VERONA, N. Y.—Our former correspondent, Miss Susie B. Stark, is spending the winter with Mrs. T. J. Van Horn in Daytona Beach, Fla.

At the annual church meeting the pastor, Rev. H. L. Polan, was extended a call for another year with a one-hundred-dollar increase in salary.

The young people's Social Club was entertained by Harley Soper at the G. Allison Smith home. A decorated Christmas tree and exchange of gifts followed the interesting program.

A delegation from the Verona Town Youth Council made their annual visitation to the Oneida County Home, where carols were sung and candy and oranges were distributed.

Before Christmas a dramatization of the story, "Why the Chimes Rang," by Raymond Alden, was presented at the church under the direction of George Davis. The background and various scenes were most effective. The choir directed by Alva Warner played an important part, as did also the beautiful costumes arranged for by Mrs. Doris Fargo.

Mrs. Alva Warner arranged the children's program given during the Sabbath school hour December 21.

A new oil burner has been installed in the church heating system.

The Hammond electric organ, toward which the young people and others have been directing their efforts, is expected to be installed in early spring. Contributions are still acceptable.

Mr. and Mrs. John L. Oneida Castle, entertained at their home on December 28 from 2 to 6 p.m., the occasion being their twenty-fifth wedding anniversary.

A gathering in honor of Mr. and Mrs. Stanley Warner's twenty-fifth wedding anniversary, which had been postponed on account of icy roads, was held at the church on January 4 following the monthly dinner. Instrumental numbers were played by Alva Warner and David Williams, accompanied by Mayola Williams. Readings were given by Mrs. Zilla Vierow and Mrs. Dorothea Warner. Mrs. Mary Emma Williams sang "Smilin' Through." The five Warner sons, Alva, Garth, Maurice, Richard, and Glen, harmonized in "Let the Rest of the World Go By," and "I Want a Girl Just Like the Girl that Married Dear Old Dad."

John Williams, who was a guest at the ceremony, gave an account of the Warners' courtship and wedding. Pastor Polan after a few remarks presented the bride and groom of twenty-five years with a set of silver as an expression of the high esteem in which they are held. Both responded feelingly.

(DENOMINATIONAL "HOOK-UP")

DENVER, COLO.—The Denver Church is enthusiastically planning for the installation services of our new minister, Pastor Francis D. Saunders. The service will be held in conjunction with our regular quarterly Boulder-Denver meeting here in our church February 1. There will be a morning service, lunch, an afternoon service, and a social in the evening.

We are particularly enthusiastic over the coming of the new pastor since we are putting into action a long cherished dream—that of supporting one of our young ministers in a manner that gives him a financial security befitting the modern family needs. With the purchasing of furniture for the parsonage and paying a salary of $1,800 a year, we are anticipating many rich experi-

(Continued inside on page 67)
In accepting the honorary chairmanship of American Brotherhood Week, President Harry S. Truman expressed his conviction that brotherhood is essential to the establishment and maintenance of peace. "Our own land," said the President, "can make no greater contribution to this troubled world than to establish brotherhood among all our citizens of every religion, race, or national origin. Brotherhood—live it, believe it, support it; the more we do, the closer our relations to one another. We cannot hope to commend brotherhood abroad unless we practice it at home.

Emphasizing the basic value of practicing brotherhood, Jesus told the story of the Good Samaritan. Jesus was asked by a lawyer, "And who is my neighbor?" In answering the question, Jesus pictured a case of neighborhood. In his definition, a neighbor is anyone who is in need. He may live across the street, in the next town, or even in another country; if he is in need, he is a neighbor.

In the parable Jesus spoke of a man, evidently a Jew, who was beaten and robbed and left by the roadside in a dying condition. It is certain that the robbers had no neighborly love, but along came a priest, and a little later a Levite, men whose business it was to maintain religion, and who above all others would be expected to help a fellow Jew in trouble; but they passed on by the man who needed help.

Particularly appropriate, then, that people should pause to rethink this matter of brotherhood. Helping to point up the consideration, two organizations sponsor special observances during the month of February. The Council on Christian Social Progress calls the public to give attention to race relations. Seventh Day Baptists will devote Sabbath, February 8, to this purpose. The National Conference of Christians and Jews sponsors American Brotherhood Week. The dates set this year—the fifteenth annual observance—are February 16-23. The theme chosen for the week is "Towards a More Christian World—A Continuous Task.

In this changing world the future calls for a greater degree of tolerance and understanding, of brotherhood if you will, than has as yet been required of us if we are to live together as neighbors on earth.

Racial and religious prejudice exists. That is an appalling fact, especially in a country founded upon, and supposedly permeated with, a Christian tradition of religious freedom and racial good will. A recent public opinion poll indicated that a significant percentage of Americans might actively support drives to discriminate against Protestants, Jews, Catholics, or Negroes. An even larger percentage "undecided.

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**DESTROYING PREJUDICE**

**STEPS IN MAKING AMERICA UNITED AND STRONG**

By William C. Kernan

Everyone can help to make America a united country—and thus a strong country. Here are some suggestions:

1. Be a loyal Christian. Love God most of all and honor him by loving your neighbors. Pray for your neighbors, serve them, seek their eternal welfare.

2. Be a good neighbor. As a good neighbor, you will help your friends, and defend yourselves of poisonous and divisive misconceptions. Simply by knowing your neighbors and respecting them for the men and women they are, regardless of creed or race or color, you will learn the good and the true... thereby displacing all misunderstandings and enmities, and all shreds of unseeing, unreasoning, unbrotherly hatreds.

3. Refuse to spread lies and rumors about people of a different race or religion. The enemies of humanity try in every possible way to make us all hate our neighbors and betray our Christian faith. If they succeed, we shall be a divided nation. If they fail, we shall be a united nation. Stop those who would divide us by refusing to repeat their lies and rash accusations.

4. Keep your children’s minds free of prejudice. You want your children to be loved, not hated. Therefore, you must teach them to love those with whom they come in contact. You will educate their minds to reject any suggestion that they must shun anyone. Love is God’s command. So don’t happen to your church—whether he be Catholic, Protestant, or Jew. Remember that your children are good citizens of America... good citizens in the world.

5. Realize that men must be evaluated as individuals, not as members of groups. Remember it is not us as a group that we estimate men by color, race, creed, or national origin, but by the character of their lives—alone.

6. Encourage employers and employees to avoid discrimination. The American is the father of a nation which is one of the most prosperous in the world because he is not limited by no horizons. They are the very substance of life itself. We must strive for what the Charter of the United Nations defines as—... universal respect for and observance of human rights and fundamental freedoms for all, without distinction as to race, sex, language, or religion.

“The world, the world, the world will be satisfied with nothing less!”

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**THE SABBATH RECORDER**

**SOME YEARS AGO**

There was quite a stir among certain church leaders towards a moratorium on preaching. One conception was that fewer sermons would be fewer sermons with an opportunity for the hearers to "come back" at the preacher. And, so, in a number of churches the middle-aged worship service would be shorter. A few Seventh Day Baptist ministers tried the plan with adaptations and with a degree of success.

Today in Seventh Day Baptist churches the yearly average of sermons preached would not exceed one per Sabbath. Sometimes I wonder why a preacher has the anxiety to come before a congregation Sabbath after Sabbath to preach. Do the folks actually need so much preaching?

One of the purposes of preaching is to persuade folks to live here and now in terms of the then and there. This includes the preacher, of course.

One of the then’s and there’s that is often overlooked and misunderstood is the Final Judgment. Unless we take time to think about the matter, there are fewer and fewer who go as far as the judgment. We are occupied with ourselves and with others that a final reckoning has small, if any part, in our plans and program.

It may be that it was the situation of the righteous that was the parable of the Final Judgment. "Then the King will say to those at his right hand, Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you welcomed me; I was naked and you clothed me, I was sick and you visited me; I was in prison and you came to me."

Matthew 25: 35-36, R.S.V.

Note the surprise of the righteous. "Then the righteous will answer him, Lord, when did we see you hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick in prison and visit thee?"

Matthew 25: 37-39, R.S.V.

"And the King will answer them, Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

Matthew 25: 40, R.S.V.

The righteous were surprised at the conditions on which their future life and experience were fused. It simmered down to what they had done for their fellow men in any time of need. They had been so absorbed in helping those in need that they gave little, if any thought to what they would get out of it. Their sacrificial service was part and parcel of their Christian life.

How surely such service is needed today! Men and women and children starving in a world of plenty! Growing bitterness and hatred! Money-mad, grasping individuals and groups! Conning, graft, oppression, greed, selfishness, immorality, crime! How greatly folks need to lose themselves in helping others! For, said Jesus, "... Whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's sake will save it. For what does it profit a man to gain the whole world and forfeit his life? For what can a man give in return for his life?"

Matthew 16: 26, R.S.V.

Some people in are in for a severe jar when they come to the judgment bar. According to the parable of the Final Judgment, the people who had not thought of the other fellow were quite as surprised at the conditions on which their future life and experience were fused. Only a difference in the way they expressed their surprise! And, what a difference in their future?

Then he (the King) will say to those at his left hand, Come, O cursed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me no food; I was thirsty and you gave me no drink; I was a stranger and you did not receive me; I was naked and you did not welcome me, naked and you did not..."
cloth me, sick and in prison and you did not visit me." Matt. 25: 41-43, R.S.V.

Note the manner of their surprise. "Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?" Matt. 25: 44, R.S.V. And, did you notice the brevity of their question? They do not care to repeat the charge. It would remind them of their guilt.

"Then he (the King) will answer them. Truly, I say to you, as you did it not to one of these, you did it not to me." Matt. 25: 45, R.S.V.

And, all because they had gone through life self-centered rather than "other-centered." They had lived selfishly rather than sacrificially.

"And they will go away into eternal punishment, but the righteous into eternal life." Matt. 25: 46, R.S.V.

Friends, the burden of this brief message is twofold.

The first purpose is to remind any folks who by any chance may be living selfishly that the sacrificial code for mankind is still in force, and to urge them to live that way.

The other is to point out that as those who are trying to live sacrificially we have a definite responsibility to win others to the sacrificial way of living. Just as the basis of the Final Judgment is what we have done to help our fellowmen, so the true test of our service for Christ here and now is what we are doing to help others help others.

If we are succeeding in getting other folks to live sacrificially, if we are successful in persuading others to help their fellow men in whatever way they can, then we can be certain we are serving Christ. If we are not, our service does not meet the true test. We are not living sacrificially.

Christian friends, I am convinced that if we felt the situation were one-half as serious as it actually is, today's sun would not set before we would do something further about these matters.

A word to those who hear is enough. We have been busy—busy about much. And, sometimes, it may be much ado about the trifling. Let us become busier in our sacrificial living. Then, a most wonderful surprise will be ours on that great and notable day.

THE SEVENTH DAY

The Sabbath is not an "institution," which can be transferred from one day of the week to another, as the Puritans tried to think. They believed in the Bible, but finding themselves keeping the Roman Catholic-made Sunday they developed the theory of the transfer of the Sabbath from the seventh day of the week to the first. The first account of the creation in Genesis ends with the setting apart of the seventh day as a day of rest. It is the same day that was sanctified, (Genesis 2: 2, 3.)

Heart of the Ten Commandments

A large part of the world accepts the Ten Commandments as the fundamental moral code for mankind. All Christians accept these as binding themselves, the conscience of those who accept the teachings of the Bible and who follow the way of Christ. The Fourth Commandment calls upon us to remember the Sabbath day, to keep it holy. Its humanitarian character is set forth both in Exodus and in Deuteronomy. But its divine origin is emphasized. Its observance is enjoined in the original covenant and because it is the Sabbath of the Lord God. (Exodus 20: 8-11, Deuteronomy 5: 12-15.)

The Son of God

Jesus, who came in the fullness of time both to teach and to do the will of his Father, was accustomed to worship on the Sabbath, and declared himself Lord of the Sabbath. He came not to destroy the law but to fulfill, which made Sabbath observance, along with other Commandment-keeping, not mere legal requirement, but the practice of love. (Luke 4: 16, 31; Mark 2: 27, 28; Matthew 5: 17-19.)

The Apostle Paul

Paul preached to both Jews and Gentiles on the Sabbath day. While preaching in the synagogue, he met with non-Jews for worship on the Sabbath, even by the riverside. The Pharisees, who sought to entrap Paul with regard to their laws, found ample occasion in the matter of their traditions, but none to entrap him for breaking the Sabbath. Evidently he did not make or mend tents on the Sabbath day. (Acts 13: 42-44; 16: 13-15.)

The Sabbath in the Bible and History.

THUMBNAIL SKETCHES

About Seventh Day Baptists and Their Activities

With over two hundred religious denominations in the United States it is not surprising that each generation needs to be told "who is who" among denominations. Many are inquiring about Seventh Day Baptists.

A. WE FACE LIFE in this troubled world, as we look into our own personal conditions and those of others in the world about us, is there within us that feeling of quieting assurance that evidences unfailing faith in God and confidence in the final triumph of God's righteousness? As you stand in the presence of God, how is it with you? Can you meet God with a bright smile as you would a real personal friend, and feel at rest in your inner spirit? As you look upon the beauty of the world, are you seeing the smiles of God and feeling an urge to sing his praises because of his manifest nearness? Are you feeling the hush of his presence?

These experiences are the privilege of everyone, not only of the soul newly born into the kingdom of God; in fact, they should be more real to one of long experience in the service of the Master. Real heartfelt service enriches companionship, sweetens fellowship, and makes firmer the tie that binds the life to God. Life's companionships are an unfailing source of richness and inspiration if those companionships are centered in God.

This announcement aroused their faith and courage and stirred within them thoughts of the possibilities that lay ahead of them. After a night of rest and thoughtfulness they were found the next morning over the remaining walls and the building of a more satisfactory home on a more suitable part of the lot. Their viewpoint had changed. They did not have more than they realized. This was an essential need, that they might find themselves!

If there is anyone who feels that he has lost, for any reason, a close companion with God through his Jesus Christ, I would point out the way by which he may find the darkness changed to light, loss changed to gain, sorrow and unrest of soul changed to value unless we can reveal some way or means of helping to change conditions.

Here is a story that may help some discouraged individual to find the needed remendy. One evening a man and his wife stood raking among the ashes where their home with all its contents had burned that day. On their faces was the shadow of despair. As they looked up, they declared that they had lost all, everything was gone. A passing friend suggested that they get away for a short time at least. They answered, "But where can we go, what can we do? Don't you see that we haven't a thing left? We have lost everything!"

"No," said the friend, "You haven't lost a thing by this fire but the house in which you lived and its contents. Your gloom—your depression—comes from the attitude of your mind. You have the power and ability to begin all over again. You need to get away and change your viewpoint."

As an added article to the above, this is the statement in the "Sabbath Recorder":
to joy and happiness of life. James, chapter 4: 8, gives worthy counsel for such a change. Listen: “Draw nigh to God, and he will draw nigh to you.” I would also recommend for his thoughtful consideration the words of Isaiah 41: 10-13:

Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; for I am with thee.

Can you find greater power for comfort and quickening than is given here? No, my friend. What is needed to help you is to change the attitude of your life towards God, that you may bask in the sunlight of his love and presence. Then lift up your eyes and your soul—toward the hills of eternal love from which comes your life.

Jesus gave most worthy counsel for possessing those who are of a saintly character—our eternal love from which comes your life.

James 1: 3, 4:

Let no man say when he is tempted, I am tempted of God: for I say not to be tempted of God. But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Jesus Christ is our refuge. He is the light of the world. He is the Son of God. He is the quickening Spirit. To the children of God he is the glory. Such a course will enable you to change the kind of fruit you have in your life. It will enable you to change the kind of life you have. This is what God wants for you. This is what Jesus Christ wants for you. This is what he wants for you.

Dear Editor:
This is not to be a sermon to boys and girls, but a sermonette to old men. The text is a trifle long, but the discourse is very short and the application is automatic.

Judges chapter twelve, verses five and six:

And the Gileadites took the passages of the Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay; then said they unto him, Say now Shibboleth: and he said Shibboleth: for he could not frame to pronounce it right. Then said they him, Art thou a Benjamite? And he said, I am a Benjaminite. Then said they unto him, Art thou of the house of Joseph? And he said, I am of the house of Joseph. Then said they unto him, Art thou of the house of Manasseh? And he said, I am of the house of Manasseh. Then said they unto him, Art thou of Zuph? And he said, Nay; but I am of the house of Ephraim. Then said they unto him, Art thou Ephraimite, which is of Manasseh's tribe? And he said, I am Ephraimite which is of Manasseh's tribe. And they said unto him, Art thou Benjenite? And he said, I am a Benjenite. Then they said unto him, Art thou of the house of Joseph? And he said, I am of the house of Joseph. Then they said unto him, Art thou Ephraimite? And he said, I am Ephraimite.

Reading this story recently caused me to fall into a daydream that was so vivid that it was almost a day-nightmare. It seemed that I had come to the end of my life. Like that of Christian in “Pilgrim's Progress,” the end of the road was at the banks of a river, deep, dark, and swift. I could see into the good land on the other side.

But here the passage was a group of twentieth-century forgotten saints who were needed and guards. They demanded that I should say Shibboleth. This I was unable to do because of the mixture of different persuasions. If I may have said, “Lord, Lord,” but insisted that I was not the one who asked to be saved from hell. If I had always tried to do the will of my Father which is in heaven, I would have been permitted to say again, but with the same result. On the evidence of the clever men of Gilead I was condemned to join the forty-five thousand Ephraimites.

As I was being led away the King of the Good Country appeared on the opposite bank of the river and called to his guards. He asked how the men were getting along; and when the situation was explained to him, he hesitated for a little and then said, “I think you better let him in because I myself am not entirely sure what the proper pronunciation is.” This is the end of the sermonette.

SABBATH RECORD
Do you want to be

A WITNESS?

The world needs to know why it needs the Lord. It needs to know about him, and about what he can do in transforming human lives.

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen ... ". Can he say that to you?

DO YOU WANT TO BE A WITNESS?

You can be one by coming to church regularly, and by supporting the weekly appointments of the church. Your very presence is a testimony to others. Your presence is an example to others. Your participation in singing, studying, and praying strengthens the voice of the church. Don't abuse your freedom of religious habits!

DO YOU WANT TO BE A WITNESS?

You can be one by helping distribute tracts and spiritual helps, especially to those who do not enter the sanctuary to worship. Help carry the message of Christ beyond the limits of the church. Don't abuse your freedom of religious habits!

DO YOU WANT TO BE A WITNESS?

You can be one by inviting a friend to church services. How many people have you invited to attend church in the past year? How many said, "No"? Don't just invite them to come. Offer to bring them!

A Living Church must have Living Witnesses as members! Help make the church live! Help extend its witness to men.

The Friendly Guest.

SERVICE implies self-giving. There is service which is just self-satisfaction, pleasing to the taste for doing and meddling, and there is service which is exactly measured to its pay. True service implies giving, the surrender of time or taste, the subjection of self to others, the gift which is neither noticed nor returned. — "The Service of God."

THE SABBATH RECORDER

Do you want to be

A WITNESS?

You can be one by seeking out one soul to save. Watch for opportunities to visit with him. Pray for him; seek the help of the pastor. You can give to that person the most precious gift of all—eternal life through the saving grace of Jesus Christ.

DO YOU WANT TO BE A WITNESS?

You can be one by inviting a friend or a family to church services. How many people have you invited to attend church in the past year? How many said, "No"? Don't just invite them to come. Offer to bring them!

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THE SABBATH RECORDER
JUDE HAS GIVEN US SOMETHING
well worth thinking about in his short epistle. He is here explaining some of the essential steps of Christian growth. Most of this epistle is devoted to denunciation and warning against those who do not earnestly contend for the faith. He reminds them of the wicked cities of Sodom and Gomorrha, of Michael the archangel, of Cain, and of Balaam, and what may happen to them if they walk after their ungodly lusts. Then he sets forth in verses 20 and 21 how to keep in the way, looking toward the final goal of eternal life.

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keeping yourselves in the love of God, looking for the mercy of our Lord Jesus Christ with earnest expectation.

It is unfortunate that so many people going along the same way in life at different periods cannot profit by the experiences of those who have gone before. How much time and effort and pain and sorrow might be saved! But it seems everyone prefers to find out things for himself firsthand. Even so, it is comforting to know that we can, if we choose to do so, profit by our own mistakes. This is something animals in the lower kingdom do not learn. While man may see what he has done and discern the consequences, lower animals (as, for example, the hog) can only remain on the lower level, so that they always have to begin all over again. If a hog falls into the habit of breaking down the fence and rooting up the vegetables in the garden, nothing but outside force will ever change that habit. Man, if he has a will, can go on repeating the same mistakes forever.

CHRISTIAN BUILDING MATERIALS

A BIBLE STUDY FROM JUDE
BY REV. LESLIE O. GREENE

Jude has visited a number of beautiful museums in the United States and has been impressed with their massive columns. They appear as though they must have been put there to last for centuries. Then as I went further in and discovered the valuable collections they protect, I could see why so much was spent to make them secure. Nothing less than a holy faith can make us sure of eternal life. A faith which takes God at his word and does not waver no matter what storms come; a faith that calms the soul even in the valley of the shadow of death; a faith that holds steady even though the essentials are spread about us; a faith that can resist the allurements of the world; a faith that can be saved. Jude sets forth the best way for us to keep in the love of God and get as good a building as a Christian can have. What Jude here suggests as essential is what Christ said in the Sermon on the Mount.

WOMAN’S WORK
Frances Doris, Salem, W. Va.

THE SABBBATH RECORDER

We will have one of the finest "Buildings" on our street, if we use...

THE HOUSE OF PRAYER
He knocked at the door of our church one day; He knocked yet again; then He went away; For each one must decide for himself. Through the last several minutes before we must sing, there, midst the chatter, the racket, and roar, Not a soul heard Him knock as He stood at the door. So the singing went on. No fervor in prayer; Through the night, and by and by, How? For none heard Him knock, and none opened the door, though He knocked at the door, and the door was not shut. Shall He knock at our door, and be unheard again? While we list to the chatter of women and men? In the twinkling of an eye, a name is lost; Will our talk cause some poor, weary soul to rejoice? For someone near you, and for you, instead of the voice of the "Faithful and True"? When the night time rolls on, and the troubles roll in, Will our characters, then, be found to be as true? Or, shall we know how to walk in His will? If, when He wants to speak, we will not be still... —Selected.
A chief means of America helping the world is HER VAST MISSIONARY NETWORK

By Frank Lubach

The American church is suddenly becoming aware that her missionary network over the world must be the chief means of America's helping the world out of its distress. Wende, starting a month after his famous tour in which he discovered "One World," the churches that foreign missions are "vital to the future hopes, not alone of other nations, but of our own United States.

He found "universal enthusiasm for what American missionaries have done and for the lives of the missionary's "most foreign foreigners" in every land he visited, and their work was essential for "a world of peace and well being to survive."

There are seventy-nine million Christians in America. If forty million of them averaged a twenty-five-dollar bond, that would be a billion dollars. And people will give these bonds eagerly if there is some responsible organization which offers to undertake to heal the world's wounds.

When Henry Wallace returned from China his enthusiasm for missions was even greater: "If we are to have a decent peace and a decent world after the peace, two things must happen. Religion must expand and take in a lot more people, and this will make a tremendous revival of the missionary crusade."

It doesn't make much difference what else we do, unless we do this:

"We must go to the people of the East not to exploit them but to help them build a higher standard of living. It's up to us to practice the brotherhood we've been preaching about.

"What a chance missions have to help us do this! The missionary, standing on one lump—as just one great mankind in which all men are as one, equal, brothers. What a chance he has to beat down the old Eastern hatred of Western exploitation that simply must be beaten down before East and West can live in peace together! With his mission schools, he has been the most outstanding foe of Oriental illiteracy, for a century and a half; with his teachers of evangelism, he has helped in the gospel of good roads; with his agricultural experts in the village he has been practicing the gospel of getting more, more, more out of the good earth. With his doctors and surgeons and nurses in his missionary hospitals (and more especially in his medical schools) he has been fighting human pain in the name of the Great Physician, regardless of race, creed, or color. What a chance the missionary has now. He can bring this peace!"

A delegation in Washington the first three days of January, 1945, for prayer, and they signed a sizzling demand for an enlarging and strengthening of missions to meet this terrifying responsibility of changing despair to hope, destitution to plenty, stagnation to progress, disease to health, fear to confidence, opacity to love, all over the festering areas where war is breeding.

"The Missionary movement must play a major role in preventing a third world war. This last war will not satisfy Christians. People in despair want hope and a plan and something they can do. This challenge was the very purpose of the January, 1945, Foreign Missions Conference in Toronto. That conference responded in these words:

"We believe that the missionary enterprise of the Christian church is an instrument which, in the hands of God, may be used to cure many of the basic causes of war."

"We transform the touch of Christlike service we would pursue more vigorously the super-

THE SABBATH RECORDER

LITTLE LETTERS TO LOVED ONES

Dearest,

It seems strange to you, I know, to be surrounded by fellow workers whose ideals are so different from your own. A person is made to feel unhappy, to say the least.

Yet, there is help to be found in reading again that wonderful prayer of Jesus recorded in John 17. Note in particular verse fifteen: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." We believe that our heavenly Father hears and answers our prayers, then, surely, he hears the prayers of Jesus our Saviour. How wonderful to be kept by his power. Our part is to pray, trust, and obey. Perhaps your quiet, steadfast faith is a greater influence for righteousness than you know.

There is no way so dark, no road so rough but the love of Jesus sheds upon it a strong, clear light. It is always shining; we have only to keep our vision clear to see. Where does a light shine brightest? In a dark place, of course. So I am sure you will have the courage to be true to the highest and best you know. I pray that he who has placed love in your heart, letting the light of his love shine through your daily conduct.

Remember he has said: "I will never leave thee, nor forsake thee." Hebrews 13: 5. I know he will ever keep you in his tender care.

Love retain and cherish,

By Pearl Halladay

THE SABBATH RECORDER

LIMITED LIBERTY IN SELECTING PLACE OF RESIDENCE

Some fortunate people are able to live wherever they want to live. They have the freedom to reside in congenial surroundings where the climate agrees with them, and they erect a dwelling to suit their own taste.

Many people have just a limited amount of liberty in selecting the place of their residence. They have to live within reach of their work, in the part of the country where their occupation takes them, and in the kind of house they can afford, whether they prefer it or not.

When it comes to selecting a home for our minds, we are more fortunate. We all have a large measure of freedom. The Apostle Paul points out one way. We can still live in the Christian mind that is within the reach of all of us. He tells us where we should habitually center our thoughts or, as Goodspeed translates the passage, where we should let "our minds dwell." The Nothingness which is along with us, all the things that are true, honorable, just, pure, lovely and of good report. — Calvay Messenger.

WE INVITE YOU TO PRAY

A special evangelistic campaign in Indianapolis begins February 16. Meetings will be held nightly for two weeks. Pray that God may lovingly guide and richly bless this effort.

Meetings begin at 7:30 G.C.T., February 16. At that time JOIN US IN ALL PRAYER

THE SABBATH RECORDER

DEADLIEST ENEMIES ARE NEVER DESTROYED

One of the bitterest ironies of carnal warfare is that the deadliest enemies are never destroyed no matter who wins. In fact, victory invariably releases them from the restrictions war temporarily had upon them.

Greed, fear, jealousy, selfishness, envy, national egoism, race-hate, religious rivalry, bigotry, dissension, war, disease, ignorance, class bitterness, military ambition, lust for power, fanaticism, domination, revenge—are the real enemies that eternally attack the whole human race.

Many more than ten million must enlist in the fight against these vicious corrupters and poisoners of civilization if permanent peace is to be won. It is not a war against some rightness, for all the Cross of Christ stands for, there is no discharge. We must fight always for all humanity's victory, for the world's immediate imperitive. — Henry Hitt Crane.
LET US GO BACK today to the time when Jesus was a boy of twelve, just the age of many of our Recorder boys and girls. We will follow him in our thoughts as he went with his parents, Mary and Joseph, to Jerusalem to attend the Passover, probably for the first time. Their journey was a long one, for the only means of travel in those days was on foot, on donkeys, or on camels.

When Jesus reached Jerusalem, he had seen thousands of lambs prepared for the great Passover feast, which was held each year in commemoration of the time the Angel from God passed over the homes of the people of Israel, sparing the lives of their first-born while the first-born of the Egyptians were destroyed.

Soon after Jesus and his parents reached the Holy City, they made their way to the temple, and Jesus must have been sad to see the house of God, his own Father's house, noisy and disorderly, for in the outer court men were selling all manner of things intended to be used at the time of the Passover and by their noise disturbing the worship going on within the temple.

We know that this was displeasing to God and that in later years, when Jesus had grown to be a man, he came to the temple and drove out all the animals and the people who were selling them.

At last the Passover was finished, and all the visitors who had crowded the streets of the Holy City prepared to return home. Among them were the parents of Jesus, who planned to travel home with the crowd of people going their way. They had many friends and relatives with whom to visit; and in the excitement of starting on the return journey, they did not notice that Jesus was not with them. They did not discover his absence until night when they were ready to camp after a whole day's journey homeward. Then they began to wonder where he was and to inquire of everyone, but no one in the company had seen Jesus since they started.

They began to be frightened for fear some harm had come to him, and when they searched for him through the whole caravan and failed to find him, they decided to return to Jerusalem.

As they retraced their steps to the city, they inquired of everyone they met; but no one seemed to know the whereabouts of the lost child. The frightened parents at last reached the city and searched everywhere but could not find a trace of him. At last they started up the hill towards the temple.

CHILDREN'S PAGE

MAPH B. GREENE, ANDOVER, H. Y.

They were nearly there when they noticed a crowd of people gathered in one of the temple courts; and, as they drew near, they heard voices in earnest discussion. Soon Mary imagined she heard her son's voice. Pursuing the group to where she could hear distinctly the familiar voice, she was relieved and joyful to see Jesus in the midst of doctors or wise teachers of Israel. He was both asking and answering questions.

Mary and Joseph stopped to listen awhile and were astonished at their son's wisdom. He was answering questions that had long puzzled these wise men who were listening to him. His wisdom amazed them all. He talked with them about the prophecies concerning himself, trying to prepare them for the time when he must reveal his true mission of love.

Soon he noticed his mother, and with a loving smile he left the wise men and came to her side. Now that Mary knew he was safe, she was almost vexed with him for causing her and his father much worry; and she said, "Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing.

The eyes of Jesus shone with a heavenly light as he answered, "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

We, too, can ask why they sought him with such sorrow and anxiety if they had any idea of the great trust God had placed in them in their hands in giving Jesus into their care for a time.

Soon Jesus was on his way home to Nazareth, with his parents and was under their guidance and care, obeying them in all things. This time was set for him to begin his great work.

Sometimes children think it is hard to obey their parents. At such times they should remember that the Son of God has set them. Though he is the Son of God, the Saviour of mankind, he was always obedient to his earthly parents.

No Christian today has the right to poke fun at the narrowness of our forefathers. Our inheritance of bread has come to us at the expense of depth. We are broad and shallow, they were narrow and deep. — John Sutherland Bonnell.

COUNCIL OF TRENT
NOTES FOUR HUNDRED YEARS AFTER

By Lois Fay Powell

At different times people who have been regular attendants at religious services on Sunday have read in Exodus 20: 10 that the seventh day of the week is the Sabbath of the Lord and have wondered by what curious process the sanctity of worship has become concentrated in the first day of the week throughout most of Christendom. Some have pondered the status for years without solving the "why."

The following quotations from medieval authors may give a clue as to the sources of the tenacity of the present custom of Sunday worship.

A manuscript dated A.D. 1056 contains these words:

But on the Lord's day do ye assemble and break bread, and give thanks, after confessing your transgressions, that your sacrifice may be pure.

This quotation paves the way to what is found on record five hundred years later among the decrees of the Council of Trent, which was held intermittently during the years 1545-1563. Among the decrees of this council we find:

1. The church chooses to transfer the observance and the worship of the seventh day to the first day of the week.

2. I will not take and interpret the Scriptures otherwise than according to the unanimous consent of the church.

3. I embrace and receive all and every one of the decisions which have been defined and declared by the Church of its original sin and justification.

4. I condemn, reject, and anathematize all things contrary thereto and all heresies which the Church has condemned, rejected, and anathematized.

5. I do, at this present freely and truly hold this true Catholic faith (without which no one can be saved), and I promise most constantly to retain and confess the same entirely and inviolate with God's assistance, and will take care, as far as in me lies, that it shall be held, taught, and preached by my subjects, or by those whom I shall appoint to me in my office. This I promise, vow, and swear, to help me God, and these holy gospels of God.

After reading these extracts from the records of the Council of Trent, one gains a perspective of the influence supporting the
almost universal Sunday observance at the present time.

What a strong faith in the Bible as our rule of faith and practice, and what devotion to Jesus Christ our Saviour, is now necessary to make the true Sabbath remembered!

As we enter upon the four hundredth anniversary of that council, is it not an opportune time to consider how far astray such decrees are leading Christendom?

A recent radio broadcast said that in the next dispensation people will come back to the Sabbath of Jehovah. We will help end the past dispensation with its appalling crime waves, if we pray to our Lord, "Thy will be done on earth," and with hearts full of truth keep holy His day, instead of the day the church fathers decreed as a substitute.

Princeton, Mass.

Collection of Superlatives

The greatest sin—Fear.
The best day—Today.
The greatest deceiver—One who deceives himself.
The most weighty mistake—Giving up.
The most expensive indulgence—Hate.
The cheapest, stupidest, and easiest thing to do—Find fault.
The greatest troublemaker—Talking too much.
The best part of anyone’s religion—Gentleness and cheerfulness.
The least-feeling—Jealousy.
The greatest need—Common sense.
The best gift—Forgiveness.

—Selected.

The Gospel According to You

You are writing a gospel, a chapter each day; by words that you say, by deeds that you do, men read what you write. But whether faithful or true, say, what is the gospel? According to you—Exchange.

OLD-TIMER

SEZ...

“When those hard winter storms come, it ain’t no sin for some to have sheds to shelter livestock. I noticed when all kinds storms hits folks that churches—and what they stand for—ain’t bad for shelter, either.”

THE SABBATH RECORDER

FOR THE SCRAPBOOK

KIND OF MEN NEEDED

What we lack and sorely need
For want of which we bleed and bleed
Is men of a more godly breed;
Honest men in highest places,
Men with single hands and faces,
Men whose noble thoughts are spacious
Thought of self and power and pelf;
Men whose axes need no grinding,
Men who are not always mind
First their own concerns and blinding
Their soul’s eyes to higher things;
Men with wide and godly vision,
Men with wise and quick decision,
Men who shrink not from decision,
Men whose souls have wings.

—Selected.

LIVE AS YOU PRAY

I knelt to pray when day was done,
And prayed, “O Lord, bless everyone;
Lift from each saddened heart the pain,
And let the sick be well again.”

And when I woke another day
And carelessly went on my way,
I did not try to wipe a tear from any eye;
I did not try to share the load
Of any broker on my road;
I did not even go to see
The sick man just next door to me.
Yet once again, when day was done
I prayed, “O Lord, bless everyone.”

But as I prayed, into my ear
There came a voice that whispered clear;
“Pause, hypocrite, before you pray.
Whom have you tried to bless today?
God’s sweetest blessings always go
By hands that are here below.”

And then I hid my face, and cried,
"Forgive me, Lord, for I have lied;
Let me but see another day.
And I will live the way I pray.”

—Free Methodist.

THE BOND

Am I my brother’s keeper? No, not I!
Why should I share the plenty that is mine?
What though the world weep sadly in the cold,
I’ll call my own, my children’s lot.

I would not share with him my plenteous;
So, in the cruel fashion of the years,
I watched my hoarded bounty melt away,
And with my brother shared at last—his tears!

—Argyle M. Briggs.

Anyone who kindles the fires of intolerance and hate, is building a fire under his own house.

—Harold E. Stassen.

RECORD OF DECISION

☐ Realizing my sinfulness, and believing that Jesus Christ died for me, I here and now accept him as my personal Saviour, and am determined to yield my will to his and to live a Christian life.

☐ I am a Christian, and love Jesus Christ, my Saviour and Lord, and wish to confess him before men by joining the church.

☐ I believe that the seventh day of the week is the Sabbath of the Lord, and from now on I will observe it as such.

☐ I am interested in getting the most out of life, and would like to talk to a minister about

Name
Address

(People living in the Indianapolis, Ind., area will have an opportunity to sign a decision blank similar to this. These meetings to be conducted through Dr. M. W. Wissink, 1214 N. Meridian St. Would you like to join them in a personal commitment? Clip out the above blank, checking the decision of your choice, or copy down your decision. Sign your name and address, and give or send the signed copy to your pastor. If you are not now a member of and would like to join a Seventh Day Baptist Church, write the American Sabbath Tract Society, Plainfield, N. J.)

THE SABBATH

(A statement by English Seventh Day Baptists of the seventeenth century)

I.
The Fourth Commandment of the Decalogue, “Remember the sabbath day to keep it holy, is a divine precept, simply and entirely moral, containing nothing legally ceremonial, in whole or in part, and therefore ought to be perpetual, and to continue in full force and virtue to the world’s end.

II.
Saturday, or the seventh day of every week, ought to be an everlasting holy day in the Christian church, and the religious observance of this day obliges Christians under the gospel, as it did the Jews before the coming of Christ.

III.
Sunday, or the Lord’s Day, is an ordinary working day, and it is superstition and will-worship to make the same the Sabbath of the Fourth Commandment.

FOR YOUR RELIGIOUS BOOK SHELF

CHINA LETTERS, by Dr. Rosa W. Palmborg. Including many pictures, her book contains 278 pages, bound in green pattern cloth, the cover stamped in gold. Dr. Palmborg was Seventh Day Baptist Medical Missionary to China, 1894 to 1940.

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The Light of God Is Falling

The light of God is falling
Upon life's common way;
The Master's voice still calling,
"Come, walk with me today."
No duty can seem lowly
To him who lives with thee.
And all of life grows holy.
O Christ of Galilee.

Who shares his life's pure pleasures,
And walks the honest road.
Who trades with heaping measures.
And lifts his brother's load.
Who turns the wrong down bluntly.
And lends the right a hand:
He dwells in God's own country.
He tills the Holy Land.

Where human lives are thronging
In toil and pain and sin.
While cloistered hearts are longing
To bring the Kingdom in.
O Christ, the Elder Brother
Of proud and beaten men.
When they have found each other,
Thy Kingdom will come then.

Thy ransomed host in glory,
All souls that sin and pray.
Turn toward the cross that bore thee;
"Behold the man!" they say.
And while thy Church is pleading
For all who would do good.
We hear thy true voice leading
Our song of brotherhood.

Louis F. Benson