

The Sabbath Recorder

Road Community Church, 2628 Union Road, Cheektowaga, N. Y. — Church Bulletin for March 16.

FOUKE, ARK. — Fifty years of service in their church was noted by members of the Fouke Church recently in an all-day meeting. Mrs. Ethel Davis and Mrs. James Crabtree had united with the church in 1906, and were present for the day's services.

The themes of the messages for the day were "Some Things to Remember," and "What Mean These Stones?" The emphasis was on the little memorials such as a book, card, picture, a certain tree or corner that cause us to recall the counsel of a former pastor or Sabbath School teacher — things that challenge us to new effort and vision in order to be true to the work and expectations of those who have labored before us.

Special recognition was given to members present. Mrs. Hortense Shelton was the oldest and Miss Diane Slaton was the youngest present. There are six, possibly seven, members besides Mrs. Davis and Mrs. Crabtree who have been members more than fifty years.

Another unusual feature of the recognition meeting was the presence of two groups of four generations. Mrs. Ethel Davis, Mrs. Esther Mitchell, Mrs. Merline Murray, and Miss Kathy Murray are regular attendants both at prayer meetings on Tuesday nights and at Sabbath services. All but Kathy, the baby, are members of the church.

Those in the other four-generation group are all members of the Fouke Church and of the Texarkana Fellowship and are regular in attendance in Texarkana. They are Mrs. Hortense Shelton, Mrs. Ruth Griffith, Mrs. Ruth Joy Relthford, and Miss Charla Relthford.

This is no doubt the last joint meeting the Fouke Church will have with the Texarkana Fellowship before the organization of the Texarkana Church at the end of March. We were glad so many could come. About fifty gathered for the services and fellowship dinner.

— Correspondent.

HEBREWS — 16 mimeo studies, 35¢;
3 for \$1.00; \$3.00 per dozen for classes.
Osborn, Ashaway, R. I.

Births

Barber. — A son, Jeffery Lee, to Mr. and Mrs. Clair Barber, Mar. 4, 1957, of North Loup and Grand Island, Neb.

Monroe. — A son, Eddie DuWayne, to Mr. and Mrs. Glathan Monroe of the Fouke Church on February 23.

Obituaries

Green. — Clarence V., son of Edwin and Pamela West Green, was born in Potter County, Pa., Jan. 4, 1887, and died at Almond, N. Y., Feb. 8, 1957.

He became a member of the Second Alfred Seventh Day Baptist Church in February, 1912. Until a few years ago he had spent most of his life near Alfred Station. After retiring from his farm, he was a painter and a carpenter.

Survivors include two sons, Harold of Syracuse and Lester of Andover; a daughter, Mrs. Edward Mason, of Almond; a brother, Grant, of Portville; three sisters: Mrs. Ed Childs of Wellsville, Mrs. Lucy Storms of Cuba, and Mrs. Nellie Gwynne of Varysburg, N. Y.; nine grandchildren and several nieces and nephews.

Funeral services were held at the home of his son, Lester, in East Valley, with his pastor, J. Paul Green, officiating. Burial was in the Alfred Rural Cemetery. — J. P. G.

Bond. — Cora Ellis, daughter of Deacon Eugene and Lula Brown Ellis, was born April 22, 1886, in Ashland Township, Dodge County, Minn., and died on Feb. 7, 1957, at the Owatonna, Minn., hospital after several years of ill health.

At the age of ten years she was baptized by Rev. H. D. Clarke and joined the Seventh Day Baptist Church of Dodge Center, Minn. On Sept. 20, 1911, she was united in marriage with Henry Bond by Rev. Charles Sayre. To this union were born eight children. Before her marriage she taught in the rural schools of Dodge Center and later used her teaching ability in her church's Sabbath School.

Surviving besides her husband are her children: Leona Bushaw, Superior, Wis.; Ormond, Ardith Greene, and Claston of Dodge Center; Arthur of Owatonna; and Berniece Jensen of Minneapolis; nineteen grandchildren, nephews, nieces, and a host of friends.

Funeral services were conducted at the Seventh Day Baptist Church in Dodge Center by her pastor, Rev. Kenneth Van Horn. Interment was in the Riverside Cemetery.

— Ardith Greene.

A California reader writes, "I am always sorry to come to the end of the last page." She goes on to hope for more pages and to make some helpful suggestions for making the Recorder serve the local churches more effectively.



Blind girls of the Middle East eagerly learning to read the Braille Bible

© American Bible Society

THE SCRIPTURES IN 1109 LANGUAGES

Some part of the Bible has been published in 1109 languages and dialects as of December 31, 1956, according to a statement issued by the American Bible Society. Seventeen new languages have been added to the list since the last report.

The Sabbath Recorder

First Issue June 13, 1844

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

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Terms of Subscription

Per Year \$3.00 Single Copies 10 cents

Special rates for students, retired Seventh Day
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents
per year additional. Gift and newlywed subscriptions
will be discontinued at date of expiration unless re-
newed. All subscriptions will be discontinued six months
after date to which payment is made unless renewed.

Published weekly (except August when it is
published biweekly) for Seventh Day Baptists
by the American Sabbath Tract Society,
510 Watchung Ave., Plainfield, N. J.

Second class mail privileges authorized at Plainfield,
New Jersey. The Sabbath Recorder does not necessarily
endorse signed articles. All communications should be
addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., APRIL 1, 1957
Vol. 162, No. 13 Whole No. 5,737

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"Baptists are ready to do everything else but repent. They will go to conferences, co-operate and co-operate, tithe their income, and adopt programs, but repentance is something else again." So said Dr. Carl Bates, a prominent Baptist minister, in an address before the annual Baptist Conference on Evangelism in Columbia, S. C.

Spiritual Aspirin

The question has been raised as to whether the much touted "revival of religion" is a sort of "spiritual aspirin." An article on the subject appeared (where one might not expect it) in the Jewish Congress Weekly for March 18. Most of us are a little more provincial in our thinking than we are willing to admit.

Religious revival is not, in reality, of interest to Protestants exclusively, or Catholics. Jewish leaders also are discussing its implications for their faith.

Dr. Gordis starts his article by quoting from a Christian leader: "The present revival of religion is spiritual aspirin. It doesn't cost much, it doesn't help much, it doesn't do much, and it isn't worth much." Before he goes very far the writer denies that analysis of the situation. We would certainly do the same.

Some claim that the turn to religion is sociological and is just a phase of the suburban movement. As people move to the suburbs, it is agreed, they find the church to be the center of community life; therefore they take an interest in the church — or the synagogue, if there is one. This is an oversimplification.

Another suggestion is that religion has again attained cultural status in our colleges and universities, thus affecting society. It is true that more and more religious courses are being offered in the highest ranking universities. Dr. Gordis expresses it thus: "Increasingly throughout the United States today the study of religion, not purely as a leisure-time activity of a small coterie, but as an accredited subject in the curriculum, has entered our colleges and universities. Departments of religion are growing in the number of courses offered and through the affirmative response of students."

He goes on to say: "The large and growing numbers of students who take these courses voluntarily are not moved by the desire for social prestige or the need to conform, for indifference and even hostility to religion are still far from spent in the college community."

The Jewish writer, like a number of Protestants who have commented on the possibility that the current religious revival is superficial, draws the conclusion that the movement is like a pyramid. The

APRIL 1, 1957

great mass of people at the base of the cone have a new but superficial interest. They want to hear about religion, learn of its content, ideas, rituals, and history. We might suggest that such are satisfied with the type of picture articles that one finds in *Life*. A smaller group gives intellectual assent to the beliefs and ideals of Christianity or Judaism. At the apex of the pyramid are those who have newly found a real commitment. The writer in a later issue will relate this more particularly to the synagogue.

While we accept as true much of the analysis reported above, we confess that for us there is too much reference to mere "religion." We want to use terms that are capable of expressing the experience of genuine conversion.

If one pours sugar on the wet ground, the pyramid thus formed is soon saturated as moisture moves up from the earth. There is no doubt some danger that the revival of "religion" may be a movement from the earth upward and the sugar will be found to be permeated with an earthy flavor.

What we need and what we see a great deal of is an altar reared to the true God, surrounded by water, but the sacrifice struck with fire from heaven. Or, to change the figure to the New Testament times, we want to behold and do behold the Holy Spirit moving through the disciples and transforming the lives of thousands.

Unfortunately, modern Judaism of the orthodox wing spends its time in the revival of rituals, while those of the liberal wing in highly intellectual discussions go little further than base-level social reforms. In our opinion salvation still comes as fire from heaven alike upon Jew and Gentile. Thus it was in the days of Paul. Converted Jews are like converted Gentiles; they are on fire for the Lord.

Thank God the fire still falls under the preaching like that of Billy Graham and other less-known evangelists. It comes also, through witness Christians. May it spread mightily!

EDITORIAL NOTES

Pastor Refuses Salary Raise

It was the time in one Seventh Day Baptist Church to consider the pastor's salary. The farmers making up the greater part of the congregation had enjoyed an unusually good year with their cash crops. They wanted to increase the salary knowing full well that he and his family were hard pressed with extra expenses. The young pastor, still a seminary student, felt that he should not accept the added amount proposed. He suggested instead that the money be placed in a fund for the future expense of sending to the mission field a member of the church who was preparing for evangelistic-medical work.

Such an attitude is not unheard of elsewhere. Others, having sources of income outside the contributions of the people, have voluntarily taken themselves off the missionary pastors' list for instance.

Most pastors look beyond their own comfort and security and take into consideration the whole work of our denominational ministry and missionary enterprise. Even with the low salaries received by most of our ministers, we believe that they, as a group, are among the heaviest contributors to local, denominational, and benevolent work. Perhaps that is an added reason for increasing pastors' salaries.

Ministers, contrary to the uncharitable opinions of a few, do practice what they preach. It is a bit unfortunate that there are so few people in the pews willing to preach what the preacher practices in the matter of tithing.

Contents Unknown

Last evening in a neighboring city we picked up, for ten cents, an 1897 book in poor condition entitled *Legends of the Virgin and Christ*. The author had written a number of rather well-known books both in English and French — more secular books than this, on myths and legends. In preserving these legends which were current in the Dark Ages, he no doubt rendered a service. He wrote apparently with objectivity, believing the Bible, and discounting the legends.

Examining the 60-year-old book a little more closely this morning, we observed

Secretary's Column

O. W. M. GIVING

Several things have come to my attention of late which I believe need clarification. We surely need to understand how our denominational organization is attempting to carry forward the work of our Lord or we cannot be enthusiastic about its support.

First we should say that Our World Mission (O.W.M.) does not mean just "Overseas Missions." Taking the good news of the saving grace of God to fields afar is certainly a very important part of our work but it is not all of it. Our missionary and evangelistic efforts at home, work with our young people, the training of those who have chosen to become ministers and want to go to our own theological school are all included under O.W.M. One of our boards furnishes printed materials concerning our beliefs and the Gospel message for any who are inquiring at home or abroad, and also furnishes visual aids for helping any interested to be better teachers and workers for Christ. The money that comes from O.W.M. giving to the Women's Board is used in diverse ways — so O.W.M. really means that we actually have a "mission" on many fronts and through many activities. We have a Commission whose work is supported by O.W.M. giving and some of the funds are used for the expense of holding the General Conference yearly meetings. This is a time that decisions are made about forwarding our denominational work. A real uplift should be felt in all our churches from the enthusiasm of returning delegates who have received the blessing of the spiritual food found in the Conference program and the fellowship of other Seventh Day Baptists.

Pacific Coast Association embarked on a similar newspaper project done by the offset printing process and entitled "Pacific Tidings." All these more or less monthly and bimonthly publications coupled with this weekly national organ and the other special-purpose periodicals should serve to kindle new interest in the cause represented by Seventh Day Baptists.

that the pages, between the preface and the contents now brittle with age, had never been cut. Perhaps some of the book had been read several times, but in one sense, its contents were unknown. We cannot feel too badly about it, for the contents are of relatively little value. The book really adds nothing authentic to our knowledge of Christ. The book has had at least two previous owners. It is far more disturbing to realize that there are Bibles that have been in some homes for 50 or 60 years and the contents are still unknown to the owner of the Book. Bibles are so well bound that they have no uncut pages, but sometimes the gilt edging sticks pages together that remain stuck for many years through failure to handle and read the Word. Let us say a negative "Amen" (SO BE IT) to that!

Welcome to New Publication of North Central Association

The first issue of *The Sabbath Candle*, a printed paper of 16 pages, nearly as large as the *Sabbath Recorder*, has just made its appearance. Part of the program of the advance inaugurated at the fall meeting of the North Central Association of Seventh Day Baptist Churches, this "newspaper" on good white stock should prove very interesting and helpful to the 1,000 people to whom it has been sent.

The March issue was financed by the Association but hope is expressed that contributors will come in to help meet the cost of forthcoming issues. Listed on the brief masthead are Leila Wright Maxson as editor, her husband, Rolland A. Maxson as business manager, and Ivan Fitz Randolph as Field Co-ordinator (of the Association). The address is 503 East Fulton St., Edgerton, Wis.

It is announced that the new magazine will probably be published on a bimonthly basis, the next issue to be expected in May.

This is not the first Association newspaper but is the largest to appear in recent years. The Southwestern Association has long had a small printed newsletter. The Southeastern, with its center in the Salem, W. Va., area, has its mimeographed publications which have been a unifying force. Within the past year the

Giving toward O.W.M. then, goes to support all of the above-mentioned besides a number of other things, the details of which you may read about in the Year Book. If you have a special interest in some certain phase of the work it is possible for you to give your gift and designate it and have your money go for that interest alone. There is one thought, however, that I would like to suggest here. In order to have your money do effective work there needs to be an organization to administer it — for instance, your money alone would not get a missionary to the field, or maintain an office where tracts could be edited and distributed, or support a school of theology or its equivalent. In other words, we must expect to pay some "overhead" in order to have our money used effectively in any field. Surely it is well to be enthusiastic and want your money to go toward the projects in which you are deeply interested, but please remember that you have some obligation to help pay that "overhead" that keeps the organization in working order. Also, as we group together and co-operate, we find a diversity of interests and of necessity, by vote, it is decided which work to undertake.

You have all known a child who at the table will say, "I don't want any of that, I don't like it!" Then when asked "Why?" will reply, "I never have had any." If there are some phases of denominational work that you are not interested in, could it be that you are not informed about that part of the work? "Taste and see!"

It is true, we feel sure, that every individual is anxious that all the work of Seventh Day Baptists be aimed at carrying forward God's plan. If everyone takes time to become informed and then to pray specifically for our various avenues of endeavor, we know that God will direct and bless us in our efforts.

To date the giving toward the 1956-57 O.W.M. program has fallen short of the required amount needed to carry the program forward in its entirety. Roughly, 20% of the total membership of our denomination are giving toward this program. Of the 20%, probably not all are giving as much as they could. Are you one of the 20%? If so, we need not only your gifts but your enthusiasm for the

work. Talk it up! Perhaps someone who is among the 80% of non-givers will catch your spirit and feel led of God to assist financially in His work through our organized O.W.M. program.

If you are among the 80% that are non-givers, won't you make an effort to learn more about the many phases of the program until you find some part which you feel led to support with your prayers, money, and enthusiasm?

God will bless us as a people, O.W.M. program for Him, and every individual participating when each one prayerfully finds his place and does his best.

— D. H. F.

PLEASE NOTE

Any bills from committees or representatives of General Conference, the payment of which is to be made by the Conference Treasurer, should be sent through the office of the Executive Secretary, 476 N. Washington Avenue, Battle Creek, Michigan.

The Seven Steps of Extension and Growth

A major project of the Co-ordinating Council of the denomination last year was the preparation in outline form of seven steps in extension and growth to be followed by the churches and groups — steps leading from creating an interest in the truths we hold dear to the actual formation and cultivation of new churches.

The bare outline of this program was part of the report of Commission last summer. Since that time the outline has been greatly expanded so as to show where detailed help is available from the various boards and agencies. Material for a booklet of 25 to 30 pages is now in the hands of our denominational publishers and will first reach the people through the Ministers Conference the first of May.

Although this is a Conference project and would be logically paid for from Conference funds, the Tract Board at its March 17 meeting offered to bear the cost outside its regular budget and to handle distribution of the booklets. It is expected that the distribution will be handled somewhat like the Year Book — a few free copies to each church and a cost price on the remainder.

Tract Board News

More people traveled greater distances than usual to attend the quarterly meeting of the Board of Trustees of the American Sabbath Tract Society held at Shiloh, N. J. Very few of the thirty-member board were absent. Two members came from Rhode Island, one from Pennsylvania, twelve from Plainfield. Visitors brought the total to over thirty. Among the local visitors were Mr. and Mrs. Luther Davis, veterans in their interest in tract ministry.

Mrs. R. T. Fetherston, executive secretary of General Conference, had driven from Battle Creek, Mich., to speak in the South Jersey churches, to attend the meeting of the board, and to confer with the Conference president, the missionary secretary, the tract secretary, and others who were in attendance.

Two committees met prior to the assembling of the full board; the Committee on Publications at 10:30 A.M. and the Supervisory Committee at 1 o'clock. The board was able to hear and act upon the reports of committees and officers and to transact its miscellaneous business in less than three hours.



The Distribution Committee pictured here as it met in the home of William and Mary Ayars two weeks previous to the board meeting, reviewed previous plans for encouraging wider distribution of tracts in the country, and approved the increasing tract ministry in our English-speaking foreign mission fields. The committee recommended helping mission and pastorless churches in tract distribution projects by furnishing money for postage to the extent of \$25 per project. The board approved this.

The Publications Committee favorably

considered one new Sabbath tract and recommended the printing of a salvation tract, "Change Your Mind," to replace "Repentance." That, with others recently reprinted or on order, will bring the salvation series into good balance with the other themes. Another of those carrying a picture of the Seventh Day Baptist Building was ordered reprinted. Three others, informational tracts in that series which are now out of print, were not favorably considered at this time because it was felt that the **Handbook of Information** could be urged upon those seeking a general knowledge of our history and position in the Christian world. Other authorized publishing will make the next quarter the largest of the year with a probability of 45,000 pieces.

Business Manager L. H. North reported that the publishing house at the end of February showed a much lower income than at the same time a year ago. However, there is more unbilled work in process, which should do much toward evening up the comparative figures by the end of the fiscal year, May 31. The committee, through its chairman, Bert B. Sheppard, recommended the replacement of one of the smaller presses in the near future, funds for which are available. The flat-bed press in question is 35 years old.

The 1957-58 budget of the board, which was mentioned in a previous article in the Recorder (March 18), was adopted after some discussion as a tentative budget. It should be noted that the current budget, which will be operative only three months more, was revised upward in certain areas of work to properly reflect the current rate of expenditures. Recorder costs are running slightly above the estimate of a year ago. Sabbath Promotion work has greatly increased (under the imaginative leadership of the chairman, Rev. Lee Holloway). Clerical assistance to the corresponding secretary and editor was voted an increase in pay scale for the remainder of the year and in the new budget.

The work of the Sabbath Promotion Committee will be reported in a separate article, as will some other phases of the Tract Society Program.

MEMORY TEXT

Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. Heb. 13: 5.

Sabbath Promotion Committee

By Rev. Lee Holloway

The Sabbath Promotion Committee has continued its activities during the past quarter. Two hundred seventy-five mimeographed sheets were sent to the churches about the work of the committee. Letters were sent to sixty newspapers in New Jersey in regard to the Sunday laws. We know that over 10% of the letters were published.

Letters were sent to twenty-one senators and sixty assemblymen in regard to Sunday laws. Some of these gentlemen expressed thorough agreement with our point of view. The following is an example:

Thank you for your letter of the 11th (Feb.) relative to the proposed Sunday laws. Your points are well taken. I am most sympathetic to them and for these reasons, I cannot support any Sunday Closing Laws.

Being a member of a Religious Society of Friends, I am a strong advocate of Religious Freedom. Perhaps a study commission, if they did a conscientious job, would reach the same conclusion that you have. I would support a study commission.

C. William Haines,
Burlington County.

During the quarter letters were published in the following magazines: **Woman's Home Companion**, with a circulation of over four million; the March issue of **Red Book**, which has a circulation of 2,300,000; **Pulpit Digest**, and **New Jersey Business**. We have received several inquiries as a result of this publicity. We have sent out letters and literature to those inquiring, and are in the process of sending out a second letter and further literature to the same individuals as a follow-up work.

Plans are also proceeding satisfactorily for Sabbath Rally Day, May 18.

SABBATH SCHOOL LESSON

for April 13, 1957

"Hosanna!" "Crucify!"

Lesson Scripture:

Matthew 21: 1-11; 27: 20-26

PERMITTED TO SUFFER

(Author's name will be given in next issue)

The grim fact of human misery and suffering presents a serious problem. We ask, "Why?" for it seems that as often as not the innocent and helpless are the ones who suffer. This universal riddle has led some to renounce faith in God. Others have become hard and bitter. In fact, it has affected all of us in one way or another.

There must be an answer somewhere, and if any human can give the answer it should be the Christian. For this reason we should seek a definite and Biblical answer to give to others, lest their faith be shaken or shipwrecked.

Our first step to the solution is to fully face the fact that there is a God. You see, it is our basic belief in a Supreme Being of perfection and goodness that makes suffering such a problem. This problem reveals our fundamental belief that our universe is rational and that there ought to be an answer. Atheism is no answer to our problem. It essentially denies that suffering is a problem. And the atheist has certainly raised more problems for himself than he has answered. We must, then, believe that there is a good God back of it all.

God Is Good and Wise

Now we come to the next step: It is simply that we believe that our God is absolutely sovereign and completely wise. We know He could stop all suffering now. And we know He could have prevented it all in the beginning. But we believe that He must have loving and wise reasons for allowing it. This may sound harsh, but think a minute: 1. We know there is suffering. No question about it. 2. And we know there is a God. We cannot escape this inner conviction. 3. Thus God must either be an almighty and good God who allows all this for a good reason, or He is a weak or wicked being. When we stop to reason, we are forced to admit that since our God is neither weak nor wicked, He must have a sufficient and loving reason for having suffering in the world.

When we try to complete the solution to the problem of suffering, we have great difficulty. So, before considering some reasons for suffering, let's face the

fact that many reasons are hidden with God which we cannot know or understand. But should that bother us? Isn't God to be trusted with those reasons? It is enough to know that His reasons are good and sufficient. Just trust Him. We walk by faith, not sight.

Reasons for Suffering Partially Revealed

First of all, we need to face the fact of sin. Suffering is the result of sin, and of the conflict between good and evil. God's way is the best way, and sin is turning from God's way unto our own way. Can we expect anything but suffering to come from that?

But, it may be argued, could not God have kept His creatures from such rebellion? Undoubtedly, yes. God must have allowed it knowingly, and with a purpose. It should not be too hard to see some reason for this. If man were not able to rebel, he would not be able to submit. And it is reasonable that God created man with the idea of his being a creature who was willfully submitted to his Maker. But even more than this, it should be seen that it is only by the actual human experience of sin (with the resulting condemnation) and then redemption by the free and unmerited favor of God, that we can be conditioned properly for the future existence God has planned for us.

This reminds us of the words of a song we have often heard:

Glory! Glory! Is what the angels sing.
And I expect to help them,
Make the courts of Heaven ring.
But when I sing redemption's story,
The angels will fold their wings;
For angels do not know the glory
That our redemption brings.

There is a real truth there. The fact of redemption brings glory, and makes us love God. But if there were no sin, there could be no redemption.

Purpose in Suffering

But what about suffering in the life of the Christian? After we have been redeemed, can there be any purpose in suffering? There must be. Let's see if we can find it as we read our Bibles. In 2 Cor. 4: 17 we read: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Think of that! We thought our sufferings were working against us,

but God tells us they are working for us! Then in Hebrews 12: 11 we read, "Now no chastening seemeth for the present to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." What a comfort it is to know that no matter how great our sufferings, our ultimate joy will far outweigh all we have to go through now. So we can say, when troubles come, "How wonderful a future God must have for me, if I have to go through so much now to get ready for it!"

A wonderful illustration of the blessings God has hidden in suffering is found in a story by Ralph Connor, where the "Sky Pilot" tells the "Parable of the Canyon" to explain the problem of suffering to a crippled girl. According to this parable, the prairie was not content with its lot, and complained to God that it was too drab and barren — that only a few flowers of little value grew on it. So the prairie prayed to God that He would make truly beautiful flowers grow there. But what happened was that a dark storm cloud rolled up, and the winds lashed out, and the lightning flashed, and the thunder roared. Then a terrific bolt struck the prairie and split it open, leaving a deep, ugly wound in the form of a deep canyon. The prairie cried and groaned, and couldn't understand why this had happened. But the storm passed, the sun came out, and God sent birds which carried seeds to drop among rocks in that canyon. And as time passed, green vines hid the ugliness of the rocks, and there appeared the most beautiful and rare flowers that had ever been seen. That which had at first been only an ugly wound had become, by God's grace, a source of great beauty, fragrance, joy, and blessing — to the prairie and to all who lived near. So, when you come to your dark and bitter canyon, remember: God can and will make flowers grow there.

Another story further illustrates the source of comfort in time of suffering. A father had just received word that his son had been killed in the war. Going to his pastor in the bitterness of his grief, he asked, "And where was the God you talk about, when my son was killed?" After a moment of silence and prayer the

PURIFY YOUR HEARTS

By Rev. Don A. Sanford

[A somewhat abbreviated Conference message that is still timely. Quotations from the 19th Century author, Kierkegaard, have been largely deleted by the editor because of space limitations.]

When Jesus gave the Beatitudes in the Sermon on the Mount He said, "Blessed are the pure in heart, for they shall see God." We hardly know which is more beyond us: the condition or the promise, purity of heart, or seeing God. But Christ has not mocked our hopes. It is possible for us to see God.

The word "heart" in the New Testament writings signifies much more than our contemporary use of it. "Heart" in the Bible usually means the whole personality. It involves the mind and the will as well as the emotions. As purity of heart is used, two meanings seem dominant: rightness of mind, and singleness of motive. It is this latter meaning which seems most evident in our text: "Purify your hearts ye men of double mind" (Jas. 4: 8b). It is the sin of double-mindedness which is here condemned.

Work Hindered by Double-mindedness

How many times Jesus' work was hindered by the double-mindedness of the men who listened to Him. The rich young ruler could honestly say that he had kept all of the commandments from his youth. He wanted to have eternal life, and thought that the keeping of the law was sufficient, but Jesus said that there was one thing lacking: "Go and sell what you have and give it to the poor, and come,

wise pastor replied, "Just where He was when His own Son died."

Yes, Calvary is the best answer to the problem of human suffering. It assures us first of all that God knows what human suffering is, for as our sin-bearer He truly suffered. And it assures us that God cares, for His suffering was voluntary. It was redemptive. It was for you, and for me. Can't you trust Him then, to be your Savior and Friend? Just now let Him come into your heart, and taste, and see that He is good, and that He can turn your sorrow into joy — for time and for eternity.

take up thy cross and follow me." His heart was impure, not because of any sin which he had committed, but because he was double-minded. He wanted to have eternal life, but he also wanted the material possessions of this life, and being unwilling to give these up, he turned away sorrowful.

In the Sermon on the Mount, Jesus warned His followers saying, "No man can serve two masters, for either he will hate the one and love the other, or else he will be devoted to the one and despise the other. You cannot serve God and mammon."

In the twenty-third chapter of Matthew, Jesus spoke out against the hypocrisy of some of the scribes and Pharisees who should have been the religious and spiritual leaders of the people, but who in reality were "straining at a gnat and swallowing a camel," who were like white-washed tombs which outwardly appeared beautiful, but within were "full of dead men's bones and all uncleanness."

Along the road which Jesus took to Jerusalem He met men who wanted to follow the Master wherever He went, but Jesus, realizing their attachment to their homes and their old life, had no place for men of double mind. And so He said, "No man who puts his hand to the plow, and looks back, is fit for the kingdom of God."

All of these who heard Jesus were so close to grasping the Kingdom, yet they were so far, for they were not of a single mind. It was this same sort of men to whom James addressed His remarks in the opening chapter of his book:

If any of you lacks wisdom, let him ask God who gives to all men generously and without reproaching and it will be given him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea that is driven and tossed by the wind. For that person must not suppose that a double-minded man, unstable in all his ways, will receive anything from the Lord.

We, too, lack wisdom, and at times we earnestly ask of God who gives to all men generously and without reproach. But do we ask in faith? Have we dared take what Kierkegaard would call "the leap of faith" and trust completely on Him? Are there not doubts within us which cast us about like a wave driven to and fro by the wind?

We pray that our churches may grow and prosper, yet all the while we speak as though the church itself were either dead or dying. We tell our young people to be true to the church and to the Sabbath, yet in the same breath we express doubts about the future of the church when a few of the old faithful members have passed on.

Is this the kind of purity of heart and single-mindedness which will draw us nearer to God so that He will draw near to us? Are we the ones to whom Jesus was speaking when He said, "Blessed are the pure in heart, for they shall see God"?

And yet it is not because we want to be double-minded that we fail to see God . . . not because we do not want to draw near to Him, for there are few among us who consciously rebel against the will of God. There are few Christians who do not sincerely desire a deeper faith. In nearly all our prayers, even the Lord's Prayer, we fervently ask that God's will be done on earth. And we cannot justly say that all our prayers are hypocritical in this matter, because this is the desire of all Christians. But often it is this very fact that it is **OUR** desire which hinders its accomplishment!

The Reward Disease

Now the same thing may be true with regard to our church life. We wish to see our church grow; we wish to see our denomination expand till it holds the place which we feel it should hold in God's Kingdom. And at times we are willing to do all that is within our power to make this hope come true. We wish the good, and it may be that all our efforts may be placed in that direction. Though the goal may be good, **if we do good for the reward then we are double-minded and impure in the sight of God.** Too often I fear that the reason for many of our efforts at expansion are made either consciously or unconsciously for what it will do for us. We would rather worship in a larger church, be able to do more things, have the comfort of numbers, and cease being a minority group which has to stand alone for its convictions.

This reward disease penetrates even into our very thought of salvation. We seek the good in order that we may be saved,

that we may have eternal life. If this promise of eternal life were removed, how many people in the Christian Church would still love the Lord? How much better are we then, than the man who loves a girl for her money, if our only concern is for the promise given to us? And yet if we love the Lord in truth, the reward is given to us as the free gift of God — not by merit, not by reward, but by the grace of God.

Fear of Punishment a Barrier to Willing One Thing

A second barrier to willing one thing is the fear of punishment. "For in essence," says Kierkegaard, "this is the same as to will the good for the sake of the reward, to the extent that avoiding an evil is an advantage of the same sort as that of attaining a benefit. The good is one thing, punishment is something else. Therefore the double-minded person does not desire one thing when he desires the good under the condition that he shall avoid punishment."

I think that the freedom about which Paul writes was a desire to be freed from this very sort of double-mindedness which held one bondage to the law. Those who live under the law, do so out of fear of the punishment that might come if they should transgress. The law then, though it may cause people to lead ethically moral

(Continued on page 207)

Sabbath Rally Day

The theme for Sabbath Rally Day, which will be observed on May 18, will be "The Sabbath and Our World Mission." Scripture verses have already been selected for the responsive reading, which will be put on the back of the special Rally Day church bulletins, which will be sent free to all of our churches.

A letter and suggestions for programs to observe the day will be sent out very soon. It would be helpful if pastors and church leaders begin doing some preliminary thinking right away.

The Tract Society would also be grateful if churches would send as early as possible the number of Rally Day bulletins they desire.

Youth Speaks

Being Christian in Daily Life Is Fundamental to Our Faith

By Nina Traver, of Little Genesee, N. Y.

Being Christian in daily life is fundamental to our faith. Let us discuss this topic under two headings. First, **Christianity is not simply a formal duty that we completely discharge by going to church on Sabbath.** Jesus' quarrel with the scribes and Pharisees was not that they were too religious, but that they did not carry their religion far enough; to them it was a set of religious laws about details, rather than seeking to discover God's will for all of life and carrying out that will.

There is a place for you and me in this world today. It is only His will whether He opens and prepares the place for you and me. All my life, it seems, I have always been preparing for something. In school I went from grade to grade. Now in high school, many young people prepare for college which will result in their lifework. One day I read in the New Testament, "I go to prepare a place for you." Here was something new. Someone else was doing the preparing and it was for me. More than that, I found that the person who was getting this place ready for me was the Christ, the Son of the living God. The King of kings and the Lord of lords was going to make ready a place for me. It hardly seemed possible.

I knew that when the President of the United States went on a journey a place was made ready for him. But the One before whom the President kneels is preparing a place for me. It was a glorious feeling and it will be a glorious place. This place being prepared for me was to be my dwelling-place, my home forever. Here we are transient, we are pilgrims in the midst of change. There we shall enjoy a sense of eternal security. Of course, this mansion or dwelling-place will not be for me alone. It will have many rooms.

Second, **Christianity is the way we live — at work, at play, at worship, and in every experience of life.** Early one morning I was attracted to my window by the frantic chirping of a robin. The mother

robin was on a telephone wire about twenty feet from a small tree. She had a worm in her mouth. In the tree were four young robins, fully feathered and able to fly from limb to limb. It was evident that the mother was trying to get the little ones to leave the tree and come to her. The little robins would fly to the tip of the limb nearest the mother, but then turn back to the inner branches of the tree.

The Bible is filled with encouragement for us to venture forth into larger and fuller experiences and greater usefulness. Robins were never intended to live in one tree. There comes a time when the mother eagle "stirs up the nest" forcing the fledglings to try their wings. God meant for eagles to soar — not to hug the nest.

Speaking to fishermen, Jesus gave the command to "launch out into the deep and let down the nets." **Obedience to the call of God requires an adventurous faith.** The occupation one follows is of great importance, for it usually commands most of one's energies and time as well as providing a means of livelihood. What one does in his job, and how he does it are exceedingly important. Yet, also, the kind of work one engages in must be scrutinized. Does the end product make for a better world, or is it harmful?

NEWS FROM THE CHURCHES

DE RUYTER, N. Y. — As the New Year began we asked God's guidance and inspiration for a greater zeal in the work that lies ahead of us. On New Year's Eve Pastor Swing brought a message at the Watch Night Service at the Calvary Baptist Church. Our New Year began very appropriately by the taking of Communion, the message of the morning being "Waiting Upon God." The remainder of the month, there were messages on "Missionary Work," "Stewardship," and "The Greatness of Love." Universal Week of Prayer was observed the first week of January.

On Youth Sabbath, February 2, the young people conducted a fine worship service, with each one taking part. The night after the Sabbath a large group gathered at the home of Richard and Linda

Burdick and enjoyed an evening of fun, fellowship, refreshments, and a devotional service.

Members of the Ladies' Society have been busy. Besides their other activities, they have pieced and tied several quilts.

Race Relations and Brotherhood Week was observed in the church.

We joined with four other churches to participate in the World Day of Prayer. Two of our members took part in the program of the community services at Truxton.

On the evening after the Sabbath, March 9, we were blessed by seeing slides of "Our World Mission," presented by Rev. Earl Cruzan of Adams Center. In spite of the blizzard about 30 folks enjoyed the meeting.

It is encouraging to see several "new" faces in the congregation. Attendance has been good in spite of inclement weather nearly every Sabbath. — Correspondent.

SHILOH, N. J. — On Sabbath eve, March 15, Mrs. Robert Fetherston of Battle Creek, Mich., executive secretary of the General Conference spoke to the congregation.

On Sabbath morning, Rev. Everett T. Harris of Westerly, R. I., who is secretary of the Missionary Society, brought the morning message "Evangelism." Secretary Harris is a native son of Shiloh and a brother of the president of General Conference, Charles F. Harris, of this church. Slides pertaining to "Our World Mission" were shown in the evening. Music was furnished by the Ladies' and Mens' quartets of the church.

Conference President Surprised

A social in the church dining room followed the meeting, and "This Is Your Life, Charles F. Harris," was the planned program. This is the first time in the history of the Shiloh Church the honor of the presidency of General Conference has ever been given to one of its members.

Charles F. Harris was the ninth child in a family of ten born to L. Hoover and Jennie Lind Tomlinson Harris. Of the nine brothers and sisters living, those present for the evening were; Mrs. Nellie Holding, Mrs. Pauline Irelan, Judson H. Harris, Mrs. Martie Hitchner, Rev. Everett T. Harris, and Mrs. Ruth Harris. Each one called upon responded with an amusing anecdote.

In college, Charles majored in science. He received his B.S. and B.A. degrees from Salem College, Salem, W. Va., in 1932. He was married to Anita Gene Davis, of Salem, June 17, 1934. His teaching career started in 1938 in science in the Port Norris, N. J., High School. He was ordained a deacon of the Shiloh Church in 1941.

In 1942, there was an opening in the Science Department in Bridgeton High School. Accepting this position Mr. Harris bought the farm home of his uncle, Deacon John T. Harris on the Barrett Run Road, about one mile from our church. Charles received his master's degree from Temple University in 1949, and became the head of the Science Department of the high school.

Two of his five children are attending Salem College, Carol and John. They were unable to be present. Nancy, Jeffrey, and Jane, the younger children, enjoyed the party. At the conclusion of the program, an engraved wrist watch was presented by Bert B. Sheppard as a gift from the congregation of the church.

WATERFORD, CONN. — On March 16 Paul S. Burdick, whose messages (in abbreviated form) on "Seventh Day Baptist Beliefs" are currently running in the Recorder, preached a sermon entitled, "Is Tithing Unchristian?"

Flight to Freedom

A new filmstrip on Hungarian refugees produced by the American Bible Society has just been announced. It is so timely that it should draw large audiences.

This inspiring story may be had without charge by any church upon request to the American Bible Society, 450 Park Avenue, New York 22, N. Y., or any one of its eleven district offices in this country. The filmstrip is in color, on 35mm, with 58 frames. Accompanying each strip is a suggested order of worship and a commentary keyed to each frame. A copy of this filmstrip was sent to Frank R. Kellogg, our denominational representative in the American Bible Society. It is now available from our Tract Society the same as other filmstrips.

Teen Talk

Saved by the Skin of Her Shins

Sometimes we say when we have a very narrow escape from injury, "I was saved by the skin of my teeth." Of course it is only a manner of speaking. It was almost literally true, however, that pert, bright-eyed Judy White (13) was saved by the skin of her shins.

It was this way. Judy, more than 8 months ago, was severely burned from her head to her knees. The doctors have long said that a person with third-degree burns on more than 40% of the body could not live. She had third-degree burns on 74% of her body. On her 13th birthday, after 8 months in the U.S. Naval Hospital in Chelsea, Mass., her best present was to have her name removed from the serious list. She knew she was going to live. The doctors said she was saved by the skin of her lower legs — that, and some other things.

Judy was burned when she got up at night to warm some milk for her whimpering puppy. Her synthetic nightgown caught fire from the stove. Since then, she has had 76 general anaesthetics, 17 skin grafts, and transfusions enough to replace all of her blood 6 times. Seven of the skin grafts came from her own lower legs. Several times as new skin developed in the same area it was again used for grafts. Other people contributed skin for 10 grafts — three of them deceased sailors who had left their skin to a tissue bank. Without the help of that tissue she would have died, said Dr. Haynes.

Skin banks, eye banks, and blood banks were unknown to men in the days of Jesus. What Christ did for us in His sacrifice on the cross is far different than what was done for 13-year-old Judy White by the sailors who left their skin to be used after death by the skillful surgeons. What Christ did, He did for all, not that we might recover from burns of the skin, but from the burden of sin. He tells us, "This is my body which was broken for you." He reminds us, "I am come that they might have life."

When Judy entered the teen age, she marked that birthday by seeing her name

taken off the serious list. There are many, many teen-agers whose names are not yet off the serious list maintained by the "Great Physician," pastors, and parents. People are praying and desperately trying to bring new life to many of these. Are you trying too? Dare we say the troubles of some other young person are "no skin off my back." Shouldn't we be willing to give a little skin if need be, to save a soul?

THE MOUNTAIN REVISITED

By Rev. J. Carter Swaim

(One of a series of articles on the Sermon on the Mount as translated in RSV. See picture in March 4 issue.)

Galilee was a surprisingly populous region. Josephus, in his history of the Jewish War, tells us that "the Galileans . . . have been always very numerous . . . the cities lie here very thick, and the very many villages there are here are everywhere so full of people, . . . that the very least of them contained above fifteen thousand inhabitants." Since the number of these "villages" was reckoned at 204 — or as it reads in some versions of Josephus' autobiography 240 — that would mean a total population of well over three million, in an area of about a hundred square miles.

Josephus is the only reporter we have for these matters, and there is reason to think he may have exaggerated. Since he made terms with the Romans and was by them appointed military governor of Galilee, he was always eager to make as good a showing as possible, and it would certainly not be like him to underestimate the population over which he ruled. Making allowance for that, however, it is clear that Galilee was a place where people thronged. The Gospels reveal how, at the shortest notice, crowds gathered about Jesus wherever He went. Matthew's preface to the Sermon tells us how "Seeing the crowds, he went up on the mountain."

The Revised Standard Version helps us to get this sense of how great numbers of people were always making it difficult for Jesus to do His work. At Matthew 5: 1 the King James Version says: "And seeing the multitudes." "Multitudes" is a fine

old Latin word, meaning a great number of persons collected together. A volume on best sellers in the United States is entitled "Golden Multitudes." Webster, in fact, tells us that "multitude" is "now somewhat bookish." Really to get a picture of people tumbling over each other, we need the word "crowd," which suggests masses milling in disorder. Although "multitude" is a Latin word, even the Vulgate here has a word for tumult, mob, commotion, the word from which we get "turbulent." The opening words of the Sermon make it clear that Jesus' work was not done in lonely seclusion, but rather that He lived and labored

"Where cross the crowded ways of life."

Duties of a Christian Wife

Proverbs 31: 10-31

By Mabel Cruzan, Adams Center, N. Y.

If a wife is to be a Christian wife, she must be Christlike, not only in word but in deed. She must so love that others will see her goodness and want to be like her.

A Christian wife is kind. More has been accomplished through kindness than many other ways. It is her duty to be kind to her husband and this can take many forms. She must be a good listener as well as know when to talk and advise her husband. She must also be generous of her time and talents. — taking time to really be a wife and using her special talents to make her life and others more enjoyable.

A wife must be tactful — withholding those sharp little remarks about others when they want so easily to slip out. Instead she will try to put into their place a kind word or deed.

A wife must be resourceful. Calling upon all the resources she knows she constantly seeks to keep her life with her husband sweet and beautiful. She must be helpful at all times, striving to help her companion in his work. Yes, she must be a happy wife because only through her own happiness will she be able to radiate happiness to others. She must be neat and clean. These little things mean much to a husband, even though it is not expressed.

A Christian wife must have a deep Christian faith — not only for herself but one she can teach her children. This is the anchor in time of storms, the something she can hold on to when sickness or trouble comes. Hers must be a deep abiding faith in God, the Creator and Sustainer of all. The lady of the house must spend much time in thought and prayer and supplication with her Lord because this is the source of her great strength. And she must be strong, standing only for the good and the right, striving ever to down the wrongs in her own life as well as in others.

And certainly a wife must have love in her heart for her husband, her family, her friends, her God, and all mankind. Love is the strongest power on this earth if people would but try it. Love your husband with a deep abiding love that no one can destroy because you have something real and dear that you are proud to hang on to and fight for.

These words may sound like the words of a perfectionist and something no one is able to fully attain (and this may be true) but we should be ever striving toward the goal of perfection. If we do not set our ideals and goals high we will not be able to climb to the heights we are seeking.

A Christian wife must be truthful. When we lie we are not Christian. God cannot delegate to us the right to lie to glorify Him. Coupled with this is honesty. We must truly live what we are and not try to lead people to believe we are something that we are not. Christian living is an every-day affair — not something we put on and take off at will.

A Christian wife should work not only in her home but also in her church, doing those things she may be called on to do no matter how great or how small. She cannot be selfish but must be consecrated in all her work. It is selfishness and jealousy which breed distrust between husband and wife. Any one and everyone has stubbed his toe and fallen. It doesn't take any strength to cry and moan but it takes a great person to pick himself up and brush himself off and smile at his mistake with a grim determination to try again.

If you truly want to be a Christian wife and are wondering how you can measure up, here are a few questions you might ask yourself. Am I truthful? Am I honest? Am I pure? Am I easily offended or am I loving? Am I selfish or am I consecrated? Am I trying in every way I know to live the kind of life Jesus would have me live?

Someone has said, "Thank God every morning when you get up that you have a job to do that day, whether you like to do it or not. Because doing a job will breed a thousand virtues that the idle never know."

I would like to share with you this poem:

"Give me wide walls to build my house of life —

The north shall be of Love, against the winds of fate.

The south of Tolerance, that I may outreach hate.

The east of Faith, that rises clear and new each day;

The west of Hope, that e'er dies a glorious way.

The threshold 'neath my feet shall be Humility!

The roof the very sky itself — Infinity. Give me wide walls to build my house of life." — Author Unknown.

Sabbath Testimony

Galt, Mo. — I had always belonged to the Methodist denomination until the last few years. . . . I was very confused to think anyone had to keep God's law. . . . I always believed there was a God, but I knew very little about Him.

I began to try to find out why we keep Sunday when the Bible says the seventh day. The preachers thought I was crazy; so did the rest of the church members. . . . I changed. I will follow Christ instead of a Roman Catholic. I don't claim to know all the truth but as fast as I learn it, I intend to try to obey God instead of man.

PURIFY YOUR HEARTS

(Continued from page 202)

lives, actually increases the sin of double-mindedness. But the Spirit of Christ releases us from the fear of condemnation and so we are freed from that which created the impurity of the heart, namely, double-mindedness. Thus with singleness of mind and purity of heart we can live godly lives in dedication to Him.

And certainly this same thought has its application with regard to the law of the Sabbath. To will its observance from fear of punishment is far from the intended meaning which God had when He hallowed the Sabbath Day and gave it to man. Yet there are times when we, like the scribes and Pharisees of old, will the good lest we be punished, instead of willing the good because it is good, and because it is of God.

Now this should in no way be construed to mean that there is no punishment for disobedience to God's law. We know that there is punishment for the transgressor — for the impure in heart who is of a double mind.

Egocentric Service Another Barrier

A third barrier to willing one thing is what Kierkegaard terms the "egocentric service to the good." The man who wills the good, and wills its victory out of a self-centered willfulness does not will one thing. He is double-minded.

The story is told of a pious man who became very conscious of the sin of pride within man. In a spirit of great humility, he spent the whole day lying in the dust and dirt of an old woodshed, praying God to make him more humble. At nightfall, he left his seclusion and walked down the street priding himself that he was the only man in the whole town who had spent the day in dust and dirt, humble before God.

And how easy it is for us to take that same attitude toward our good works. We will one thing — we will to do what is right and good. But if we do it out of a sense of pride, we are double-minded, for the good is one thing, and the self is another.

There is a legend of "The Charred Heart" which tells of a certain master who

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gave fire to three servants. The first servant went out into the world carrying his torch high. Presently he came to some people groping in the darkness because they had no light. The servant said, "They shall have light," and gave to them some of his fire. The second servant likewise went forth with his torch of fire. He came to a group of men huddled together in the cold, for they had no heat. The servant said, "They shall have fire for warmth," and gave to them some of the fire.

The third servant left with his fire. But he said, "This fire is precious. I must keep it at any cost. I will hide it in my heart where I shall always be able to draw upon it. It shall not perish."

Sometime later the master met the three servants and asked about the fire which he had given to each. The first two told their story. When the third told what he had done the master demanded to see the heart which contained the fire. When he had opened it, he found within nothing but charred walls and white ashes.

It is a temptation for the church, or even for a pastor to take great pride in certain good works of the church. It may make growth, adding to its numbers and its budget. Even our denomination may make certain strides towards a stronger program, but if we pride ourselves on our meager accomplishments and keep to ourselves the fire which we may possess, we, too, may find that instead of a pure heart we have a charred one.

Partial Commitment

The final barrier to willing one thing is "commitment to a certain degree." This barrier is illustrated by the story of the

Sabbathkeeping churches and promoters of the Sabbath of the Bible can now procure an invaluable historic Chart of the Week, showing the unchanged order of the days of the week and the true position of the Sabbath as proved by the combined testimony of 160 ancient and modern languages. It was prepared by the scholar, Rev. William Mead Jones, D.D., who was pastor of the Seventh Day Baptist Church in London, England. A photostatic copy in 4 parts each measuring 17½ by 22½ inches and suitable for framing may be procured by sending \$10 to Mark Wiley, 5614 So. Morgan St., Chicago, Ill.

reformed burglar who prayed, "Lord, keep me from the sin of stealing, but first grant me one more successful burglary to live on."

"Simeon Stylites" in Christian Century tells of the incident in church history where a certain general forced his whole army into a river to be baptized while the priest stood on the bank reciting the proper formula for baptism. But as his soldiers were being thus baptized, he made certain that their sword hands were kept from the water, because he didn't want that part of any of his soldiers baptized. Then in typical fashion, Simeon makes the observation that there are a great many people in our churches today who are only partially baptized. He suggests that many who join our churches are careful that their pocketbooks are not baptized with the heart.

I think that of all the areas in which double-mindedness is operative in our churches and denomination, this is probably the most destructive. For though we appear to will the good, and though we have given ourselves in commitment to God through our Lord Jesus Christ, we have not been willing to go all the way. We have kept back a portion of ourselves from full service to Him. Perhaps Weymouth's translation of our text illustrates this most pointedly: "And make your hearts pure you who are half-hearted towards God."

We, like the rich young ruler, have failed in large measure to receive the promise because we have been only half-hearted in our commitment. We have not gone all the way. We have put our hand to the plow, but our eyes have been turned in the other direction, and so we are not fit for the Kingdom.

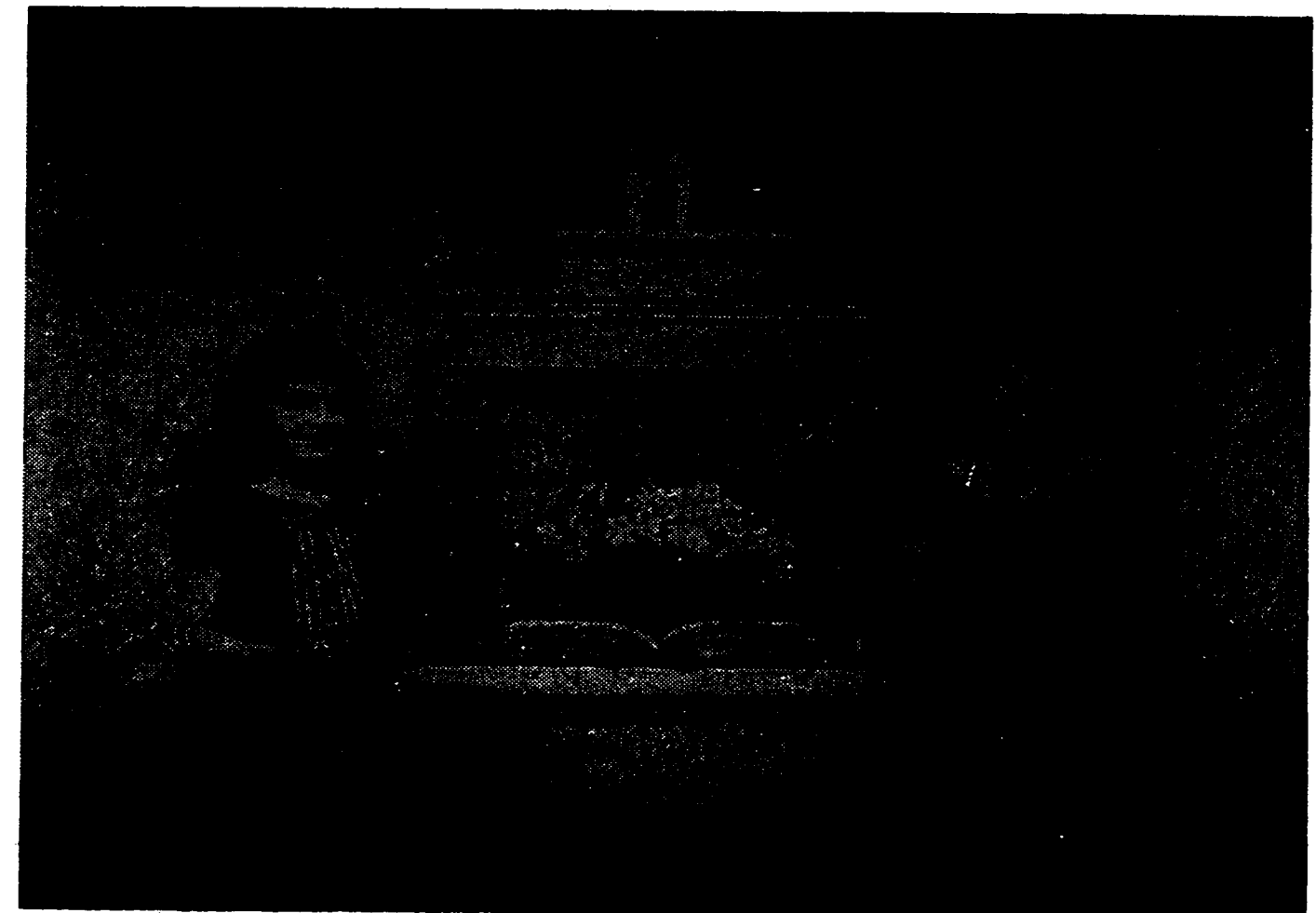
But it is not too late to turn to the Lord with a pure heart.

Draw nigh to God, and he will draw nigh to you.

Cleanse your hands, ye sinners,

And purify your hearts ye men of double mind.

"There is nothing more irrational than a man using his reason to prove the universe is irrational." — Lecomte du Nouy.



"Bring an offering and come into his courts."

The Bible says, "A little child shall lead them." These charming daughters of Robert Butler, Jr., are the regularly appointed ushers of the Paint Rock, Ala., Church helping the congregation to present their tithes and offerings each Sabbath. See story inside.