love of God shine through to others. Christ says, "Ye are clean through the word which I have spoken unto you." Wash your window-light that the light and love of God can get through. Present your body, holy to God, for acceptable service.

4. God accepts service from those who are conformed to the image of Christ. "Be not conformed to this world." As we endeavor to live like Christ and not the world, the world will see Christ in us.

During the war, Harry Shepler, a young man, was in the Signal Service. One morning he was ordered by the sergeant to report for duty at the canteen. Having refused to do so, the sergeant threatened to report him to the officer of the day. "All right, go ahead," said Shepler. He was duly reported to the major, who sent for him. Shepler went with trembling knees but with a steady heart, for he knew he was within the will of God.

The major said, "Are you the man who disobeyed orders?"

"Yes, sir, I am."

"Why did you do it?"

"Simply because I do not believe it is right to do what I was asked to do. I enlisted to be a soldier, not a bartender."

The major rose quickly, extended his hand, and said, "Shep, you are the kind of man we want. I am glad to see a fellow with convictions. You are not obliged to report to the canteen." The major had seen Christ, because here was a soldier who had not conformed himself to this world. "Be not conformed to this world." Be like Christ all day long. Present your body holy unto God.

5. To serve God acceptably and do His perfect will, "Be ye transformed by the renewing of your mind." Occasionally, we need to adjust our thinking to the mind of Christ. We need to change our mind, if our whole lives are to be like Christ.

When Jesus took His three closest friends up on the mountain, it was that they might see Him changed. His appearance was changed. Let your appearance be changed by the things you think, say, and do. Let them be patterned after Christ, the One whose image and likeness you bear, that you may serve Him more perfectly.

In a group of West Point students this question was asked, "What is Christianity?" There was a moment's silence, then came an inspired answer, "Christianity? Why — Christianity is Oscar Westover!"

Oscar was one whose life had so commended his religion that he could be offered by one of them and accepted by the others as a working definition of the living embodiment of Christianity! Could someone say that about you?

On a great university campus, one Christian student had so lived, that a non-Christian professor was heard to say, "Every time that boy walks across the campus, the spiritual tone of this student body is raised." How badly God needs youth who will live, not like the world, but like Christ. One of the greatest services we can render which is acceptable to God, is a holy life before others. For in brief, the Christian life is just this: "Jesus . . . manifest in our mortal flesh" (bodies). 2 Corinthians 4: 11b.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Let us pray: Our Father God, we thank Thee for Christ who came to do Thy perfect, holy will. Help us to do Thy holy will as we pattern our lives after our Lord Jesus. Keep us pure within that Thy wondrous love may shine out to others. Grant that the world may see Christ in us. May every portion of our service — the things we think, say, and do — be acceptable unto Thee. In Jesus' name. Amen.

Faith in the New Year

By FRANK R. KELLOGG

Corresponding Secretary, American Sabbath Tract Society

(Preached on December 30, 1950, at the Piscataway Church, New Market, N. J.)

Text: Philippians 4: 4-13; Colossians 1: 1-14.

As we approach the first day of the new year, many of us stop in our onward rush to review the events of the past year or possibly years: we take an account of stock.

What has happened of importance in the last three hundred sixty-five days? What have we accomplished to make us feel that we are worthy of all the blessings God has showered upon us?

Naturally, we try to think of the good deeds we have done. We want to feel that we have lived a little nearer to God, that we have put into practice in our daily living the principles of Christian living as taught by One whose birth we celebrated only a few days ago.

As we sit in a retrospective mood, let us ask ourselves a few questions.

Have we dealt as justly with God as He has with us? I believe most Christians and possibly some who are not Christians, have made a resolution or promise that they will live a more worth-while life, during the year ahead. As to the results of the past year each one knows just what he or she covenanted to do.

Did you and I make an honest effort, even though we came short of our objectives? We must be honest if we are to reach the true value of our accomplishments.

After making comparisons, let us ask ourselves another pointed question. How do we stand in our relationship with God? Have we gained in our Christian way of living, or have we lost? It must be one or the other; we cannot stand still; we are going either forward or backward.

Be that as it may, each of us knows the true answer. With this knowledge at hand, the important thing at the moment is: What about this new year we are about to start living, hour by hour, day

by day? Surely we must not disregard the past with its mistakes; rather, we should make our mistakes steppingstones to higher and more consecrated living.

There is one thing in life we are all desirous of having; that is happiness. If you ask a dozen different people for their definition of happiness, you would get a dozen different answers. The basic reason for many of the various ideas of what constitutes happiness would be a desire to do just as one pleases, to be free from any and all responsibility — in other words, plain selfishness.

Many, if they were to make any resolutions (I do not believe they would keep them if they did), would make them with only thoughts of self.

If you should ask, "Where and how will I find happiness?" one answers, "Seek it in the bags of gold, in the riches of this world"; another replies, "Seek it in human greatness and earthly glory"; still another would say, "You will find it in the ways of pleasure and worldly enjoyment"; and so on.

We will find in the lives of all those who have tried these remedies that instead of finding the happiness they sought, they are more dissatisfied and miserable than ever.

Friends, there is only one way to achieve real, true, lasting peace of mind; that is through the religion taught and lived by that Galilean, Jesus of Nazareth, who proclaimed, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

The psalmist realized this when he cried, "Happy is that people, whose God is the Lord." These people the psalmist is speaking about are those who love the Lord their God with all their heart, and with all their soul, and with all their minds, and their neighbor as themselves.

We are God's people because we know God as our Heavenly Father and Jesus Christ as our Saviour. Thus as we view

the past and gaze into the future, our desire is that we continue to grow in grace and the knowledge of our Heavenly Father. As we think back we are aware of our mistakes and we desire to overcome our weaknesses, to make the coming year more in keeping with our Father's will.

The past has not been good enough. We must think and act more in accordance with our Father's will, so, to stimulate and keep us in remembrance, we start the new year, not with a few minor resolutions (which we probably will forget in a few short weeks); rather, we sincerely and prayerfully promise our Lord and Saviour, Jesus Christ, that we will honestly and faithfully seek to make our lives stand out as messengers of His gospel. We will try, through prayer and righteous everyday living, to make our lives guideposts whose crossbeams will point the way to the Cross of Jesus Christ and to that bright golden strand that bridges the troubled waters of life and brings us safely to our desired haven, where the mansions have been prepared for those who love and obey His commandments.

We may not fulfill our resolutions one hundred per cent but we are dealing with a wise, loving Heavenly Father who knows our frailness, who is willing to forgive, and give us renewed strength to continue our efforts to be pleasing in His sight.

Christian living is a day by day process. Some days the sun will shine, and we shall feel its warmth and glow; and some days will be dark and gloomy. It is well it is so, for at such times we are more likely to keep close to His side. Then He will talk to us, and revive and brighten our spirits. When our spirits are low and we feel discouraged, Christ puts a song in our hearts. When we respond to His love and mercy, He, too, feels a sense of joy. We are bound together in a warm fellowship.

Mountains Affirm

Mountains have sun-crowned slopes and wear snow's white;

There is grandeur in their untrod height; They stand as firm as faith, yet soar like prayer. Mountains are affirmations. They declare The absolute and have a power to bless My spirit with infolding quietness.

Mountains remind me that I have in me An untouched summit of serenity, Abiding, crowned with majesty, untrod, Upsoaring, mountains make me think of God. —James Dillet Freeman in Daily Word. Used by permission.

As you make your resolutions, bear in mind that all must give an account of their stewardship. What have you accomplished with your talents, time, opportunities, and Sabbaths? Have you put them all to good use? Have you at all times kept in mind the two important commandments? If you have, you have also been true to the fourth, for if we keep the first two, we will also keep all ten.

Have we the witness in ourselves?

I suppose it is a natural thing when we consider making a resolution, that we think of ourselves, think about something that will give us personal pleasure and satisfaction. But that is not the type of a resolution which Jesus made. He resolved to go to Jerusalem and on to the Cross, not to benefit Himself, rather that you and I might receive the mercy and forgiveness of a loving Heavenly Father, and through the shedding of the blood of His Son, men could be pardoned for their sins.

Our Lord did not decide on something easy to do, but because of His love for all humanity Christ went the limit and gave His life a ransom for many.

We thank God for life and good health, for friends and loved ones, but just to be alive does not count for much; let us resolve to live more than ever for God and eternity.

We must awake to diligence and zeal, put our house in order, that we may be found worthy of all of these blessings.

Surely at this time of the year, when our hearts are aglow with the spirit of Christmas, we should have times of serious thinking; we should have time to say, "What shall I render unto the Lord for all His benefits toward me?"

You may say, "The small amount of money that I can give will not do much to help; I do not have any great talent to offer. If I visit the sick or friendless or those discouraged and faithless, I do not believe I shall help them to any great

About a Book

By IVAN FITZ RANDOLPH

This is a book review, inasmuch as it is a report on a book. However, it differs from most book reviews in that they are about books that are already in print. This is a report on one that is just being printed.

The title of the book is, "Twenty Little Stories," and it is being done by the Mighty Oak Print Shop which is owned and operated by Don Gray of Milton, Wis. "Twenty Little Stories" is more than the name implies. True, it is a collection of twenty stories, but they are twenty stories with a moral — children's sermons — by Kenneth Smith who is a Seventh Day Baptist young man attending Milton College and serving as student assistant pastor of the Milton Church. Some of these sermons have been given by Mr. Smith in the regular worship services of the Church and have been enjoyed by young and old alike who have heard them. Some of them have never been used and will be enjoyed for the first time in the pages of "Twenty Little Stories." These are delightful sermons told in story form and designed to be read to children, but with such universal appeal that all who have heard those given by Mr. Smith await with pleasant anticipation an opportunity to enjoy another. So it is that all of us who know Kenneth Smith and have enjoyed his telling of these stories await the completion of his book.

The publication of this book is the result of a casual remark made at a meeting of a group of young married couples of the Milton Church. The discussion had turned to proper religious training for children and Kenneth Smith's work with the young people of the Church when someone remarked that he wished it might be possible to have a collection of Kenneth's children's sermons to read to their children at home. The idea was so well received that inquiries were made into the possibility of having such a book printed and the group voted to back the project.

Much credit for making the project possible must go to Don and Caroline Gray who, when they heard of the project, were so enthused about it that they offered to donate their time and efforts to print the book. All that remained for the sponsoring group to do was to pay for the materials and for the expense of having the stories set in type.

The manner in which the announcement of the project was received when made to groups in the Church, was our final assurance that we had decided well when we voted to go ahead. In fact, the idea has been so well received in Milton that we have made plans to have enough copies printed that we may share it with all of you who would like to have a copy. The fact that the labor of putting out the book is being donated, makes it possible for us to offer it to you for \$1. The book will be available about April 1 on a "first order — first served" basis. Simply enclose a dollar for each copy you wish sent to you in an envelope addressed to Ivan Fitz Randolph, Milton Junction, Wis. Be sure to enclose your name and address or the name and address of the person to whom you want the copies sent.

We are sure that you will be captivated by these "Twenty Little Stories" by one of our own young men who is even now completing plans to enter Alfred School of Theology. Those of us who know Kenneth Smith are sure that he will one day be one of the outstanding leaders of our denomination and we at Milton are happy to give those of you who are not acquainted with him a chance to meet and know him through his little book.

Give of Your Best to the Master

Give of your best to the Master;
Give of the strength of your youth;
Clad in salvation's full armor,
Join in the battle for truth.

H. B. G.

IF I'M A CHRISTIAN

IF I'm a Christian, I am a believer in Jesus Christ as my Saviour from sin and all its eternal consequences.

IF I'm a Christian, I am a believer in the living Christ who is able to prepare a place for me and to receive me into His eternal habitation.

IF I'm a Christian, I am a follower of Jesus who was tempted in all points like as I am, yet without sin.

IF I'm a Christian, I am so grateful to Christ Jesus that I have given Him my life to shape and use as He sees fit.

IF I'm a Christian, I have pledged to obey Jesus, my loving Lord, implicitly, knowing that His commandments are not grievous.

IF I'm a Christian, I have taken the Word of God as my guidebook in all matters of faith and practice, regardless of what others do or say.

IF I'm a Christian, I have an obligation to keep the Sabbath holy for I find the seventh day is the holy day of the Word of God from Genesis to Revelation.

IF You want to know more about Seventh Day Baptists, how they differ from the Baptists and others, get in touch with the nearest Seventh Day Baptist Church or write to the —

AMERICAN SABBATH TRACT SOCIETY

Seventh Day Baptist Building

Plainfield, N. J.

—The Church Chimes, Riverside, Calif., adapted.

ALFRED PLANS FOR COMFORT OF GUESTS

The successful entertainment of a General Conference session is a project that requires attention to an untold number of details. Not only must incoming delegates be transported from rail and bus terminals to the Alfred community, but once there they must be provided with the information necessary for them to find their way about Alfred and to receive their mail. Once in the place of meeting they should find it pleasingly decorated, they must be assisted in finding a seat, and they must be able to hear what is said.

True to its long and efficient tradition, Alfred intends to meet these varied demands by delegating to committees the responsibilities involved. Dr. Ben R. Crandall has been selected to head the committee responsible for transportation, and he will be assisted by James Evans, Donald Armstrong, James Harris, Philip Saunders, Calvin Cook, Mrs. Leo Shaw, and Matilde Crandall. The Committee on Information and Mail is headed by Berwyn Reid and his helpers include Lucille Hildebrand, Gladys Myers, Gerald Burdick, Judy Burdick, Paul Stillman, and Mrs. Donald Pierce.

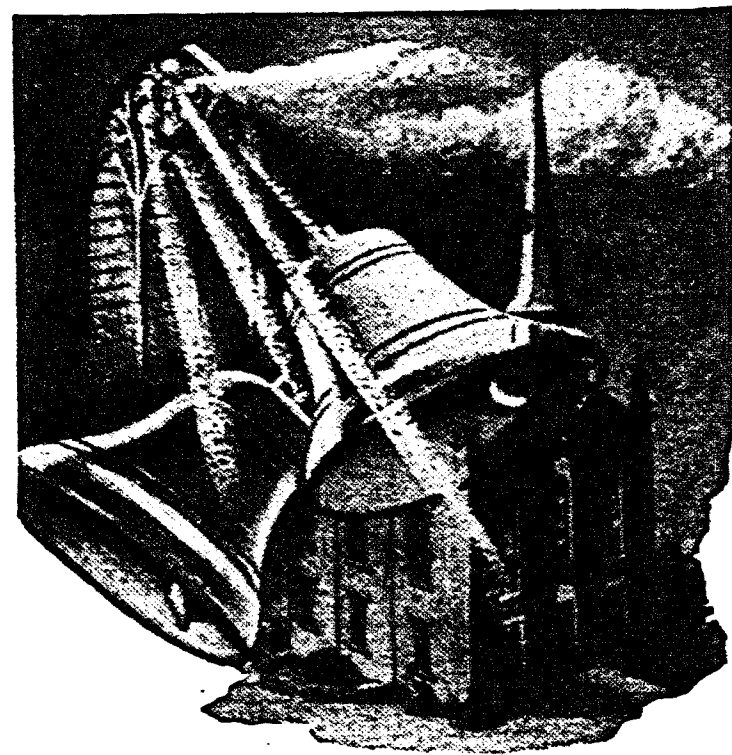
A Committee on Ushers and Pages consisting of Philip Baker, John Albiston, Mary Ann Bailey, and Paul Stillman is headed by Gordon Ogden. The Flower Committee is chaired by Mrs. Robert Place, who is backed by Mrs. Charles Dudley, Mrs. Robert Lewis, and Mrs. Mathew Burzycki. Willard Sutton as chairman, Huber Watson, Fred Palmer, Henry Hunting, and Prentice Stillman, comprise the Committee on Properties and Public Address. — Publicity Committee.

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