WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

BRITISH GUIANA STUDENT ARRIVES FOR THEOLOGICAL TRAINING

ALFRED, N. Y. — Benjamin Obededom Berry arrived in Alfred early Sunday morning, February 9, only thirty-six hours out of his native British Guiana, in equatorial South America. Flying to New York City by Pan American Airways via Trinidad and Puerto Rico, it is Mr. Berry's purpose to enroll in the School of Theology for extended work as a student. Zero temperatures and drifting snow greeted the new arrival from the southern shores of the Caribbean, and he expressed his relief that his wife will not follow him until spring lessens the rigors of the North American climate. Mr. Berry is the son of the late Rev. William A. Berry, who for nearly a quarter of a century championed the interests of Seventh Day Baptists among the natives of British Guiana. The death of his father on January 16, 1946, led Benjamin and his wife to the determination to seek more adequate preparation for the task of leading the people in his country to the faith of Seventh Day Baptists.

During past years the work in British Guiana has been supported and encouraged largely by the Mill Yard Church in London as well as by the Missionary Society in America, but there has never been a resident missionary there.

On their own initiative Mr. and Mrs. Berry have secured passports permitting them to remain in the United States for three years, and have met the cost of their transportation to Alfred. During their absence the work of the churches will be carried on by Joseph Tyrrell, a deacon, at Danielson, and by Deaconess Mrs. Martha Peters at Park. Mr. and Mrs. Berry have made their home at Maria Johanna on the island of Wakenaam.

A tailor by trade, Mr. Berry has been a Seventh Day Baptist nearly as long as he can remember. He holds a certificate of graduation from the College of Preceptors, Lower Forms, and in 1939 completed a correspondence course with Pastor McGeechy of the Mill Yard Church. Though thirty-eight years of age, it is Mr. Berry's hope to pursue as full a course as is possible at Alfred, and to return to minister to his people. Mrs. Berry, also, desires to study, chiefly in the fields of Bible and music. They will live in the Gothic.

WESTERLY, R. I. — Rev. David S. Clarke, Field Representative and assistant to the Corresponding Secretary of the Seventh Day Baptist Missionary Society, was busy from January 3 to 17 with the pastor in a special mission service with the Pawcatuck Church. This was in keeping with the denominational-wide task undertaken for the year 1947 under the plan set up by the Second Century Fund Committee.

Mr. Clarke spoke on Sabbath eve, January 3, and on Sabbath mornings, January 4 and 11. The Universal Week of Prayer was an inspiring experience in connection with the mission.

It was significant that this service on Sunday evening, January 3, was on the one-hundredth anniversary of the sailing from New York of the first Seventh Day Baptist foreign missionaries, Rev. and Mrs. Solomon Carpenter and Rev. and Mrs. Nathan Wardner.

Mr. Clarke used as a basis for his sermons on Sunday, Monday, Tuesday, and Friday evenings, "For this cause I bow my knees," from the booklet prepared by Dr. Margaret Applegarth and published by the Federal Council of Churches. The sermons were heart-searching and helpful. The way in which the people participated in discussion and prayer was most pleasing. The part that the young people of the Christian En-

(Continued inside on page 133)
The Sabbath Recorder

First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration

K. DUANE HUNLEY, Editor
L. H. NORTH, Manager of the Publishing House

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FRANZ C. G. LEE, Woman's Work
HARLEY SUTTON, Christian Education
MIDPAH S. GREENE, Children's Page

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The Sabbath Recorder does not necessarily endorse the doctrines of all organizations about which they report, either for the benefit of the Reader or the organization. We are not members of the Sabbath Trust Society, Plaistead, New Jersey.

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This week's Cover.
The U. S. Forest Service photo reprinted on this page is a typical New England church and serves to introduce the general theme for this issue: "The Church -- A Symbol in the Word of the Week of 1947." Niemoller Receives Millionth New Testament is 146. Thumbnails has 148. Little Letters to Lovely Ones, 150. From the Editor's Desk, 153. For the Scrapbook, 154.

The Church -- A Symbol and More
For where two or three are gathered together in my name, there am I in the midst of them. Matthew 18:20.

A symbol of all that is best in life! That is what the Church has been through the ages. That the world is in a regrettably imperfect state despite the efforts of the Church has been repeatedly pointed out. However, the immediate question arises, How much worse is the world today than it was in the days of the Church? Nations have been founded because of the Church-inspired urge for people to seek more ideal Christian ways of life. Individuals, buoyed up by Church-nurtured faith, have been able to do great and honorable deeds, withstand bitter and cruel circumstances, and rise to heights of sublime and peaceful satisfaction.

Fortunate is the community—or nation—where the life centers actively around the church.

The Church is more than a symbol, a structure whose spire points heavenward. This fact was gratifyingly discovered in war-torn areas where, for the first time, the children of America in memory of the one million Jewish children slain in Europe, have been handied by religious leaders as the fulfillment of a widely expressed wish for some concrete way in which Christians might give expression to their feelings of horror at what happened under Hitler . . . and to their hope for a world in which all children can grow up free to live abundantly.

In their churches, Bible schools, clubs, and youth groups, the Christians of America—especially the younger ones—feel the stimulus of planting the forest by purchasing trees in the memory of Jewish children slain in Europe—American Christian Palestine Committee.

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THE SABBATH RECORDER
The Local Christian Church

Truly Effective if It Undertakes to Be Redemptive

By Philip Cowell Jones

Some of the current issues which the church must meet with wisdom, vigor, and persistence are the alarming incidence of divorce, parent delinquency, the urbanization of people not meeting standards of success, racial and cultural bigotries, the liquor problem.

Issues of such magnitude cannot be met to say nothing of being solved—without long-range strategy which will affect the total program. The Christian Church cannot be sufficiently vital to be truly effective unless it undertakes to be redemptive, not only of our individual lives, but of our social concepts.

If we muster all of our available Protestant leadership, we shall discover in our Christian faith, with its Book of Life and its available Power, the incentive and the “drive” needed to infuse our people with a dynamic which will not be thwarted.

Get your Book and ours. It is completely adequate as the Source Book of our individual and separate spiritual life.

Theodore Roosevelt’s Nine Reasons for Going to Church

FIRST: In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid downgrade.

SECOND: Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

THIRD: There are enough holidays for most of us. Days for worship differ from other days in that work in the fact that there are fifty-two of them every year. Therefore on church days go to church.

FOURTH: Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man’s house just as well as in church. But I also know as a matter of cold fact the average man does not thus worship.

FIFTH: He may not hear a good sermon at church. He will hear a sermon by a good man, who, with his good wife, is engaged all the week in making hard lives easier.

SIXTH: He will listen to and take part in reading some of the most beautiful passages from the Bible. And, if he is not familiar with the Bible, he has suffered a loss.

SEVENTH: He will take part in some good song singing.

EIGHTH: He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, more consequently those foolish people who regard church-going as a soft performance.

NINTH: I advocate a man’s joining in church work for the sake of showing his faith by his works. Clipsheet.
"Above all other essentials of life, a living and effectual profession in Christ is one thing no one can afford to be without.

Can you afford to be a Christian?


In this postwar period of inflation, living costs have soared to inconceivable heights. When we seek to satisfy our most essential needs, we find our dollars all too few. When faced with problems of exces-
sive prices for necessities, food, clothing, and other accommodations, we ask ourselves repet-
etely, "Is this something that we can afford?"

That is the substance of a challenge that Jesus gave to an audience of people who gathered about him one day. While he ate dinner with them, he realized that there were goats among the sheep which followed, and the tone of his heart-searching discourse was one of deep concern rather than of mere commendation.

Jesus made his departure, they rushed to him. That was a year of popularity for him, and such a street scene might indicate to some observers that the whole world was turning to Christianity. It seemed to realize that there were goats among the sheep which followed, and the tone of his heart-searching discourse was one of deep concern rather than of mere commendation.

As he paused to address his audience, he knew why many were gathered there. Some were there because they had been truly converted and wanted to identify themselves with him. Some were there because they loved to hear him preach, giving soul-stirring messages delivered with a simplicity of words and illuminations which even a layman could understand. Others had come through curiosity. They had heard that he was a miracle worker, and they wanted to be eyewitnesses to such mysterious acts. And again, there were others who happened to be passing by and who simply joined the crowd.

At any rate, Jesus, taking advantage of the occasion, paused in an appropriate place to address them. In stating three essentials of being a true disciple, he confronted them, an effect with the question, "Can you afford to be a Christian?" Why not join the crowd and do a little figuring and evaluating? It is meaningful to understand the three essentials.

The first imperative is that you must love the Lord more than anyone else. Jesus said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Now "hate," in this sense, does not mean to detest nor to abhor all earthly friends and relatives. Jesus meant rather that man's love for the Lord must come first, "that in all things Christ might have the preeminence." Col. 1: 18.

Matthew's Gospel gives a more intelligible translation: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." Matt. 10: 37. The Lord is not asking his followers to be un- halfhearted followers. He presents the claims of a faith, in which every true follower should walk all the way with him. As he says, "I am come to set a man at variance against his father, and against his daughter against her mother, and against the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household." This is to testify that our profession must be a personal affirmation, not only verbal, but real. "Agreements, to the end that though we may differ with those most dear to us, we will not compromise with the leading of the Lord. This imperative causes untold heartaches and unhappy experiences in many homes and among many "would be" friends; yet it cannot and should not be surrendered. We read of the bloody per-
sécutions of Christians under Nero, Domitian, Decius, and Diocletian. We read of such apocryphal stories as Tatian's Apology of the Christian Faith and Athenagoras defending Christianity, oppos-
ing attacks launched by the Roman govern-
ment, and answering charges hurled by his own countrymen. We admire them for their undaunted courage and their deep loyalty to those life principles which were most dear to them. We are not called upon to suffer as did they, and yet perhaps our type of cross bearing is of far more subtle nature today. It is so easy, in many ways, to be a Christian, to be inclined to take it as seriously as we should. Our professions are too often taken lightly; our convic-
tions may be too indefinite or superficial; and we must take the cross, we must take the cross in our spirit of tolerance and broad-mindedness. Conse-
quently we become spiritually dull and flabby.

Third, you must follow Christ throughout the years of your life. What does this mean? If you bear your cross of burden, suffering, shame, reproach—and even of death—for your convictions in Christ? As a cross bearer, CAN YOU AFFORD TO BE A CHRISTIAN?

Third, you must follow Christ throughout the years of your life. What does this mean? If you bear your cross of burden, suffering, shame, reproach—and even of death—for your convictions in Christ? As a cross bearer, CAN YOU AFFORD TO BE A CHRISTIAN?

Jesus, I, my cross have taken, All to leave and follow thee; Dost thou, my cross receive? Thou, from hence, my all shalt be.

Jesus does not make this an elective course of life. You will not be allowed to pick and choose. You will be required to bear the cross of your profession. Let your profession be your cross. Let others know where you stand and why you stand.

Not everyone can sing:

Jesus, I, my cross have taken, All to leave and follow thee; Dost thou, my cross receive? Thou, from hence, my all shalt be.

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Not everyone can sing:
OUR FAITH—The Victory Which Overcometh the World


IT IS ASTONISHING that two thousand years after Christ, men could kill three martyrs for their faith. Pastors and laymen who were killed by the Nazi S.S. and the Gestapo died, not merely because they believed in Christ, but because they drew the consequences of that belief—they lived their faith!

One of the earliest Christian leaders in Germany to be murdered for his Christian witness was Dr. Hans Weissler. He was a lawyer, secretary of the Confessing Church addressed Adolf Hitler in 1936, protesting concentration camps, so-called mercy killings, persecution of the Jews, and the breakdown of Justice in the German courts, and other matters rightly termed political by National Socialism. Weissler was charged with releasing the text of this protest to the foreign press. He was murdered at the Sachsenhausen concentration camp.

Another martyr witness who gave his life was Pastor Paul Schneider of Dickenshitz. He was accused of the murders practiced in concentration camps. From his cell window, every time the S.S. led a prisoner to the gallows, he shouted the words of God: "Thou shalt not kill." One of the most brilliant younger churchmen in Germany, Dr. Dietrich Bonhoeffer, was murdered for a prolonged opposition to the regime. Bonhoeffer, who was a graduate of Union Theological Seminary in New York, spent many years in underground activity against Hitler and his followers to prevent the attempt to overthrow Hitler in July, 1944.

Like these three martyrs who have been mentioned out of a great number, every responsible person in Germany had to make a decision as to whose side he was on; whether he was for Hitler with his doctrine of superman and force, or whether he was for Christ and his teaching of righteousness and love.

"No man can serve two masters."

THE SABBATH RECORDER

In order to overcome Christ and his followers, the Nazi S.S. imprisoned thousands. One of my companions was Pastor Niemoeller of the Church like any other human organization. He succeeded in destroying the organization of the Church and in capturing the conscience of Hitler and the Gestapo died, not merely because they believed in Christ, but because they lived their faith!

One morning in January, the day after my birthday, he spoke quietly to a young guard and listened and said, "Today there is no 'Dachau Daily News,' but I want to tell you that yesterday a service of intercession was held there for those in St. Martin's in-the-Field in London. The speakers were the Archbishop of Canterbury and the Bishop of Chichester."

PASTOR MARTIN NIEMOELLER — The Man and His Message

It is very difficult to express in words the deep impression that Martin Niemoeller made on the several thousand people assembled in Grand Rapids, Mich., February 9, at the time of the opening session of the annual meeting of the International Council of Religious Education.

Niemoeller is not bow the knee to Hitler. His was a wonderful tribute he paid the Church Universal. "What can happen in this century?" he asked. "How long will our experience last?" He added that the Church is the only bond of society that cannot be broken.

"Our hope is wide. and to have a new beginning in this world, we must look to the brotherhood of man."

The theme of his address was: "The Faith that Overcomes the World." The Hitler regime is gone, but Niemoeller lives through this faith: he will not hold this victory. He told of having a Bible when the orders were given to him and the Bible was opened by itself, without his help. It was a thrilling to hear Niemoeller read the Bible loudly so that other prisoners who would march around and behind his window could hear.

"I was a prayer on the part of friends in London, the United States, and other parts of the world, and I'm a part of the Christian fellowship. He thanked the delegates for their prayers, for believing Jesus Christ, for the blessings which had come to him through the experience of the Church Universal during his years of suffering.

"The first Christian martyr in Germany was a lawyer from the uniting church, who was set which could hear local German stations only. Stevens succeeded in bribing a fellow prisoner, who was an electrician in the Camp, into installing a short-wave band into his radio. Every morning we passed each other going into the shower room. We merely shook hands, but in doing so, Colonel Richard Stevens took a sheet of paper in my hand which I transferred to my pocket. It always bore the heading, "Dachau Daily News," but I want to tell you that yesterday a service of intercession was held there for those in St. Martin's in-the-Field in London. The speakers were the Archbishop of Canterbury and the Bishop of Chichester."

"Thus, twelve months after the event, I learned of this act of courage, and I must say that in this unity of world Christians lies a beginning and a pattern for true peace among nations."

In his address Niemoeller said that God may bring to sinful people a feeling of guilt and need for repentance. It can overcome the war-producing feeling of human vengeance and retaliation. It can bring a spirit of forgiveness and reconciliation, the true spirit of the Christian community and brotherhood. Our hope and our faith for the future must be that this spirit which springs from God's love in Christ may spread and bring truth and justice to our world. It may become true once more, "This is the victory which overcometh the world, even our faith."

Harley Sutton.
TOKEN OF CHURCH FRIENDSHIP GIVEN CLERGYMAN

NIEMOELLER RECEIVES MILLIONTH DIVISION NEW TESTAMENT

Dr. Martin Niemoeller, the German clergyman whose adherence to Bible teachings against race hatred and enslavement of individual conscience cost him eight years in

Hitler's concentration camps, received as a great-grandson, an interdenominational union of all the country's Protestant territorial churches.

FAMOUS "ROGERS BIBLE" SENT TO HISTORICAL SOCIETY

The famous "Rogers Bible," which since 1866 was in safe keeping at the Alfred University Library, has been sent to the Seventh Day Baptist Historical Society at Plainfield, N. J.

This copy of the New Testament, translated by Cranmer, Archbishop of Canterbury, was published in 1549, ten years following the first edition. It is believed to be the copy belonging to John Rogers the Martyr, who was burned at the stake in 1555, at Smithfield, England. It was carefully kept as a family heirloom by his descendants, and was brought to this country in 1635 by a great-grandson, James Rogers. It ultimately became the property of the Society of Scholars of Hopkinton, R. I., and in 1866 was presented by her to the Seventh Day Baptist Historical Society.

The book was carefully opened and photographed. A copy of the book was then placed in the Alfred University Library, since the newly organized Historical Society had at that time no building of its own.

In addition for over two years, the book has been an item of much antiquarian interest. "We are sorry to lose the Rogers Bible," stated librarian C. C. Mitchell, "but at the same time we are happy to be relieved of the responsibility for it." The testament was transferred to Plainfield following action at the last General Conference, where it was decided the book should be preserved in the archives of the church. — Alfred Sun.

THE SABBATH RECORDER

MISSIONS AND SELF-SACRIFICE

"If Christianity is to triumph, all must sacrifice . . . . The cross and the crown go together.

IT IS ONE THING to sacrifice for others, and quite another to have others sacrifice for us. We are willing to share the benefits purchased by the sacrifice of others, but we sometimes resist giving for us to sacrifice that others may be blessed.

It is the Father's purpose that we should make the world better by our sacrificial living. Some seem called to places of greater sacrifice than others, but it is the road marked out by the Holy Father for all. He followed it in Armenia, where his Son, and all who would be godlike must travel the road of self-denial, hardship, and pain in the service of others.

If some seem called upon to make greater sacrifice than others, they will receive greater rewards. He who tries to shun the sacrificial way turns his back on God, the Father.

The world's advancement has come through the sacrificial labors of men and women through the ages. The advancement of Christ's kingdom with its untold blessings is a striking illustration of this truth. Every stage of its advancement, from the time John the Baptist began his ministry till the present day, has been marked by sacrifice. "And he said unto me these are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lord."

The sacrifices required take on different forms. Some become the property of the Society of Scholars of Hopkinton, R. I., and in 1866 was presented by her to the Seventh Day Baptist Historical Society. This was an average of sixty dollars, for foreign missions. Altogether 950 dollars was paid in this total.

In addition to the direct contributions, there were, as stated, sums paid to missionaries who had been sent to missions.

Sacrifices of the Cross and Crown go together. The world cannot be evangelized on such a financial basis. The entire foreign missionary force would have to be more than doubled in order to have even one missionary family, or one lady missionary, for each

THE SABBATH RECORDER
THUMBNAIL SKETCHES
About Seventh Day Baptists and Their Activities
With over two hundred religious denominations in the United States, it is no wonder that each generation needs to be told "who is who" among these organizations. Many are inquiring about Seventh Day Baptists.
Sabbath-keeping Unbroken Throughout History
The Roman Catholic Church has never claimed ancient origin. Though, in the fourth century, Augustine enquired about the "Saturday Fast". The answer of the venerable St. Ambrose (340-379) was, "Follow the Church." Most church historians agree with Hessey when he says, "His Lord's Day was never identified with the Jewish Sabbath in New Testament time nor for the first three centuries of Christian history." (Encyclopedia of Sunday Schools, and Religious Education: article "Sabbath".)
St. Columba (521-597), successor to St. Patrick in Ireland, observed the Sabbath as a day of rest. Margaret, Queen of Scotland in the eleventh century, enjoined the observance of Sunday, for "Until that time the Sabbath was not identified with the Jewish Sabbath in New Testament time nor for the first three centuries of Christian history." (Encyclopedia of Sunday Schools, and Religious Education: article "Sabbath".)

Invest a Penny and Save a Soul
"Thrilling stories of adventure are coming from the lips of many who tell of their experiences in the distribution of tracts."

By REV. LESTER O. GREENE

When JESUS said, "Go ye into all the world and preach the gospel," he did not say how the preaching was to be done. Some hesitate because they do not feel qualified to expound the word from the pulpit. There is no record that Christ or any of his disciples used a pulpit. Their task was to present the law in a simple and effective way and to show men the proper way to apply it to their lives.
In these days of grace, with the powerful message of the gospel, it should be comparison to what Christ was about in his life. It can well be a common topic of conversation if Christians wish it to be. It is true most people have essential home duties or trades or professions to follow, and to neglect these would not be Christian. But there should be a time and a way even for such people to answer the call of Christ, and certainly Christ is calling many who have not answered. In their own neighborhoods as others come to their door, or as they go about in the community on social or business errands, people may impart the word with a second voice and the investment often of not more than a penny. A tract placed in the other person's hand for future study may save a soul. It is what God is calling them to do, what a pity if they fail.

Accepting the Challenge
In the challenging days ahead we must do something to reach the masses. The millions who never go through the doors of a church must receive the message in some other way.

Seventh Day Baptist Church in America. More than three hundred years in England and America, Seventh Day Baptists have maintained an organized denominational existence, have practiced Sabbath observance, and have carried on evangelistic and missionary work. They now have churches in many countries, through them, other groups of Christians have accepted the Sabbath.

The Sabbath in the Bible and in History.

DURABLE PEACE MUST BE OUTCOME OF WORLD CONFLICT
The mission of the Chaplain Corps is to bring comfort to the sick and the wounded, to the men of the newness of life redeemed by Christ into the military society, said Chief of Army Chaplains, Luther D. Miller, recently. "Out of the world conflicts through which we have come, and which we are passing on its way to a better day for all men, Religion has always held this hope for the world. It is not a hope that has ever been given up by those who believe in the victory of our God, and faith in the foundation for a hope large enough to envision a reconstructed world in which men may live in peace.

There is always opportunity to testify for Christ if one has a testimony to give. — Selected.
Dear Child of God:

You must know how very dear you are to Him, when you read John 3:16. He loved, and He gave!

When we consider that great love, do we who claim to be His children dare to think of love as something we may demand? How can we think, then, because we love another, that that person must give us first thoughts and attention? It seems quite evident, doesn't it, dear, that love means sacrifice. You may feel that you have already given much. That is probably true, but not one gift has given as much as the Master gave. If we have accepted Him as our leader and guide, we must try to do as He did, both in giving and receiving.

We are only stewards of all that has been entrusted seven years age to our life. Would you reveal loving hearts if God through Christ Jesus had not put love into our hearts? Did not Jesus say, "Give and it shall be given unto you." Luke 6:38. He has promised that as we give we will receive, but we cannot choose the channel through which our gift will be made, neither can we set the time. He chooses both time and way; if we follow, the outcome will be just right in every particular. Only trust Him, do your part in everything for He knows the beginning and end of life's way.

Lovingly,

CHURCH STANDS FOR UPLIFT OF ALL PEOPLE

Whatever criticisms might be made of the church, it is still the world's one institution that has as its central purpose and only reason for existence, the cultivation of Christ's own character, the reclamation of men and women of all classes and races for Christ and his cause, and the making of a better world.

The church stands for the spiritual, social, cultural, and economic uplift of all persons, and has within it the teachings whereby, if practiced, all nations, races, and individuals can live in peace and harmony together.—D. C. Stover, in Religious Telescope.

"Even the most worldly knows that the true Christian is dependable, earnest, devoted, faithful." —Vaughn Shoemaker.

THE SABBATH RECORDER

LITTLE LETTERS TO LOVED ONES

By Pearle Halladay

Do we need to doubt whether the money spent or the time given is wasted? The only explanation for some of the miracles which have been performed through tracts is that God's hand was in it. The Holy Spirit can direct attention to the truth at any time and in any way to any one. It is not for us to question.

It Has Been Done

Thrilling stories of adventure are coming from the lips of many who tell of their experiences in the distribution of tracts. An eighty-year-old man recently made a second complete coverage of every home in Minneapolis with tracts and Bibles. The first time around it took him four and one half years. He gave out 215,000 tracts beside other religious literature. He may not always be acknowledged at every door and handed out the material directly. He was often invited in to discuss the religious problems of the family. Every year since he began, he has had several known conversions besides many others which only eternity will reveal. A water boy one day while working with a gang of Italian laborers in New Jersey accepted a tract handed him by a Christian woman passing by. He was soon converted and became an active Christian himself, winning hundreds to Christ. Since that day he has founded ten Protestant churches among the Italians in Brooklyn. The tract which saved the lad cost the woman one-half cent, but won hundreds to Christ.

A Rich Blessing Awaits Us

All Christians are looking forward to Jesus' final approval of their work done for him in this life. They will be listening for the "Well done, good and faithful servant." Whoever is convinced enough about the eternal welfare of those about him, regardless of age, class, or experience, can witness with tracts. It is always possible to know the results, but often satisfactory evidence proves without question that the effort has not been in vain. God can so enrich and bless the life of the Christian that this service will sweeten every day he gives to it. Tract work will make more precious his fellowship with Christ and will bring into new fellowship with him many who otherwise would never receive the joys of salvation. It can be quite possible that spending a penny will save a soul for eternity.

LITTLE LETTERS TO LOVED ONES

By Pearle Halladay

To see Jesus, one must first answer his invitation to come to him.

One day as Jesus passed by, Zacchaeus climbed a tree to see him. Jesus invited him, "Make haste, and come down; for today I must abide at thy house." Zacchaeus responded, resulting in the salvation of his whole house that day. Luke 19: 1-10.

The Samaritan woman, whom Jesus told of living water, declared the good news in the city: "Come, see a man, who told me all things that ever I did: is not this the Christ?" Many came to Jesus, believing. These people testified to the woman, "Now we believe not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." John 4: 1-42.

Jesus invites everyone, everywhere, to COME—rich or poor, ignorant or learned, sick or well, happy or sorrowful. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matthew 11: 28.

SURRENDER

By Mrs. T. J. Van Horn

"Surrender" seems to mean sincere, thoughtful, and deliberate going into partnership with God.

God's laws are carefully made to safeguard us from blunders—not conditions to evade or "get by," but to make a success of life, and to avoid mistakes. Are they not like the safety road signs on our highways: "Sharp Turn," "Danger—Go Slow," "Caution"?

Why not co-operate with our Lord? Why not at eventide have a quiet review, with him, of the day's activities? Report any of the day's problems or perplexities. Ask for advice from "headquarters." Ask for further orders.

Would not that be daily surrender?

Daytona Beach, Fla.

THE SABBATH RECORDER
THE LIGHT OF THE WORLD

"I AM THE LIGHT OF THE WORLD: he that followeth me shall not walk in darkness, but shall have the light of life." These inspired and inspiring words of Jesus, our wonderful Saviour, are of course meant for us as well, as they were for the Jewish people to whom they were spoken. The proud, selfish Pharisees refused to accept the spiritual message Jesus had given them because, as he so truly told them, they only judged after the flesh. They had been looking for an earthly king, not a spiritual one. But we know that many of the Jews believed in Jesus and became his faithful disciples. While the Pharisees shut out the Light of the World by refusing to accept Jesus, those who became his disciples knew that Jesus brought peace, happiness, and hope to the world.

Would any of us be so foolish as to go around all our lives holding our hands over our eyes and thus shutting out the light? It would be even more foolish and dangerous to shut out of our lives Jesus, the Light of the World. Let us never forget that when Jesus came into the world he brought hope and encouragement to all men, whatever problems and burdens they had to bear, and gave hope of eternal life and happiness in this life to come. Just as he rescued those disciples of old from the darkness of ignorance and sin, so does he bless the lives today of those who believe in him and serve him with heart and mind and strength. Let us strive ever to be his faithful servants, for he is in deed and in truth the Light of the World.

When I was a girl of ten or eleven, I decided to earn a little money "on my own" by picking strawberries in a neighbor's patch. The first two days I picked faithfully and was quite proud of the money I had earned, but the third day ended in disaster. My employer not only raised strawberries but had many hives of bees, and that day they came swarming over the strawberry patch, many of them lighting on my sunbonnet. I became frightened and behaved in a very foolish manner, jerking off my sunbonnet and trying to beat off the bees. I was so badly stung, especially about the eyes, that it was nearly a week before I could see out of either eye. So you may be sure I did not pick any more berries that summer.

Not long after that my weekly Bible verse proved to be, "I am the light of the world:

Light of the World (Hunt)

that followeth me shall not walk in darkness, but shall have the light of life." As I studied that verse, which has proved one of my favorite ones, I began to think of the days I had to walk in darkness and how happy I was when at last I could see again. As I talked it over with a dear friend, my Sabbath school teacher, I began to realize how much worse it would be to be unfaithful in my service for Jesus, the Light of the World, and to walk in the darkness of ignorance, superstition, and sin.

As I studied my Sabbath school lesson for February 16, my mind went back to my experience so many years ago, and another verse of that lesson had an added meaning for me. This verse is, "And ye shall know the truth, and the truth shall make you free."

Jesus is the light. That shines for you and me. He frees us from our sins, if we will strive to be faithful to His will.

Jesus, the Light of the World, help us all, we pray, to keep our lives free from sin, and lead us every day.

To follow after Thee, who art the Light of Life, with true humility doing Thy will without.

Mizpah S. Greene.

FROM THE EDITOR'S DESK

A column wherein the readers may briefly express their views on long-observed or new-fangled things, or not dead in personalities or less controversy.

Dear Friend:

Having read several tracts and articles in the Sabbath Recorder, and being a Baptist myself, I would like to state my own views on the subject.

I became aware of the Seventh Day Baptists denomination when a friend of mine found a group of people seeking for some Christians who accepted the Bible as the only canon that kept the Sabbath. Both of us have been taught from childhood that Sunday, or the first day of the week, was the Sabbath by those who were supposed to be students of the Bible, we had assumed—and without anything to substantively alter our minds—that this was right. I had, however, learned for myself that the Sabbath as referred to in the Bible was not the first day of the week, but rather the seventh day and had satisfied myself that it was the Sabbath referred to in the Bible for me. This verse is, "And ye shall know the truth, and the truth shall make you free." Let us hope, pray, and work and pray that Jesus, the Lord of Light, may shine in our hearts and lives.

Jesus is the light. That shines for you and me. He frees us from our sins, if we will strive to be faithful to His will. In all sincerity, "They that have my spirit, these," saith He, "are mine."

Jesus, the Light of the World, help us all, we pray, to keep our lives free from sin, and lead us every day to follow after Thee, who art the Light of Life, with true humility doing Thy will without,

Mizpah S. Greene.

Through study, my friend and I have been convinced that Saturday, the seventh day of the week, is the Sabbath as was given by God in his Commandments to the children of Israel and kept by Christ all during his stay on earth. He taught it to be the Sabbath and that it was to be so kept, not as a matter of salvation, but as a matter of obedience to God's will. This teaching is not one of fear but of love for the One who gave so much for all who accept His Son.

We have both found that this follows your teachings and doctrine and that in all other respects you teach the same doctrine that any Baptist Church teaches. I believe that it should be made plain that herein Seventh Day Baptists differ from some others who call themselves Christians, namely they observe the seventh day, but who are not Christian in that they do not believe the principles of the Christian faith. They also deny the main doctrine of Christianity, that of the Divinity of Christ and his power to save.

Sincerely yours,

G. M.

CAN YOU AFFORD TO BE A CHRISTIAN?

(Can be continued from page 143)

happily, after he had laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.

In professing Christ and in experiencing baptism, and in joining churches, many have laid foundation stones for what might have been towers of growing faith; but due to circumstances they have since decided that it costs too much to continue building. Perhaps they were not told how much it would cost before they decided to build. Perhaps no one would tell them how to build on foundations that would stand. Many are discouraged, or confused, or discouraged, or disinterested in the profession they have made largely because the church fails to follow up, helping them to lay down foundation stones. Many persons have accepted Christ, has been baptized, and through the failure of his pastor, church, or parents, has not known how to build. No one seemed concerned enough to spend a little time helping him get started. Many have been discouraged and have ceased trying to build. Ofttimes worldly influences

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or friends have convinced them that they can not afford to build, that they will miss too many pleasures of the world in everyday life.

Jesus would not deceive anyone: It does cost something to be a Christian. The initial investment is an unconditional acceptance of the plans the Lord has for your life. God must be the master architect; we must accept his plan without alteration. Being a Christian involves following "in his steps" in consistent living and service, every day in every way. It costs and yet it doesn't, for the Lord has untold wealth which he would like to invest through you. Can you afford to build? If you have been building, have you added height to the structure of your faith in the past year? Have you built using the Lord's resources? Is it something you can afford to build, that they will miss out on? If you have been building, have you added height to the structure of your faith in the past year? Have you built using the Lord's resources? Is it something you can afford to build, that they will miss out on?

1. Can you afford? The truth is that everyone can well afford to be a Christian. In fact, above all other essentials of life, a living and effectual profession in Christ is one thing no one can afford to be without. "My God shall supply all your need according to his riches in glory by Christ Jesus." —May Mackintosh.

SUM OF WHOLE MATTER

The sum of the whole matter is this, that our civilization cannot survive materially unless it can be redeemed spiritually. It can be saved only by becoming permeated by the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead. —Woodrow Wilson.

COLORADO MOUNTAINS

The mountains that surround us Are high and rugged and steep; They teach us many a lesson As they their vigil keep.

Their surface is rugged, rough, And the timber ragged, old; This may cover underneath Wonderful gifts—silver, gold.

There they stand in fortitude, Their peaks reach up to God; They teach us many a lesson Of endurance, faith in God.

—May Mackintosh.

INVITATION

By Rev. S. S. Powell

(Written more than forty years ago in western New York)

Loftier than the painted skies, Where the love-light lingering lies; Sweeter than the sweetest song, Thrilling all the field along,
The love within the heart That from me will not depart.

See, O soul! thy home sublime— Vaunted roof and arch of time— Glorious home of God's elect, God Himself the architect.

Vow before His altars Thou wilt in His love endure.

Soaring in celestial heights, See the Son of God invites, Pure in heart, thy glory see, Pure, from stain of sin set free, Trust thou me, my child, and I, Loving thee, am always nigh.

AFTER CHRISTMAS PRAYER

By I. P. H.

As Christmas joyousness departs Stay Thou, O Christ, within my heart! May humdrum living never mar The brilliance of Bethlehem star, And may Thy manger cradle be A symbol of humility. Throughout the joyous Christmastide, Thy Presence has seemed amplified! Oh, may I never lose the sense Of comforting Omnipoise; And last, I praise salvation's cost, Grave deeply on my heart Thy Cross.

Milicon, Wis.

MY DECISION

☐ I accept Jesus Christ as my Saviour and will try by his help to live a Christian life.

☐ As a member of the ______________________________ Church I wish to rededicate my life to Christ and to faithful work in the church.

Name

Address

(Clip out the above blank, check the decision of your choice, or copy down your decision. Sign your name and address, and give or send the statement 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.)
WHO AM I?

I AM YOUR BEST SERVANT
I carry the Gospel to the world,
I inspire the works of mercy,
I make possible Christian education.

I AM YOUR BEST FRIEND
I welcome all, irrespective of position in life;
I seek the fallen and cheer the sorrowing.
I am friendship, fellowship, and love.

I AM RICH IN MEMORIES
Memories of covenants made at the altar,
Memories of bridal processions,
Memories sanctified by tears!

I AM A BUILDER
I build men with character,
I build men strong in mind and body,
I build lives for time and eternity.

I AM YOUR CHURCH
—Selected.

"A Friendly Church in the Heart of a Friendly Community"