

the Ministers' Conference, assisted in serving the sacrament. The pianist, Mrs. Marion Campbell, and choir leader, Mrs. Margaret Cobb, augmented the beauty of the service with their sacred music. The Church was artistically decorated with spring flowers by Miss Florence Harris. The host Church was filled to overflowing with people, as it usually is for this impressive service.

The young people's Sabbath school class has provided new tables for use in the Church basement when luncheons and suppers are held. These tables were made by a group of young men from this wide-awake class.

We are fortunate that Mrs. Etta Ansink consented to serve as superintendent of the primary department as she has every qualification for this formative work of guiding Christian youth.

The Marlboro Church released Pastor Burdick to conduct evangelistic services at the Salemville, Pa., Seventh Day Baptist Church, April 8-15. The fifty calls which were made and our pastor's sermons seem to have been rewarded with renewed interest in the Church. Rev. Earl Cruzan, no stranger to us, preached during the absence of our pastor.

The final item in the redecorating of our Church has been completed with the covering of the pew cushions in a soft rose color, to match the carpet. It is a happy thing to be proud of the Lord's house.

The Marlboro Voice, published quarterly by the Marlboro Seventh Day Baptist Church and edited by our pastor, is enjoyed by young and old alike.

Prayer meetings are held Friday evenings at the Church and are well attended. Different books of the Bible are studied.

On Monday evening, May 7, a Mother-Daughter covered dish supper was held in the Church basement. Those who did not have a daughter of their own, invited one for the evening. The supper was sponsored by the third section of the Ladies' Aid, Mrs. Florence Gaskill, chairman. The men waited on table and washed the dishes. This party was a success from the start. The 4-H Clubs did the entertaining and set the keynote of family fun. Mrs. Emma DuBois was mistress of ceremonies. Pots of pansies were

Accessions

Plainfield, N. J.

Letter:

S. Kenneth Davis, and
Jean B. Davis (Mrs. S. Kenneth), from
Salem, W. Va., on April 21, 1951.
E. W. S., Pastor.

Obituaries

Davis. — Howard L., son of Henry L. and Mary Shimp Davis, was born at Marlboro, N. J., August 24, 1889, and passed away at his home in Shiloh, April 16, 1951.

He was married to Lucy Fogg on December 22, 1910. To this union were born four children: Carolyn, Lyndon, Marion, and Edith. He is survived by his wife, Lucy, and two daughters, Carolyn, and Mrs. Everest Branch.

He has been a faithful and active member of the Marlboro Seventh Day Baptist Church since his youth, having served the Church as treasurer for more than thirty years.

Funeral services were conducted by his pastor, Rev. C. Rex Burdick, with interment in the Shiloh Cemetery.
C. R. B.

Healey. — William H., aged 82, husband of Mrs. May A. (Nichols) Healey, died at his home on January 26, 1951, after a short illness.

Born in Perryville, R. I., February 18, 1869, he was the son of the late Mr. and Mrs. Leander Healey. He was a machinist at the C. B. Cottrell and Sons Co. for 42 years.

He was a member of the Pawcatuck Seventh Day Baptist Church where he worked faithfully.

Surviving are his wife, three sisters, Miss Eunice Healey of Perryville, Mrs. William Hazard of Salem, Conn., and Mrs. Edna Johnson of Pawcatuck, Conn. He also leaves a brother, Horace Healey of Perryville, and several nieces and nephews.

Farewell services were conducted by his pastor, Rev. Charles H. Bond, assisted by Rev. Harold R. Crandall, pastor emeritus, in the Pawcatuck Church on January 29 at 2 p.m. Interment was in the River Bend Cemetery.
C. H. B.

Seventh Day Baptist General Conference

ALFRED, N. Y., AUGUST 14-19, 1951

presented by young Pauline Lewis to the oldest mother present, Mrs. Lillian H. Carlisle, eighty-five years young; to the youngest mother, Mrs. Cleora Campbell, twenty-three years old; to four generations present: Mrs. Myrtle Rainear, Mrs. Jack Davis, Mrs. Marion Campbell, and little Joanie Campbell. — Losada Carlisle, Correspondent.

The Sabbath Recorder



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

HURLEY S. WARREN, D.D., Editor
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RONALD I. HARGIS Christian Education
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Front Cover Picture

"With a Smile and a Prayer"

"Thou hast put gladness in my heart." Psalm 4:7.
—RNS Photo.

MIGHT — PLUS — RIGHT

The director of Defense Mobilization, Charles E. Wilson, in an impressive report to President Truman, "Building America's Might," tells what has been accomplished in expanding America's military strength and productive power to meet the challenge of Communist aggression. This defense program was launched following the invasion of Korea on June 25, 1950, so that these achievements in such huge dimensions have been realized in about nine months. Mr. Wilson bears testimony to the "strenuous effort and teamwork of the many government agencies concerned, and above all, to the skill and energy of the workers, farmers, and businessmen of our great country."

We single out a few striking features in this program:

1. Congress has made available \$52 billion for military and related purposes.
2. The combined active strength of our Army, Navy, and Air Force has been doubled until we now have three million men under arms.
3. Orders have been placed for over \$23 billion worth of military equipment.
4. Defense expenditures are now running at a rate of \$2 billion per month.
5. Our goals include the building of 50,000 airplanes and 35,000 tanks a year, and 18,000 jet engines a month.
6. Military aid is flowing to the European nations at a rapid rate.

As a result of these intensive united efforts, expenditures of \$15 billion were added to the nondefense expenditures of the government in 1950. Almost another \$15 billion, certainly as much as \$14 billion, included among the nondefense expenditures, were devoted to present and past obligations growing out of military activities. This means that at least \$29 billion out of the total national income for the year of \$236 billion were spent for wars — past, present, and possible future. The military budget proposed for 1951 calls for \$48 billion.

Contrast the expenditures of American people made annually for productive private philanthropy. The highest estimate we have seen from living donors to religion, education, welfare, and benevolence

(Continued on page 361)

Editorials

THE POWER OF CORPORATE PRAYER

Someone has said that the prayer meeting is the spiritual thermometer of the Church. Such a remark might be considered facetious, or, it could be calling attention to the low temperature of the majority of Protestant Churches as judged by the interest in and attendance upon the weekly prayer meeting of the Church.

The matter of prayer and the support of the prayer meeting were being discussed by a group recently. It was the opinion, as far as was expressed, that we believe in prayer as strongly as ever, or more so. Yet, in present-day complex society, with the growing demands of our jobs, we find ourselves reaching Friday evening so exhausted that we are not in a state of body and spirit to attend the prayer service.

Of course, we are agreed that this ought not to be. We believe that it ought to be possible to plan the week's work so that when Friday evening comes we are ready to enter upon the rest and worship of the Sabbath. There are those whose actions show that they believe the Sabbath was set apart for rest. There are those, too, whose attitudes and presence at worship indicate clearly that they believe the Sabbath was set apart for worship also.

Agreed that we believe in prayer as strongly as ever, or more so, there is a definite place in the Christian experience for corporate prayer. There is more than a place, there is a deep need for the growing experience in corporate prayer. The secret of the solution of this world's problems lies in great measure in the corporate prayer experience. The solution itself lies in the area of prayer-directed action.

When people meet to pray, they seek the will of God in personal and group matters. They do not come together to tell God what to do, they come together to listen to His voice. They do not gather to pray to themselves, they gather to pray to God. Although they will pray earnestly for themselves and "those who call

them friend," they will pray for those whom they do not know as friends. They do not pray that the Church visible may be made influential and comfortable for the sake of its members, they pray that through sacrificial service the Church visible may be the means of sharing the glorious Gospel of Jesus Christ with those who have not received it.

"Let us pick out something worth praying about and then meet for corporate prayer," remarked one the other evening.

Next to love, prayer is the most dynamic force in the world. One cannot truly love unless he prays. And, vice versa!

The Church of Jesus Christ can further become the channel of matchless love and dynamic power if we who are members of the Church will give ourselves wholeheartedly to the privilege of corporate prayer. We of the Church hold, under God, the destiny of generations to come. What are we doing about it?

Love Divine, All Loves Excelling

Love divine, all loves excelling,
Joy of heav'n to earth come down;
Fix in us Thy humble dwelling,
All Thy faithful mercies crown:
Jesus, Thou art all compassion
Pure, unbounded love Thou art;
Visit us with Thy salvation,
Enter ev'ry trembling heart.

Come, Almighty to deliver,
Let us all Thy life receive;
Suddenly return, and never,
Never more Thy temples leave.
Thee we would be always blessing,
Serve Thee as Thy hosts above;
Pray, and praise Thee, without ceasing,
Glory in Thy perfect love.

Finish, then, Thy new creation,
Pure and spotless let us be;
Let us see our whole salvation,
Perfectly secured in Thee,
Changed from glory into glory,
Till in heaven we take our place;
Till we cast our crowns before Thee,
Lost in wonder, love, and praise.

—Charles Wesley.



Moments of Meditation

Childlikeness, the Key to the Kingdom

The smiling countenance of a child shall make glad the heavy heart.

Who has not been cheered by the bright face of a child? Few, indeed!

When life begins to "lose its worthwhileness," look into the face of a happy child. The transformation is unbelievable. When the day becomes trying, seek the laughter of a child. What a change! When we become too busy and absorbed with the "things" of life, let us turn to the radiant form of a child. There we will catch again the vision of eternal values.

We recall the attitude of the Master toward children.

"One day people were bringing young children to Jesus for Him to touch them, but the disciples interfered. Jesus, however, on seeing this, was moved to indignation, and said to them,

'Let the little children come to me: do not hinder them; for to those who are childlike the Kingdom of God belongs. In solemn truth I tell you that no one who does not receive the Kingdom of God like a little child will by any possibility enter it.'

"Then He took them in His arms and blessed them lovingly, one by one, laying His hands upon them." Mark 10: 13-16 (Weymouth).

From this incident in the life of our Lord we conclude that childlikeness is the key to the kingdom of God. And not only so, but our very attitude toward children makes for entrance into or rejection from the kingdom of God.

Certainly any situation or condition that robs children of their God-given rights — good home, food, shelter, clothing, education, Church training, and love — is unchristian. Those who are responsible for such a situation or condition will not enter God's kingdom.

War throughout the centuries has robbed children of their rights. They become old before their time through hunger, privation, and hardship, loss of family, love, and a sense of security. The more highly specialized war becomes, the greater the suffering visited upon children. If there were no other reason, war should be completely abolished because of what it does to children of many lands.

Who starts wars? Do children? When will the sons of men come to their senses?

ACKNOWLEDGMENT

The poem, the first line of which reads, "I walked a mile with Pleasure . . .," published in the Bible Study, "Sorrow's Lessons," by Rev. Melvin G. Nida, in the special issue of the Sabbath Recorder for May 7, 1951, is found in "A Book of Personal Poems," compiled and edited by William Ray Bowlin and published in 1937 by Albert Whitman and Company, Chicago. It is entitled, "Along the Road," and was written by Robert Browning Hamilton.

The Sabbath Recorder is glad to make this acknowledgment.

NEW ADDRESSES FOR CHURCH WORLD SERVICE WAREHOUSES

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Good used clothing is in great demand, particularly for refugees in Asia, the Middle East, and Europe. Gifts of clothing must be accompanied by a cash contribution of 8 cents per pound to provide for warehouse and handling costs.

The Bible - An Inspired Book

By REV. C. REX BURDICK

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

(Preached in the Marlboro Church,
December 2, 1950.)

In "The Monastery," Sir Walter Scott has given us these memorable words:

Within that awful volume lies
The mystery of mysteries!
Happiest they of human race
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch and force the way;
And better had they ne'er been born,
Who read to doubt or read to scorn.

How true it is that a simple trust in the blessed Word of God brings us such happiness as can hardly be described, while to doubt it or scorn it brings an inward rancor that eats away at the soul and destroys one's peace of mind. We believe that the Bible is an inspired Book, and as such it grips our lives and fills them with meaning.

The Meaning of Inspiration

What does the Christian mean when he speaks of the inspiration of the Scriptures? Is inspiration the activity of a keen and spiritual mind as it gropes for truth and seeks to convey that which it considers to be truth? How often we speak of the inspiration of the great classical writers and poets! How often we speak of the illumination and keen insight, yes and even inspiration of great Christian writers of today! Do we mean the same thing when we speak of the inspiration of the Bible? Of course we do not! Every Christian attaches a deeper and broader meaning to the word "inspiration" when he uses it with reference to the Scriptures.

When we speak of inspiration, do we mean that God dictated the words of the Bible to the prophets and apostles who served merely as automatons, who were

merely the mechanical means of bringing God's dictated words into a written language? Undoubtedly there are some Christians who feel this to be the case, but the great bulk of Christians through the ages have rejected this idea of dictation. It has been God's way to deal with people through people, and to use the minds which He gave to people in carrying out the purposes of His eternal will. The Bible purports to be the thinking of free men, clothed in their own language and in their own form of thought. The very variety of style and vocabulary, and means of expression in the different portions of the Bible precludes the idea of dictation.

What then is inspiration? Inspiration is an act of the Holy Spirit. It is that activity of the Holy Spirit whereby He draws from the minds of men that which He would have them to write. The prophets wrote in their own language and in their own idiom and style; they wrote as free men. But the Holy Spirit was present and guided them in such a way that the words which they chose were the correct words to convey the message that God wanted conveyed. The Holy Spirit worked in such a way that the words which they wrote were true and without error. The Holy Spirit preserved them from error with the result that the Bible is true and without error in every matter upon which it touches.

The Bible is not primarily a book of history. If we want to study Babylonian history we would not use the Bible as our first source. But where the Bible touches upon history, that history is correct. The Bible is not a textbook of science. We would not go to the Bible to study nuclear fission. But where the Bible touches upon science, that science is correct. The Bible is primarily a book of religion, the Christian religion, but wherever it speaks it is reliable.

The Bible Claims to Be a Fully Inspired Book

Now that we have seen what the Christian means when he speaks of inspiration, we must see what the Bible teaches on the subject. Ultimately God's Word must be the basis upon which we come to rest. In Proverbs 30: 5 we read that "every word of God is pure." It is a blessed thought to rest upon the purity of every word. If a thing is pure, there is no dross in it, no foreign matter of any kind. Ivory soap is over 99 per cent pure, says the advertisement, but there is a small amount of impurity in it. The Word of God is 100 per cent pure. There is absolutely no dross in it.

Paul the Apostle said, "All scripture is given by inspiration of God." 2 Timothy 3: 16. Here again we see the universal "all." We are told that when the great statesman, Thomas Jefferson, passed from this life, he left among other things his copy of the New Testament. He had gone through the Gospels, scoring out with his pen all the passages which present Jesus as a supernatural person. The accounts of His birth must go. All the miracles must go. Much of the Crucifixion scene must go, and all of the Resurrection account must be rejected. Jefferson's gospel of Matthew ended with these words, "And he rolled a great stone to the door of the sepulchre, and departed."

I think that all Christians will agree that this treatment of God's Word is dishonoring to God. However, in a sense it is typical of many Christians. In our human weakness, we often pick out certain passages of Scripture and emphasize them to the exclusion of others. In matters of doctrine we may "ride a hobby horse." We may study the passages dealing with the Second Coming of Christ far more than we do others, or we may put all our emphasis upon the way of salvation without giving place for passages which treat of the holy life, or we may spend all our time on the prophetic passages calling for social justice, and neglect other parts of the Word. We must heed the universal "all." "All scripture is given by inspiration of God." We must carefully study all portions of the Bible and thus

live a well-balanced spiritual life that is honoring to God.

It is of interest to note that the phrase "given by inspiration of God" is used to translate one Greek word which literally means "God-breathed." It is the breath of God which we feel as we study the blessed Word. And it is the breath of God which is the guarantee of its truthfulness and usefulness.

The Apostle Peter had a very high conception of the Scriptures, too. He has written in his second letter, "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Is this not in keeping with the earlier definition which we gave of inspiration? "Holy men of God spake as they were moved by the Holy Ghost." The writers of the Bible claimed that it was written under inspiration. To doubt them in this matter is to doubt their integrity, and to doubt the God who inspired it.

Christ Placed His Stamp of Approval Upon the Bible

We find that throughout the earthly ministry of our Lord, He very frequently quoted from the Old Testament. Wherever we find Him teaching, we find Him using the Old Testament writings, often expanding them and filling them with meaning, but never denying them. It is clear that He had a thorough knowledge of the Old Testament and that He accepted its authority. During the period of temptation, when confronted by the Tempter, He did not try to argue with the Tempter, nor did He try to philosophize about it, but went directly to the Word of God where He found the answer.

In at least one case He explicitly stated His belief in the Old Testament. In Matthew 5: 17, 18, Jesus says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The "jot" was the Hebrew letter "y" or Greek letter "i" which was the smallest of the alphabet. The "tittle" was the little hook appearing on

many Hebrew letters which might correspond to the crossing of a "t." This is verbal inspiration of the most literal sort. Jesus believed that not only was every word inspired, but every letter was inspired.

In face of these facts we are forced to accept every bit of the Bible as inspired, or to say that Jesus didn't know what He was talking about. I prefer to take Jesus at His word.

The Bible Is an Eternal Revelation

From Matthew 5: 17 we clearly see the eternal character of God's Word. It shall not pass away until all be fulfilled. "For ever, O Lord, thy word is settled in heaven," says the psalmist. The Lord, speaking through Malachi, says, "I am the Lord, I change not." If His Word was once true it is rendered eternally true by the eternal and changeless character of its author.

Many people who have wandered from the Bible and its simple faith have found themselves in a sea of despair. Only a return to this simple faith can restore peace of mind. So writes James McClure Barnett in "A Skeptic's Prayer":

Lord, give me back my childhood faith,
With all its wholesomeness, its naive trust,
its grace,
And let me kneel again at Mother's knee
That I may read her lips and see Thee in her face.
These many years I've traveled wearily alone;
A vagabond in search of truth,
A wandering child astray from home.
Please overlook these fruitless years;
Dearly have I paid; behold these many scars.
Yes, I'm through, no further journeying will I do;
I yield myself to Thee.
O Lord, have mercy, and return me to my mother's knee.

—From The Presbyterian.
Used by permission.

"Ye Also Shall Bear Witness"

By REV. LELAND E. DAVIS
Pastor, Seventh Day Baptist Church, Boulder, Colo.

(Sermon given on March 23, 1951, in preparation for Evangelistic meetings in Boulder with Rev. Wayne Marona.)

At a meeting in Nanking a Chinese rose up and began to cry out for mercy and forgiveness. Finally, he began to pray, "O God, forgive me; I have been a dummy Christian. When I was converted the Devil came to me and said, 'There are preachers to do the preaching and personal work; you need not bother about it.' I listened to the Devil's voice, and all these years I have been a silent Christian, living in ease, while souls are being lost." Quite prevalent is that theory among Christians today: "We hired the pastor to preach and witness. Why should we bother to help?"

But Jesus said to His disciples in the Upper Room before His betrayal, "Ye also shall bear witness." John 15: 27. "Ye

have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." John 15: 16. Christ has ordained every layman to be His witness.

What Is a Witness?

A witness is one who testifies to the truth of what he knows about a person. "Do you promise to tell the truth, the whole truth, and nothing but the truth?" asks the judge of a witness on the stand. "I do," replies the witness. The effectiveness of Christian witness depends on our own truthfulness. Christ is on trial in the world today. Mankind is rejecting and spurning Him. Our task is to testify concerning His personage as Saviour and Lord.

The early disciples "were eyewitnesses of his majesty." For this reason, Peter in

his second epistle said, "We have not followed cunningly devised fables." The atoning death, the bodily resurrection, and glorious ascension of Christ are truths we can proclaim with all certainty because they are facts of history. Likewise, they are God-breathed truths. By our constant witness to the truth of this good news, Christ can deliver man's soul from sin and its terrible consequences.

What Is Witnessing?

Witnessing is relating to others what God has done for our souls. On a commuter train on the Long Island Railroad, a well-dressed young man traveled back and forth every day to and from his work. After the train had left the subway he would get up from his seat and walk to the front of the car. As he returned, he would speak to every passenger saying, "Excuse me, but if any of your family or friends are blind, tell them to consult Dr. Garl. He restored my sight." He did not argue; he merely told what his doctor had done for him. Witnessing is telling what the Master Physician has done to restore our spiritual eyesight. It is doing what the blind man did: "Whereas I was blind, now I see," and giving the glory to God.

Out of his own personal experience David exclaimed, "I will declare what God has done for my soul." That is witnessing. It is pledging and doing what Isaiah promised: "I will mention the lovingkindness of the Lord." How often in our casual conversation do we mention His kindness toward us?

Present Experience Valuable

A certain man had a wonderful experience in the Lord. He wrote it out and often read it to his friends. One day a visitor came to his home, and the man said to his wife, "Would you mind going upstairs and getting my blessed experience? I haven't seen it for a long time." When she returned she sadly informed him that the "blessed experience" had been chewed into small pieces by the mice. So, he had no experience to relate. It is not past, but present experiences which are an aid in witnessing for Christ. We need to experience God's mercies "new every morning" if we are to tell about Him during the day. Jesus said to His disciples,

"And ye also shall bear witness, because ye have been with me from the beginning." Later, as they went out, the crowd noticed that "they had been with Jesus."

We can never overestimate the value of mountaintop experiences in connection with down-in-the-valley witnessing. Only when Peter, James, and John had been WITH Christ on the Mount of Transfiguration, had SEEN His glorious personage, and had LISTENED to His voice, did they have something worth while to relate in the valley.

The Fountainhead

Witnessing bursts forth from an inward fire which becomes irrepressible. "Out of the heart the mouth speaketh" not only evil, but good. Good testimonies come from the heart. That is the fountainhead of all true and real witnessing. Once we have these renewed experiences of God's grace, the fire rekindles, and finally bursts out into an irrepressible flame.

After Pentecost when Peter and John went forth to witness, they said to those who had called them on the carpet, "We cannot but speak the things which we have seen and heard." If the fountain of our heart is filled with the love of God, we will have little trouble speaking for Him.

It will not be a problem of being able to speak, but a problem of keeping ourselves from speaking.

Those who are sharing in personal visitation on Tuesday and Thursday evenings are not only finding it a real blessing, but that they can do it. God is giving wisdom to know what to say. God is opening doors of homes, hearts of souls, and minds of men to the truth of the gospel as it is in Jesus Christ. Those who are witnessing are but channels through which He speaks. Wavering knees are being steadied by courageous hearts. Christ's promise, "Ye also shall bear witness," is being claimed.

The Enabling Presence

Jesus has promised His own that they can witness. Does Christ ever go back on His promise? With every promise, Christ provides for its fulfillment. Before He ever gave this promise He gave another promise to enable us to be witnesses.

Look at John 15: 26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." After that He says, "And ye also shall bear witness." Only after Christ had risen and ascended to the Father in heaven were the disciples able to bear witness for Him! God the Father and Jesus Christ the Son sent the Holy Spirit to dwell in their hearts. The Spirit was sent not only to enable them to live, but to witness.

Just before His ascension Christ reminded them, "Tarry . . . until ye be endued with power from on high." Luke 24: 49. Again, on the Mount of Olives the last thing He said was, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me. . . ." Acts 1: 8. Christ kept His promise. As they were in Jerusalem for the great feast of Pentecost, fifty days after the Passover, "they were all filled . . . and began to speak. . . ." Acts 2: 4. They spoke as the Spirit gave them utterance. He enabled them to speak.

John in his first epistle says, "He that believeth on the Son of God hath the witness in himself." Within the life of every Christian is God's witness, the Holy Spirit. Because He abides there, we are enabled by His presence to speak out for our blessed Saviour and Lord.

Moses Complains

You remember how Moses complained that he just couldn't speak for God. He was not a bit eloquent, he reasoned. God said to him, "Who has made man's mouth? . . . Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." God did not promise Moses a new tongue, but that He would be with him and train his tongue. Forty years afterwards, on the plain of Moab with tongue loosed and his heart filled with love, Moses spoke for God. He gave that great series of farewell orations known and admired by all. Unmatured powers lying dormant had been roused to full growth by the indwelling Spirit of God.

The Saviour's Promise

In like manner, Jesus said to His dis-

ciples nearly two thousand years later, "Go, . . . and I will be with you." Because He lives His promise is still true, "Ye also shall bear witness"; "Go, . . . and I will be with you." He also said to them, "Because I go to my Father, greater things than these shall ye do." While on earth the Saviour's presence was limited to a few. Now His spiritual presence in the person of the Holy Spirit enables Him to be everywhere at all times. At the disposal of every Christian is all of the power of God. Calvary, the Resurrection, and Ascension made this possible. Let us be willing to be taught. Let us expect great things from God; let us undertake "greater things" for Him. Let us hold with confident assurance His promise to us, "Ye also shall bear witness." Let us say with Paul, "I have believed, and therefore have I spoken."

(Continued from page 354)

is that found in the recent study of the Russell Sage Foundation, \$3.8 billion. The latest figure released by the government is somewhat less, \$3.3 billion. A conservative estimate would be perhaps \$3.5 billion, and certainly not more than \$4 billion.

President Truman, in proclaiming the existence of a national emergency has said, "The future of civilization depends on what we do — on what we do now, and in the months ahead!" To which declaration we may well add this inquiry — "Is it what we do to Build America's Might that will in the long future tell the story — or what we do to Build America's Right?"

This program of material mobilization must be matched by a spiritual mobilization that should secure the united efforts and the consecration of wealth on the part of men and women in all the walks of life. There is much at stake in the maintenance of voluntary support for Church and charity. As has recently been said, "The traditional sources of financial support of private philanthropy are tending to disappear . . . the alternative — that of having to turn to government for financial aid, for philanthropy is fraught with consequences most serious."

— Golden Rule Foundation.

Waiting for You

By REV. MELVIN G. NIDA

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

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

"Hear Jehovah's protestation of his love and care for Israel. In the earliest period of this nation's existence, when it was untrained and in bondage, my heart began to go out toward it in tender love, and I called it from the thralldom of Egypt to freedom and to sonship. Alas! the more clearly I made my will known by my prophets to these ingrates, the more they failed to do it. Nevertheless I did not lose patience, but, as a father teaches his child to walk, so I tenderly guided them in the path of duty and true development. When they were weary and discouraged, I comforted them, although they were too obtuse to realize that it was I who healed their bruises when they fell. As they took up the sterner duties of life I guided them, not with the whip and lash, as does a cruel driver his yoke of toiling oxen, but with words of encouragement and genuine affection, relieving them as far as possible from the painful strain, and supplying with never-tiring care their every need.

"But all my efforts have apparently been in vain, for they show no signs of contrition and obedience. Hence discipline is the only alternative. Absorption into the great Assyrian empire shall be their fate. Instead of responding to the calls of my prophets, their whole tendency is away from me and from doing my will. Therefore nothing remains but to let them experience the terrors and the woes of war.

"And yet, O people of my choice, how can I leave you to your fate, richly merited though it is? Must I destroy your cities, as I did those of the plain beside the Salt sea? My heart revolts at the thought. Compassion for you fain would deter me from doing what common justice prompts. Divine mercy and patience as far exceeds the human as infinity exceeds nothingness. Instead, therefore, of coming to consume

you entirely, I will continue, even though I must burn out these impure elements, to manifest myself to you as the one ever near and ready to forgive and to save.

"In the distant future, when exile has done its work of discipline, then shall Jehovah send forth a loud summons, calling together his scattered people, and they with eagerness shall come hurrying back from the distant lands where they have found a refuge. Then will Jehovah restore them to their land and home." — Hosea 11: 1-11, in paraphrase. From *The Messages of the Earlier Prophets* by Sanders and Kent; Charles Scribner's Sons, New York, publishers, pp. 70-72. Used by permission.

Preparation for Understanding

To stand amazed at the mercy and love of God has been the experience of the men down through the ages who have grasped something of the length and breadth and depth of salvation. It was the experience of Paul when he stood in awe before the vastness of God's plan spread like a panorama before his soul's discerning eye. He could see into the past with all its hopeless pits of despair. "For God hath concluded them all in unbelief," he said. But beyond the sloughs of despondency he saw bright hope. "That he might have mercy upon all," was the vision that made him exclaim in awe and reverence, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Hosea's experience that wrung his heart with such pain prepared the way for the "Pauls" of the Bible to see more clearly that "God is love." We never understand a difficult problem clearly unless there has been a proper basis of preparation that has preceded. Thus the child that reads fluently and easily has more than a native ability, for there has been the training of someone who understood how to read

and who was willing to pass that ability on. No man is complete in himself. The man who accomplishes the greatest things, often the things that no one else has done, has done so because of someone else. It was Lincoln who humbly said that he owed his greatness to his mother.

Understanding Through Experience

Oftentimes it is in suffering that the trail blazer offers us the greatest heritage. It is from the written record that Hosea left that we catch the first clear glimpse of God as love. From Sorrow's lessons Hosea learned truths — eternal truths that he was to record for us.

The tragedy of Hosea's unfaithful wife was not something that had never happened in the world before. It had happened to innumerable homes, and was happening about him. Gomer no doubt had the evil example in the lives of her friends.

That did not lessen the tragedy of it when it struck the heart of Hosea, but it took Hosea to understand from this tragedy the fullness of the love and the breadth of His mercy.

Before one can fully understand the love of God he must have seen sin for what it is. This characterized Hosea's experience. He learned from the hand of the Lord through the sordid tragedy of Gomer's waywardness that sin is a blight that begins at the depths of the human heart. But Hosea went on in his discoveries of the mind of God. He came to understand that although Israel had turned her back on the Lord, that God still stood with outstretched arms waiting for her to return.

As Hosea watched Gomer go from bad to worse, he tried to forget her, but could not. In spite of all her waywardness he loved her still. Even though the blight of her sin cut to the depths of his very heart, yet he could not forget nor cease loving. Many of us would say, if the same thing happened today, that it would be wrong for him to do that, and probably Hosea's friends chided him for still loving and finally taking back this sinful woman. It was as Hosea thus suffered that he came to think to himself: "If I suffer because of the waywardness of Gomer, God, who

is infinitely more loving than I, must also suffer, and if I am willing to take back Gomer in spite of all that she has done to me, how much more willing God must be to take back His sinful people." Through his experience of pain, Hosea came to understand that amazing mercy, and forgiving love of God that is willing to receive back that which is unlovely. He came to realize that all had been as unfaithful to God as Gomer had been to him, and yet the Lord continued to pour out His blessings and love without ceasing.

Only Ashes

Gomer's waywardness ended on the auction block. She who could have had so much and claimed so many of the better things of life found herself sold for a price. Here was a woman who could have had a real husband's love, her children, her home, and peace with man and God, but who instead had only the shucks of life. She sought her own desires and ended with herself. Thus it is always true of life. He who does not give, shall not receive.

Hosea saw that Israel, too, had magnificent possibilities that had been squandered upon the idols of the heathen nations about her. She who should have been able to lead these nations from the futility of their false gods, accepted the easy way of indulgence rather than the development of her great possibilities. As often happens, the one who sacrifices at the wayside altar of indulgence awakes to find that the whirlwind to which he has sowed has wrecked his very life.

Inviting Judgment

We, too, have been guilty of sowing to the wind. We have fed our souls upon that which satisfies not rather than seeking for food that shall give true health to our souls. We have known that we must carry Christ to those who call and yet we have said that we cannot afford to do so. To not sow the good seed that shall spring up into real lives and healthy Christians is to leave a field barren that shall bring us destruction when the whirlwind carries its sand over that which we have planted. We cannot afford to leave any field that is ready for planting without the seed of the gospel.

We have too often had to have for ourselves the money that should have been used to make a mission work possible. We have not been willing to support the advance of our Church at home. Too often we have been too busy to serve and not interested enough to give consistently. We have been enamored of the physical, that which we can see, rather than loving the spiritual values of which we might share. We have come to love the gods of those about us (money, possessions, our own life) and worship at their altars, rather than worshipping at the altar of service and love.

But our waywardness is not just an outward act. Our emphasis upon the physical to the extent that it slights the spiritual is a condition of our hearts. We have ceased to love our first love and have found our desires in that which can never satisfy.

Mercy After Judgment

May we heed Hosea's pleadings that still echo down the aisles of time: "Fallen, sin-stained people, come back, I beseech you, to Jehovah, your only true God. Come bringing not in your hands sacrifices and burnt offerings, but on your lips true words of contrition. Let your prayer be, 'Cleanse us thoroughly from our sins. Accept our best offering, the confession and faithful vows which we now make. At least we have learned that Assyrian alliances will not save us, nor Egyptian cavalry. No longer will we pay divine homage to the idols which our hands have made. To thy mercy, O thou Father of mercies, we commend ourselves.'"¹

The answer of the Lord is as gracious as His greatness: "Although Israel is suffering grievously from the effects of long years of sin, I will restore and bestow my love unreservedly upon this repentant people, for it is necessary no longer for me to think of judgment. Under my benign influence their growth, so long arrested by their course of crime, shall proceed rapidly, until they shall stand before the world a powerful and attractive nation."²

I'm Coming Home

Dr. Chappell quotes this story from an unknown source.³ A wealthy man from Chicago was spending a few months in

the bluegrass country of Kentucky. While here he met and loved a charming girl who became his wife. They moved to Chicago and spent several happy years together in their own beautiful home. Then one day something snapped in the mind of the young wife. She no longer was herself, and at her worst was a raving maniac. The husband tenderly cared for her at home, refusing to send her away. But the neighbors complained and he had to move to a secluded spot at the edge of the city.

As a last effort the physician suggested that he take Helen back to the scenes of her childhood; perhaps they would speak to her and she would become herself once more. But the husband who watched with hopeful eagerness for some sign of recognition of the trees and brook of her childhood was disappointed. Then broken in heart and hope, he brought her home again. As he lifted her out of the car and carried her into the house, he felt her head drop on his shoulder. When he laid her down on her own bed, he noticed she was asleep. It was the first natural sleep that she had had for weeks. Fearing that he might wake her, he watched in silence from seven to eight, from eight to nine, and through the night. At last, as the sun began to spread its light over the darkness, her eyelids opened and a smile awakened in the face that had been so strained and drawn. Looking into the eyes of her husband and laying her hand on his she said, "My dear, I have been on a long journey, a long, long journey. Where have you been?" From the memory of sleepless nights and the pain of desperate hours came the reply, "I've just been waiting for you."

So God has stood from age to age, in infinite tenderness, waiting for us. May we respond with wholehearted devotion that gives ourselves completely to Him, "Lord, I'm coming home!"

¹ Romans 11: 32, 33.

² The Messages of the Earlier Prophets, Sanders & Kent, p. 75, Charles Scribner's Sons, publishers. Used by permission.

³ Ibid, p. 75, 76.

⁴ From And the Prophets by Clovis G. Chappell. Copyright 1946 by Stone & Pierce. By permission of Abingdon-Cokesbury Press.

Christ Was Raised the Third Day

By REV. LEON M. MALTBY

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Much has been written in recent years to overthrow the traditional view that Christ was crucified on Friday and rose before dawn on Sunday. A great many Seventh Day Baptist ministers and laymen have been quick to accept these arguments, perhaps because they seem to undermine the principal argument used to establish Sunday observance. The present writer thinks it is unfortunate that Seventh Day Baptists are lined up with an interpretation of Scripture which will not stand the test of accepted rules of interpretation and scholarship.

Let us remember that our denomination had its origin and greatest growth without benefit of a Wednesday-Sabbath resurrection theory. Let us remember also that the largest Sabbathkeeping denomination in the world has not depended on this new theory. Its ministry is far better educated than the ministry of those few Sabbathkeeping denominations that stress the three days and three nights.

We will admit that when the new arrangements of the Passion Week are completed they do present some rather convincing arguments on certain details. However, they make a very serious mistake of Scriptural interpretation. They bend the fulfillment of prophecy to fit the prediction, whereas the fulfillment must determine in large measure the meaning of the prediction. By way of illustration, Isaiah 53 is to us the greatest Messianic chapter of the Bible. Yet none of us hang on our walls a picture of Jesus that corresponds with Isaiah 53: 2, "He hath no form nor comeliness." We are reasonably sure He had more form and comeliness than John the Baptist. Verse 8 says, "He was taken from prison." But Jesus never was in prison, so we have to seek an interpretation of that prophecy which fits with what did happen to Him: Again in verse 7, "He opened not his mouth," was certainly fulfilled in a sense which is not hard to find, but who would

suggest pressing it so far as to delete from the record the conversations with Pilate or to strike out the seven words from the cross? No, if there is any bending to be done we first look at what happened and then bend our understanding of the prediction to conform to it.

Certainly the same has to be applied to the predictions of Christ. We know there is harmony between what He said He would do and what He did. Any honest Bible student has to admit, however, that he has not always been able to see that harmony in every detail. We may not always at a distance of 1900 years be able to understand the purpose and intent of words spoken to the enemies of Jesus as, for example, in Matthew 12: 40.

The time of Jesus' crucifixion and burial has to be determined in relation to the time of His resurrection. That time could be determined absolutely even if we did not have a single one of the four Gospels. It might be refreshing to remember that Peter, in Acts 10: 40, preaching in the house of Cornelius says: "Him God raised up the third day." Peter was there; he ought to know. Paul was not there, but Paul was sure that Jesus was raised, according to the Scriptures, the third day. Paul tells in Galatians that he did not receive his gospel from men but by revelation. In 1 Corinthians 15: 3, 4 he says, "For I delivered unto you first of all that which I also received . . . and that he rose again the third day according to the scriptures." This is the preaching of the New Testament Church. Let not twentieth century preaching cast doubt upon it or try to improve it by saying that Christ was raised the fourth day.

To go back into the Gospel record we find the same thing. In Luke 24: 45, 46, the risen Lord opens the understanding of the disciples, "that they might understand the scriptures," and says unto them: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the

third day." The word of Christ after the event ought to settle all differences in the wording of the predictions. You recall that usually the predictions said definitely that He would be raised **the third day**. Matthew 16: 21; Luke 9: 22; Matthew 17: 23; Mark 9: 31; Matthew 20: 19; Luke 18: 33 (listed chronologically). On other occasions or in parallel accounts we sometimes find "in three days," "within three days," "after three days." All these have their meaning determined in the last court of appeal by what Jesus said after it happened (Luke 24: 46).

If we need more divine authority for the resurrection having occurred on the third day, we are fortunate in being able to appeal to the angels of God. The angels (two men in shining garments) in the tomb on Sunday morning (Luke 24: 4-7) said: "Remember how he spake unto you while he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." It may be significant that no angel, no risen Lord, and no Spirit-filled apostle ever referred back to Matthew 12: 40 or ever claimed that the resurrection was a fulfillment of it. Whenever the time element is referred to after the event you will find it says, "third day." There is no variety of expression in the fulfillment as in the prediction. Moreover, the identity of the third day after the crucifixion is determined by a simple statement of fact in Luke 24: 21, "and beside all this, to day is the third day since these things were done." Verse 13 has told us that it is the same day that the angels talked to the women in the tomb. That was the first day of the week (verse 1), the day after the Sabbath of the preceding verse.

What does third day mean? We in America attach a different meaning to it than the Orientals and many of the Europeans. When we say "third day" or "three days ago" or "three days from now" we start counting from tomorrow or yesterday. Hebrew and Greek writers did not do so; they counted today as day one in figuring either backward or forward. To understand the Scriptures we must first understand them as the writers and readers

understood them and then if necessary make a mental adjustment to our manner of expression. For example, how do you understand Luke 23: 54, "and the sabbath drew on"? That is easy. We know that to them it meant that the sun would soon go down. But to a person unfamiliar with the Bible reckoning of time it would mean a time approaching midnight or dawn. We must make the same adjustment for "third day," "three days," and "after three days."

Let us take two or three examples of "third day" from the Old Testament which show that to them it meant day after tomorrow. Just before the giving of the law (Exodus 19: 10ff.), Moses was told to sanctify the people "to day and to morrow, . . . and be ready against the third day." In the law of the peace offering (Leviticus 7: 16-18; 19: 6, 7) we read that the offering shall be eaten the same day it is offered, and the remainder of it on the morrow; but if any of the flesh remained on the third day it must not be eaten but be burned with fire. Jonathan, trying to save David from Saul, said (1 Samuel 20: 12), "When I have sounded my father about to morrow any time, or the third day." I have also examined every other Old Testament reference to third day and do not find anything out of harmony with this meaning.

If a person is equipped to study "third day" in the Hebrew of the Old Testament he will discover many places where the Hebrew idiom says "yesterday, third day" meaning a somewhat indefinite time in the past. Our translators have rendered the idiom in a number of ways. Anyone having Young's Concordance may look up the following passages which say in the Hebrew "yesterday (and the) third day."

Under "yesterday," look up Exodus 5: 14; 1 Samuel 20: 27; 2 Samuel 15: 20, and Job 8: 9.

Under "before," look up Genesis 31: 2, 5; Joshua 4: 18.

Under "before that time," look up 1 Samuel 14: 21.

Under "beforetime," look up 1 Samuel 10: 11; Joshua 20: 5; 2 Kings 13: 5.

Under "heretofore," look up 1 Samuel 4: 7.

There are several other references where the Hebrew word for yesterday without the addition of the word for third day is translated "heretofore." Consult your concordance.

Some of our readers are perhaps more at home in the Greek language than in the Hebrew. It is possible to study the expression "yesterday and the third day" by tracing it through the Greek Old Testament, the Septuagint Version. The Jews of the dispersion during the period of the Greek domination of the world took over the Greek language and in large measure lost their knowledge of Hebrew. This was particularly true in Alexandria. About 270 B.C. in that city was begun the translation of the Scriptures from Hebrew to Greek. Parts of the Bible were probably not rendered into the new language until about 100 B.C. It was the Bible of the New Testament Church, the Bible from which Paul preached on his missionary journeys, the Bible from which most of the quotations are made in the Gospels.

In the Septuagint there are some 23 references with some variety of expression which, when literally translated from the Greek to English, would read "yesterday and the third day." We actually do not translate them that way because such a translation would not be smooth. Many of the references are the same as those we have indicated above. I have personally checked all of them from "Hatch and Redpath Concordance to the Old Testament in Greek" and compared them with both the Septuagint itself and the Hebrew Bible.

The importance of these references lies in the fact that the Septuagint bridges the language gap between the Old Testament and the New. It bridges the 400-year time gap, also. Whatever expressions and meanings are found in the Septuagint will be found in the Greek New Testament. Specifically, "third day" is the same in the Septuagint and the New Testament. For those who have copies of the Septuagint I will list the references, though they will mean little to those who cannot read Greek. Genesis 31: 2, 5; Exodus 4: 10; 5: 7, 14; 21: 27, 36; Deuteronomy 4: 42; 19: 4, 6; Joshua 3: 4; 4: 18; 20: 5; 1 Sam-

uel 4: 7; 14: 21; 10: 11; 19: 7; 2 Samuel 3: 17; 5: 2; 2 Kings 13: 5; 1 Chronicles 11: 2; Ruth 2: 11; also two references in the Apocrypha.

The summary of the above references in the Hebrew and Greek is this, that third day or three days forward means day after tomorrow and that third day or three days backward means day before yesterday. We will mention one more New Testament reference and leave the reader to study it out if he has not done so. It is the case of Cornelius and Peter in Acts 10. The key verse is Acts 10: 30 where Cornelius says "Four days ago I was fasting until this hour." The difficulty is great enough so that at least seven translators attempting to render the New Testament in understandable modern English have arbitrarily changed it to "three days ago."

"When you look back over the days and hours of the journey from Caesarea to Joppa and back, you will agree that according to our reckoning it was only three days ago. But according to their reckoning it was the fourth day. There was no misunderstanding then. It was not loose or inaccurate, nor did Cornelius have any lapse of memory. The Greek says literally "from the fourth day until this hour." The King James Version is a faithful translation, some of the others are interpretations. "Let the translators translate, and the commentators comment," would be a better rule to follow.

If anyone has failed to get the point of this Bible study let us remark that Jesus claimed He fulfilled Old Testament Scripture and His own predictions when He rose from the dead on the third day. This is the only safe angle from which to approach the whole question. All prediction has to fall in line with the Spirit-directed account of the fulfillment. We must take "third day" as Peter and Paul and Jesus and the angels and the early Church took it. It meant to them day after tomorrow or day before yesterday. Sunday is declared to be the third day from His suffering and crucifixion. If He were crucified on Wednesday, Sunday (whether after sundown Sabbath night or late in the afternoon) would be the

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fifth day according to their reckoning and the fourth day according to ours.

Let us not get out on a limb in our Bible interpretation. "Prove all things;

hold fast that which is good." In this case it appears to us that the traditional interpretation of the time in the tomb is good.

In Wisdom and Stature

By MIZPAH S. GREENE

The meeting of the boy Jesus with the learned men in the temple is the last recorded event of Christ's childhood. The Bible deals with the next eighteen years of the Saviour's life in one simple sentence, "And Jesus increased in wisdom and stature, and in favour with God and man." Luke 2: 52.

Many feel that these are the "lost" years of Christ's life on earth and that those who wrote about the life of Jesus, our Saviour, should have done more than tell of this period of Jesus' wonderful life in one short sentence. Yet, this expresses the hopes that all parents should have for their children — that they grow and develop normally, receive knowledge and training, win the respect and love of their fellow men, and when they grow up they will have a true faith and warm friendship with God.

The spiritual wisdom and stature of a child are the responsibility of the parents, the Church, and the Sabbath school. So, every effort should be made to give to all children the very best home training and to secure for them in the Church and in the Sabbath school the best lesson materials and teaching guides. All resources in the home, the Church, and the Sabbath

school should be devoted to their Christian education. This should be the mission of each and every Church, for as the writer of Proverbs said, "Train up a child in the way he should go; and when he is old, he will not depart from it." Proverbs 22: 6.

Jesus Himself was the most wonderful lover and teacher of children who ever lived. This love of children was shown all through His earthly life. We can feel sure that as He often gathered them around Him that He told them some of the most beautiful stories the world has ever heard. He must have told them stories of heaven, His own beautiful home. Their hearts must have beat fast with joy as He led their imaginations to picture the home that might sometime be theirs if only they would be good and true while they lived here on this earth. And it has been a happy thought to many a child to think that once when one of the disciples said to a group of children such words as these, "Why should thou trouble the Master?" that Jesus said lovingly, "Forbid not the children, permit them to come unto me. Of such is the kingdom of heaven."

Andover, N. Y.

SPECIAL ISSUE

This is a special issue of the Sabbath Recorder, taking the place of the first regular issue of the month indicated. Only three more special issues will be published. Since the last special issue will appear under date of September 3, 1951, no subscriptions to the special issue will be accepted which would expire after that date.

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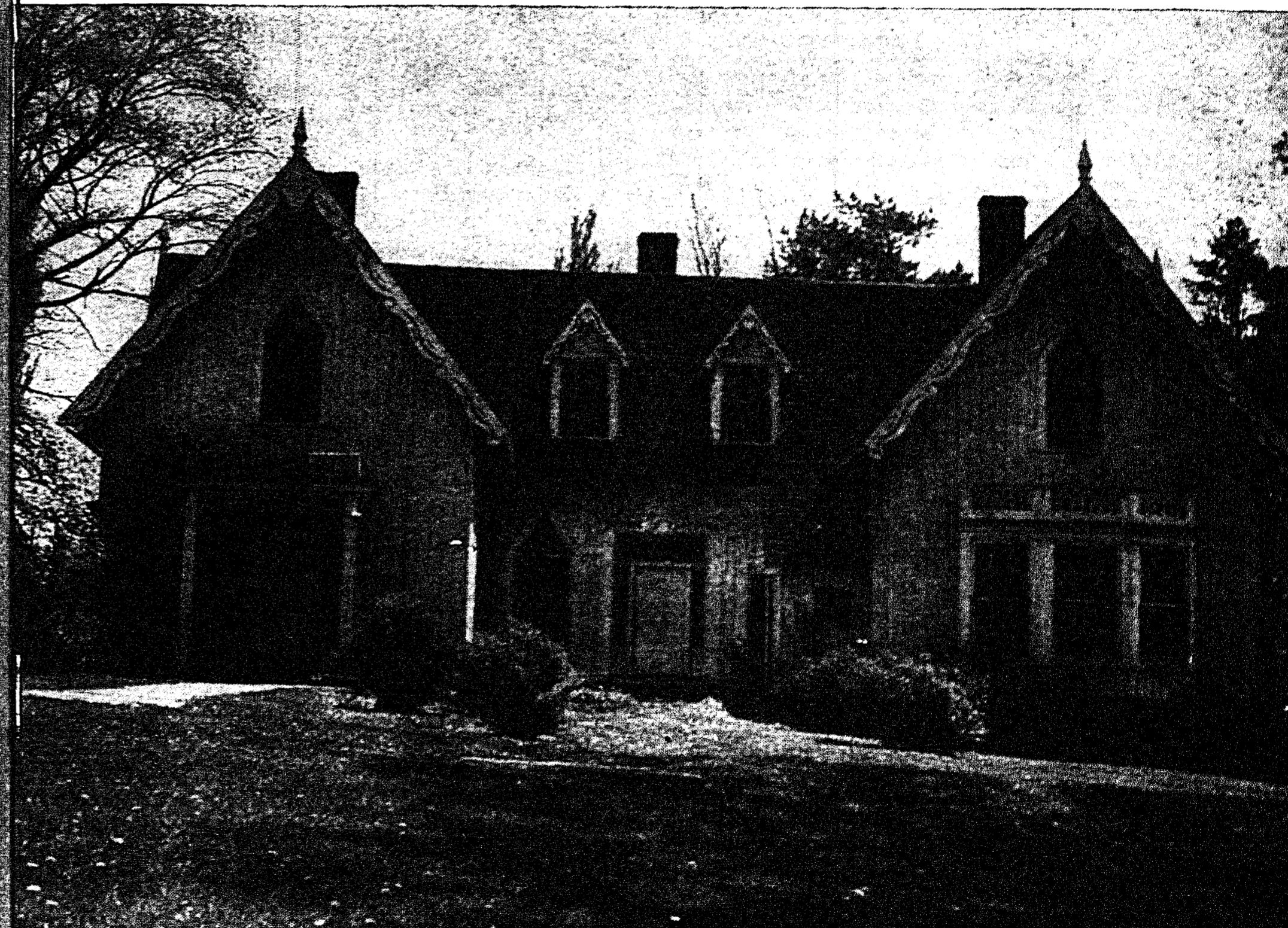
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