First Friendship Church
1500 Prospect Street
Indianapolis, Ind.
(Four blocks East of Fountain Square)
Where Evangelistic Campaign will be held October 17-November 1, 1947

CHURCH TO BE ORGANIZED IN INDIANAPOLIS
By Rev. Lester G. Osborn
The formal organization of the Indianapolis Fellowship of Seventh Day Baptists into a Church will take place, God willing, on November 1. The fellowship was formed on March 1 of this year during a three months program of evangelism and Sabbath promotion. This will be the first Church of our denomination in Indiana.

The organization will be preceded by an intensive campaign beginning October 17,

(Continued from page 214)

working to bring about when the Christian world will have returned to the Sabbath of Jehovah. Can Sabbath keepers conscientiously operate an industrial machine like ours, many essential parts of which must function every day in the week? If not what will happen? Must we return to the horse and buggy days or earlier? Or will it be right for Sabbath keepers to participate in all this work, considering it a legitimate exception to the "no manner of work" prohibition, as our spiritual fathers considered the necessary care of domestic animals? And if that is to be considered legitimate for the Sabbath keepers of day after tomorrow, is it therefore right for those of 1947?

What do you think?

with Rev. Lester G. Osborn, who assisted in the initial campaign, working with Mr. Leland E. Davis, the acting pastor of the group, in meetings and visitation. Since the present meeting place has been sold, another and more suitable Church has been located and rented with an option to buy. Mr. Leo L. Wright is the business manager and advertising man for the campaign. The Missionary Board is financing this fall program.

Please hold up the work and the workers in your prayers daily. "This kind cometh not out but by fasting and prayer."

SEMIANNUAL MEETING
Pacific Coast Association

The semiannual meeting of the Pacific Coast Association will be held October 11, with the Los Angeles Church.

Paul R. Crandall,
President.

NORTH CENTRAL ASSOCIATION

The North Central Association, comprised of the Churches in Minnesota, Wisconsin, and Illinois, will meet with the Dodge Center Church October 24-26. The theme for these meetings will be "Consecration," as applied to the total Church program.

Earl Cruzan,
Secretary of Association.
Man is lost—without the evangel. It is a terrible feeling to be lost. Those who may have had an experience of being lost from home, from friends, from the group, know. A lost feeling is an awful feeling.

If being lost from God, if being out of Christ, compares in degree with being lost from home and friends and the group, then the most of us do not want to be lost from God; we do not want to be out of Christ. It must be a terrible feeling to be lost spiritually.

The Evangelist

Here enters the evangelist. Too few of us appreciate how favored we are to have the evangel. Life itself, as precious as life is becoming, does not compare with the value of the evangel. Nothing can compare with the gospel of Jesus Christ and the redemption of man through Him. God in His infinite wisdom and everlasting love has made it so.

Someone may interject, “How do you know? Can you prove it?”

Twice-born Christians will reply, “Yes, we know. Our hearts tell us so.” And ask, in return, “Can you prove your mother’s love?”

Students of the late Dean Arthur E. Main will recall with what emphasis and conviction he used to illustrate the true nature of God’s grace as revealed in His Son, Jesus Christ. Dean Main would remark, “Suppose someone should say to me, ‘Here are ninety rules that you must observe and Lord, we will share Him with others. We cannot, by the laws of God’s compassion and forgiveness do otherwise. No true Christian can keep Christ to himself or for himself alone.

The Evangelist

Here enters the evangelist. In a general sense all who have received the grace of God in Christ are evangelists. All of us are carriers of Christ’s message. All of us are witnesses to His saving power. All of us are shakers of His love.

However, there are places to which we cannot go to share the gospel. So, under the guidance of the Holy Spirit we gladly
pray for and support those who are qualified and selected to be evangelists in a special sense. In this way our evangelistic efforts are extended beyond our immediate area of influence. We rejoice that this is possible so that an ever-increasing number of people may be saved—not lost.

Right now we are thinking of and praying for the evangelistic campaign being planned to open in Indianapolis, Ind., October 17. The Missionary Board, through Second Century Fund contributions, is financing this fall campaign. The Seventh Day Baptist Church of Shiloh, N. J., is again loaning its pastor, Rev. Lester G. Osborn, on salary, for the campaign. It is also supplying the Shiloh pulpit in the pastor's absence. Mr. Osborn will take an active part in this evangelistic work, as she did in the initial campaign. The Osborns and Mr. and Mrs. Leland Davis, who have been serving the Indianapolis field for the past seven weeks, will carry on the meetings and visitation. Mr. Leo L. Wright, who with Mrs. Wright has been laboring indefatigably for Christ and the Sabbath in Indianapolis, "is the business advertising and advertising man for the campaign." Let us continue to pray daily "for the work and the workers" there, to the end that the evangel may be preached and thus anyone day in seven cannot be the Sabbath. The day and the purpose of the day is clearly specified in God's Holy Word. All calendars and almanacs and encyclopedias and reference books declare that Saturday is the seventh day. Furthermore, 13,000,000 Jews are agreed upon Saturday being the seventh day—220,000,000 Mohammedans are agreed upon Friday being the sixth day—456,000,000 Catholics and 137,000,000 Protestants are agreed upon Sunday being the first day. Who, then, can doubt that Saturday is the seventh day?

To celebrate the resurrection of our Lord on Sunday, the first day of the week, does not constitute Sabbath observance, since Sabbath observance is seventh day observance, say commemorates any event on Sunday, the first day of the week, is not remembering the Sabbath day, the seventh day, saith the Lord, to keep it holy.

Who originated the idea of commemorating the resurrection on a specific day? Was it man or God? Who originated the idea of observing the seventh day as the Sabbath of rest and worship? Was it man or God? Whom do we desire to live unto righteousness, unto the state of being right with God? Do we serve man or God? Are we guided by tradition and custom and common practice, or are we guided by the Word of God? If we truly desire to commemorate the resurrection event, what day better than the seventh day, which could man have found for this purpose?

The seventh day is the Sabbath upon the authority of God's holy Word. To contend otherwise is to contend against God. "Remember the Sabbath day to keep it holy" cannot be distorted into "Remember a Sabbath day to keep it holy and thus anyone day in seven cannot be the Sabbath. The day and the purpose of the day is clearly specified in God's Holy Word. All calendars and almanacs and encyclopedias and reference books declare that Saturday is the seventh day. Furthermore, 13,000,000 Jews are agreed upon Saturday being the seventh day—220,000,000 Mohammedans are agreed upon Friday being the sixth day—456,000,000 Catholics and 137,000,000 Protestants are agreed upon Sunday being the first day. Who, then, can doubt that Saturday is the seventh day?

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The repentance to God for our transgressions, the suffering of the just, that he might bring us back under grace, from which we have fallen. The old dispensation. under the old love and favor of God, that He might thereby bring us back into the perfect righteousness? by bring us back into that perfect relationship with God wherein we consider our living unto righteousness, and in no way invalidate the will of God as to any specific commandment of God.

It has been said that the Sabbath was made for the Jew only. However, the Word of God declares that the Sabbath was “made for man.” St. Luke was a Greek, not a Jew, and he kept the seventh day Sabbath, as did thousands of early believers who likewise were not Jews.

God gave the Sabbath to the world long before the Hebrew nation ever existed, and paid the penalty for our transgressions into existence, God again revealed to those the Sabbath of rest and worship. Written on a table of stone (symbolizing perpetuity) by the very finger of God, appeared: “Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work but the seventh day is the sabbath of the Lord thy God.” The word “remember” conclusive evidence that the seventh day Sabbath was in existence before the Sabbath commandment was actually written, since it is impossible to remember something that did not pre-exist.

It has been said that the advent of Christ tens of years after the sacrifice of Christ on Calvary as the means whereby we may become reconciled to God, brings us back into the role that existed before the Fall and likewise back under grace, from which we have fallen. Christ “once suffered for sins, the just for the unjust, that he might bring us to God,” that He might thereby bring us back into that perfect relationship with God wherein we sincerely strive to live unto righteousness, unto the doing of the will of our Lord in every particular—definitely not into a relationship with God wherein we consider ourselves free to disobey God or disregard reasonable way can it be considered as having been made for the Jew only. However, the Word declares, “In the beginning God created the heaven and the earth.” After the second coming of Christ, the Sabbath of rest and worship. Written on a table of stone (symbolizing perpetuity) by the very finger of God, appeared: “Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work but the seventh day is the sabbath of the Lord thy God.” The word “remember” conclusive evidence that the seventh day Sabbath was in existence before the Sabbath commandment was actually written, since it is impossible to remember something that did not pre-exist.

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claimed not to have broken the laws of the Jews and not to have violated the customs of the fathers if he had given up the seventh day faith.

B. Did He Teach Its Repeal?
   The Sabbath evidently was not a matter of dispute, for it does not come under consideration in that council which was called to settle such matters of difference between various groups in the early Church.

2. Acts 20:7
   Since days were reckoned from sunset to sunset, and this meeting was during the night, it was on what we know today as "Saturday night," and Paul spent the day (Sunday) walking nineteen miles across the isthmus, a thing which he would not have done had he considered the day sacred in any way. Note that this is the only mention of a meeting on any part of the first day.

3. Romans 14: 5; 6; Galatians 4: 10, 11.
   Paul is discussing questions of conscience, and setting forth the law of love concerning doubtful practices: eating of meat offered to idols, and observing ceremonial days. The Galatians had taken up the ceremonial practices of the old covenant.

There is no record anywhere of any difference of opinion concerning the seventh day Sabbath, so Paul could not have had this in mind. He was considering, rather, feast days, new moons, and such.

   There is no record of the Sabbath being a divisive question. Neither was it an "ordination" in any sense of the word. So the "middle wall of partition" was an "ordination against us" or a "shadow of things to come," as the ceremonial days were.

   Evidently, from the list, "sabbath days" here are those based on the phases of the moon, — ceremonial days — and not the weekly Sabbath. The latter is not an "ordination against us" but a "shadow of things to come," as the ceremonial days were.

   The Gentiles evidently observed the Sabbath, for they did not ask Paul to preach to them "tomorrow" or "next Lord's day" or "next first day," but "next Sabbath." Paul evidently knew of no change for them or he would have taken this opportunity to instruct these Gentile converts in the matter. We read that the next Sabbath "almost the whole city" came together to hear him.

7. 1 Corinthians 16: 2.
   The only time that Paul mentions the first day of the week is this passage. He gives it no sacred title, nor sets it apart as a day of public meetings or of worship in commemoration of any event. He designates it as a day of book-keeping and laying aside the tithe at "home" so that "no every member can" would be necessary when he next visited them.

Conclusion
Paul, a Pharisee, observed the Sabbath, preaching to both Jews and Gentiles on it. The Sabbath was not a matter of difference of opinion, and there is no thought of any change in the day. He never includes the weekly Sabbath in discussing the old system abrogated by Christ. He gives no instruction to Gentile Christians as to keeping any other day. The only mention for worship mentioned was on "Saturday night," and Paul's example in walking across the isthmus bars any thought of the day being sacred. His only mention of the first day is not as a day of worship but of business. Paul was a Sabbathkeeper and never lived or taught anything else.

CORRECTION
YEARY MEETING
New Jersey and Eastern New York Churches

The yearly meeting of the New Jersey and eastern New York Churches will begin Friday evening, October 10, and will end on the night following Sabbath, October 11. It will be held with the Church at Shiloh, N. J.

Please notify Mrs. Thurman C. Davis, Shiloh, N. J., chairman of the entertainment committee, if you plan to attend, so that arrangements for your lodging can be made.

THE SABBATH RECORDER

INDIANAPOLIS FORWARD

By Leland and Gertrude Davis
4911 Rockville Road
Indianapolis, Ind.

Arriving in Indianapolis August 11, we were welcomed by Evangelist and Mrs. L. O. Greene who gave us a picture of the work to be done. We are living in Mr. Leo L. Wright's new house trailer, five miles west of the center of the city on Route 36, 4911 Rockville Road.

During our six weeks of serving the Lord in Indianapolis, we have had the joy of leading two lost souls to accept Jesus Christ as Saviour and Lord! One of these new converts, along with his wife, has accepted the Sabbath and joined the fellowship. There are now twenty-seven members of the Indiana Fellowship of Seventh Day Baptists. Our average attendance Sabbath eve and Sabbath afternoon has been twenty-four. An all high of thirty-six attended Sabbath day, September 13, when the men's quartet of the Battle Creek Church blessed us with their presence and music. During the six weeks, seventeen new adults have attended at least one service. A Sabbath school for children has been held every week. Twenty-two children have attended some time since we came. Praise God for continued and growing interest!

Every week Mr. Wright mails one hundred ninety circulars containing a message on the Sabbath and an invitation to attend the weekly services. In driving 1,735 miles in and around the city, we have made one hundred one calls, having Bible studies and prayer with our efforts and prospects.

Active plans for the fall evangelistic revival, beginning October 17, with Evangelist Lester G. Osborn, are under way. God has provided a new meetinghouse centrally located at Prospect and Spruce. Everyone has set aside noon each day to "pray down" this revival from God. Cottage prayer meetings are being held each week. Each member, for four weeks, is distributing weekly one hundred invitations to the meetings along with Salvation and Sabbath tracts. With twenty-five active workers, ten thousand homes will be contacted before and during the revival.

Following the revival the Church will be organized and established. God willing, the Church will be purchased for $21,000. Otherwise, we will continue to rent the building until we can buy it.

Our needs are great! We are seeking to find an apartment for the pastor until a parsonage can be purchased or rented. Homes are scarce and high. Money is needed to buy the Church at Prospect and Spruce. Bibles are needed for our weekly Bible studies.

This fellowship is giving splendidly. More members and an organized Church will provide additional funds for God's Church and the work in this city. Still, we need your help! Every Seventh Day Baptist must help if Christ and His Sabbath are to go forward. Let us start at home. As Indianapolis goes forward, so goes the denomination. Let us concentrate on our efforts. Begin now to pray and to give to this needy field. As God bears this burden upon your heart send your contribution to the treasurer, Mr. Lawton Steele, 965 E. Minnesota Street, Indianapolis, Ind.

"You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men."—Matthew 5: 13 (R.S.V.)
"THERE'S A REASON"

By Rev. Loyal F. Hurley

A sermon delivered in the Old Meeting House, Newport, R. I., August 25, 1947

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Peter 3: 15.

There is a slogan which has been the advertising slogan of Seventh Day Baptists. The title was "Why Are Jews Like That?" and it pointed out Jews are not only monotheists in the world, so that can be a reason for them being Jews. Isaac, Jacob; they are the disciples of Moses, and Jesus is their Messiah. Every man that asketh you a reason of the hope that is in you. They may have learned better by this time, but at the time they adopted this advertising slogan they must have believed it. They assumed that we are all reasonable people who must be convinced. They asserted that when we are convinced we will act intelligently. They tell us it is not prejudice or superstition, but based on fact demonstrated by scientific method which proves their product is best. Therefore, as reasonable, thinking people we ought to accept the facts. It is an intriguing and contradictory, challenging slogan. "There's a reason," they say, "experiment and find out for yourself."

Their slogan is strangely reminiscent of certain slogans which have come to us from other religious groups. Why do you have the hypothesis? Is it because it is a gospel slogan? Is it because of the influence of Jupiter upon Uranus? Is it because...? Of course, the Bible has a very special place in the Seventh Day Baptist Church. There is a reason! It is evident that just being born into a Seventh Day Baptist family and a Seventh Day Baptist Church fellowship is not the determining factor, for many have been born into this relationship who have not remained true to it. And marrying into the fellowship is not the explanation, either, for many who marry into our group without becoming staunch Seventh Day Baptists. Not even personal study of the Sabbath question, with a definite decision to keep it as God's holy day makes one a Seventh Day Baptist. Many Sabbathkeepers are not Seventh Day Baptists. We study further to discover why we have our special characteristics.

We Seventh Day Baptists represent both a religion and a culture. We are a type. While we are genuine Baptists we are not like most Baptists, for we keep the Sabbath. And we are not at all like the Seventh Day Adventists, though they keep the Sabbath. Whether beyond toward the church and the state, toward the priesthood of all believers, make them different. They are the spiritual descendants of Luther and Calvin, of Knox and Wesley, of the Puritans and Roger Williams. There's a reason! Why are Protestants like that? Well, their attitudes toward the Bible and tradition, and the pope, all help to make what they are. There's a reason! Why are Catholics like that? They believe in one God and one Lord Jesus Christ and one Holy Spirit and the Holy Bible and the cross and the resurrection, but they are not like the Protestants. For they have certain attitudes toward the world, and the Virgin Mary, the saints, miracles, the sacraments, the church itself, and the world as well as the purgatory in between. Why are Catholics like that? The holy Roman Empire, tradition, and the pope, all help to make what they are. There's a reason! Why are Protestants like that? Well, their attitudes toward the Bible and tradition, and the pope, all help to make what they are. They are the spiritual descendants of Luther and Calvin, of Knox and Wesley, of the Puritans and Roger Williams. There's a reason! Each religion is both a religion and a culture. We learn to worship, and therefore to think and feel, in a certain way. That gives us a certain set of characteristics and ways. We become a type, a Group. Rabbi Gold-

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place for Seventh Day Baptists in America. Those who erected this building and worshipped here were a small company, yet earnest and devout and missionary minded. The first contribution ever made to the new- established Missionary Society of Seventh Day Baptists in this new world was the gift of $1,000. On August 18, 1878, the new Church of Newport, R. I. In this historic spot, so full of significance to all of us gathered together, it might be well to ask again the question, "Why are Seventh Day Baptists like that?"

It is evident that just being born into a Seventh Day Baptist family and a Seventh Day Baptist Church fellowship is not the determining factor, for many have been born into this relationship who have not remained true to it. And marrying into the fellowship is not the explanation, either, for many who marry into our group without becoming staunch Seventh Day Baptists. Not even personal study of the Sabbath question, with a definite decision to keep it as God's holy day makes one a Seventh Day Baptist. Many Sabbathkeepers are not Seventh Day Baptists. We study further to discover why we have our special characteristics.

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chapel Road opposite to the meeting place in Bull Slave Alley; his body to be cut into quarters and placed on four of the seven gates which befell our ancestors. An assistant pastor, Samuel Stennett II, was an assistant pastor, an organizer in New Jersey at Piscataway. Later martyrs is the seed of the Church, then truly gates of the one more, the which befell our ancestors.

Churches in England we shall refer to only the four gates nearest to the meeting place—the four gates nearest to the meeting place in Bull Slave Alley, in front of which no head was exposed upon a pole. Surely the martyrdom of John James was one of the mighty influences that finally brought religious liberty to the English-speaking world. Especially should his story bring to every Seventh Day Baptist the sense of humble gratitude and praise to God for the privilege she received were insulting sneers. The justly famous family of Stennetts, of whom was an assistant pastor, Stennett II. Another of the most celebrated clergymen of England, a great preacher, an able linguist, and a prolific hymn writer. His best known hymn is "Another six days' work is done," which is still used frequently in Churches today. Mr. Stennett wrote so convincingly in behalf of the Baptist cause that he was asked to prepare a complete history of Baptists. This work on which he expended a large amount of labor was, however, not quite finished at his death, and was edited and published some years later.

Samuel Stennett II was another celebrated minister of the family, and likewise a hymn writer. He wrote a poem by J. J. Jordan's "stormy banks I stand," and the beautiful hymn, "Majestic sweetness sits enthroned upon the Saviour's brow." Many people today rank this hymn among the eight greatest hymns of the English language. His father, Joseph Stennett, his grandfather, Joseph Stennett, his great-grandfather, Edward Stennett, his brother, Joseph, and his son, his uncle, Samuel, and two great-uncles, Benjamin and George, were all Baptist ministers, and all were Sabbathkeepers. Has the influence of these musical Stennetts helped to make all Seventh Day Baptists musical? Samuel Stennett II was a friend of King George III of England, and in 1771 interceded with the king on behalf of the Baptists of New England.

And that brings us to speak of Seventh Day Baptists in America. Religious liberty in the United States is coupled in a general way with the Pilgrim Fathers of Massachusetts. Of course, we are proud of their story and the influence of their lives and customs.

The breaking waves dashed high On a stern and rock-bound coast. And the heavy night hung dark The hills and waters o'er. When a band of exiles moored their bark On the wild New England shore. Not as the flying come, Not as the conquerors come, Their, the true-hearted came, Not with the roll of stirring drums. Not with the trumpet that sings of fame; In silence and tear They shook the depths of the desert's gloom With their hymns of lofty cheer.

What sought they thus afar? What saw they as they went? "Bright jewels of the mine? The wealth of seas, the spoils of war? They sought a faith's pure shrine! Ay, call it holy ground. The soil where first they trod They have left untaught what there they found— Freedom to worship God. —Mrs. Hemans.

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Without the least thought of belittling the Pilgrims whose true and essential worth will endure through the ages, and with no desire to detract from this beautiful poem by Mrs. Hemans, it should nevertheless be said that, while the Pilgrims "Found freedom to worship God," they "did not grant it to others. It was in the colony of Rhode Island, founded by Roger Williams, that freedom to worship God was granted."

It was in 1664, that Stephen Mumford, a Seventh Day Baptist, came from England to Newport, R. I. Worshiping as he did with the Baptist Church of Newport, his Sabbathkeeping naturally attracted attention and interest, and before long ten other persons had accepted his belief concerning the Bible Sabbath and followed his practice in its observance. They continued to worship with their Sunday-keeping brethren until four of their number turned back from Sabbathkeeping. Out of the controversy that then arose, the conviction grew that there would be no peace until the Sabbathkeepers withdrew and formed a Church of their own. This they did on December 23, 1671, and founded the first Seventh Day Baptist Church in America, with seven members. This Seventh Day Baptist Church of seven members was the seventh Baptist Church in America.

One of the most noted members of the Newport Church in the second generation was Henry Collins, a wealthy business man, a generous philanthropist, a patron of the fine arts, and the educator at his own expense of a large number of young men. He was the architect and principal member of the building committee for this house of worship in which we have gathered today. If the work is an exhibition of the man, then we who come here today ought to see in the building the evident symmetry, the carefulness of detail, the manifest evidence of reverent dignity to be found in this building, something of the worth and nobility of the man. In this Church worshiped the Ward family—two members of the family serving as governors of this state, and one of them being a member of the Continental Congress during the Revolution of Independence. We are on historic ground.

About 1700, a group of Seventh Day Baptist Churches was organized in the vicinity of Philadelphia by a man named Abel Noble. Mr. Noble was probably led to the Baptist faith by Rev. Thomas Chillingworth, who is said to have been a teacher in the Baptist Church in New Jersey at Piscataway. Later on, Mr. Noble was led to the Sabbath by Rev. William Gillette, of Saybrook, Conn., a Seventh Day Baptist. Mr. Noble immediately returned to his home and began to preach the Sabbath, with the result that the group of churches near Philadelphia came into being.

In 1702, Edmund Dunham, a deacon and licensed preacher of the Baptist Church in Piscataway, N. J., reproofed Mr. Bonham for working on Sunday. Mr. Bonham challenged him to prove that Sunday labor was wrong. This led Deacon Dunham to a thorough study of the whole subject, and resulted in his accepting the Sabbath truth. He still worshiped with his brethren in the Piscataway Baptist Church, but agitation and feeling rose until Mr. Dunham and several others who had accepted the Bible Sabbath withdrew from their mother church and formed the First Seventh Day Baptist Church of New Jersey, then three centers, Newport, Philadelphia, and Piscataway, the Seventh Day Baptist faith has spread widely over the earth.

One should not forget the German Seventh Day Baptists of America. The group around Ephrata, Pa., furnished the printing press upon which the first copies of the Declaration of independence were struck off. It was Peter Miller, a member of that group and a personal friend of George Washington, who translated the Declaration of independence into several of the European languages, and carried on correspondence in behalf of the Continental Congress. It was thus, in a way, the first acting Secretary of State for our nation.

And time would fail to more than mention the efforts of Mr. Allen and his wife, Dr. Allen and her Davis; Milton, with her Whitfords and her Daland; and Salem, with her Gardiner; along with the dozen other schools that have served their time and passed away, or have been taken over by the public school system.

Our mission fields and missionaries in China, Africa, Holland, Japan, South America, THE SABBATH RECORDER
Jamaica, and Germany make a chapter in their history. The labors of our various fields in those countries, and the regular visits of the General Conference, the labors of our various boards, and the regular visits of the Sabbath Schools and churches, the question inevitably arises, Why are Seventh Day Baptists like that?” The answer inevitably comes, “There’s a reason.”

But many folks who have only observed us from the outside have given glad witness to the worth of the Seventh Day Baptists. A friend of mine who had never heard of the Seventh Day Baptists until she moved as a teacher into a community with a strong Seventh Day Baptist background, told me of her mature life in that community, “Mr. Hurley, your Sabbath-keeping folks are the finest part of this community to me.” A Baptist deacon once said to me, “Your people are different from us,” and he was speaking of the faithfulness of Seventh Day Baptists.

The fight is won not by numbers. The struggle for religious freedom, centuries of struggle for religious freedom, which they feel ought not to perish from the earth. They battle for existence, for historic inheritance and practice proved to be a handicap, or an asset? Are Seventh Day Baptists the reason? Are they the reason? Are they the reason! One wonders if they will study us who bear that name in history of God to our ancestors in many walks of life, and allow the truth of God’s holy day to die out of the sense of love to God.

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Goldman. He writes, “Are Seventh Day Baptists worth preserving and propagating?”. With over three centuries of struggle for religious freedom, we are today without the influence of our predecessors. They strive to live their lives. They have their unique assets of language and art and ideals which they feel ought not to perish from the earth. They battle for existence, for historic continuity. . . . The world sneers — calls them separatists and legalists. But, indifferent to the bowing down of the mob, they persist — they are the individuated group life. The fight is won not by numbers. The survival of a species of family depends, as Geddes and Thompson say, not primarily on quantity, but on quality. The future is not to the most numerous peoples, but to the most individuated.

Now are Seventh Day Baptists an individuated people? Out of our inheritance and practice have we developed a distinct character? If so, that has come in spite of, or because of, the struggle for religious freedom. They have their unique assets of language and art and ideals which they feel ought not to perish from the earth. They battle for existence, for historic continuity. . . . The world sneers — calls them separatists and legalists. But, indifferent to the bowing down of the mob, they persist — they are the individuated group life.

The Pacific Coast Association will convene with the Los Angeles Church, 264 W. 42nd St., on Sabbath, October 11, with sessions beginning at 9:30 a.m. and running through to 4:00 p.m., using the theme, “What Wouldst Thou Have Me to Do?”

Mrs. G. D. Hargis.

**WELCOME IN THE WEST AWAITS**

The Fellowship Committee of the Pacific Coast Association once more want to remind the people of our Churches that we are interested in contacting any of their members who might be coming west.

We want to welcome them to our Sabbath services, and expect to meet this time with members of our Churches who will be attending the Los Angeles Church, 264 W. 42nd St., on October 11th.

For further information write or call Mrs. R. C. Brewer, 4831 Park Ave., Riverside, or Mrs. Emma Jeffrey, 115 N. Gordon, Hollywood 38, California, Telephone Gl. 2870.

**MEETING OF CENTRAL ASSOCIATION**

The Central Association will hold its regular annual meeting on October 11, 1947, at the First Brookfield Church, in Leonardsville, N. Y.

Mr. T. M. Chang, principal of our Mission Schools, who will be the speaker of the morning session, which is to start at 10:30 a.m. Following a picnic lunch, the afternoon will be devoted to the celebration of the one hundred fiftieth anniversary of the founding of the Church at Leonardsville.

Bernice D. Rogers, Corresponding Secretary.

**NORTH CENTRAL ASSOCIATION**

The North Central Association, comprised of the Churches in Minnesota, Wisconsin, and Illinois, will meet with the Dodge Center Church October 24-26. The theme for these meetings will be “Conssecration,” as applied to the total Church program.

Earl Cruzan, Secretary of Association.
Present Trends in Evangelism

Excerpts from address by Dr. Jesse M. Bader, Executive Secretary, Christian Education Board of the Seventh-day Adventist Church of America.

This word “evangelism” is a glorious word. It is one of the most beautiful in all the vocabulary of the Church. It is impossible to say what it means in such a thing as this. It has in it many heart throbs—drum beats—and the music of eternity. Yet there are those who would avoid the word, if they could, would substitute something else for it. Perhaps the difficulty is not in the word itself but in them. Some do not like the word because they do not passionately believe in the things the word stands for. However, up to now no word has been found to take its place.

Evangelism is not an “extra” task of the Christian or of the Christian Church. It is integral to the very fabric of the gospel. The evangel we preach and teach is the good news about its place.

Today, there is a decided trend in the evangelism of the Church. There is no Christianity possible without evangelism. Much of the loss in evangelism throughout all of our Protestantism is to be found in the fact that every person has the power to evangelize on the part of the Church. Daily Vacation Bible Schools are increasing; week day religious instruction is spreading, and there is encouragement in this upward trend concerning the teaching, and winning of childhood.

There is an increasing sense of urgency that is coming into many hearts concerning our present terrible plight. There is no time for delay or dilatoriness. The community to come to the message at a central place only, the speakers are sent to the people in their natural groupings, such as luncheon clubs, governmental groups, women’s clubs, parents-teachers associations, schools, labor unions, etc.

There is an increasing sense of urgency that is coming into many hearts concerning our present terrible plight. There is no time for delay or dilatoriness. The community has to be reached before it has failed to redeem. Evangelism has failed to redeem civilization or perish with the civilization it has failed to redeem.

ANNUAL MEETING BOARD OF EDUCATION

The annual meeting of the Seventh-day Baptist Board of Christian Education, incorporated under the laws of the State of New York, June 12, 1940, will be held in the Gothic, Alfred, N. Y., at two o’clock in the afternoon on Sunday, October 12, 1947, for election of directors and other such business as may properly come before said meeting.

Members of this corporation as designated by its by-laws and entitled to vote at said meeting, consist of all persons who hold membership in the Seventh-day Baptist Education Society at the time of its consolidation with other agencies to form this board, and all persons who are members of the Seventh-day Baptist Church and who were accredited delegates to the Seventh-day Baptist General Conference held August 19 to 24, 1947, in Westerly, R. I.

Albert N. Rogers, President, Board of Directors.

SEMIANNUAL MEETING

Pacific Coast Association

The semiannual meeting of the Pacific Coast Association will be held October 11, with the Los Angeles Church.

Paul R. Crandall, President.

THE SABBATH RECORDER
CAMPAIGN FOR INCREASED ENROLLMENT IN SABBATH SCHOOL

The suggested goal is an increase of ten per cent for this year. With this in mind the Sabbath schools can now adopt this figure or set one that is higher if they desire. The important thing is that all schools join in this nation-wide effort to reach the unachieved and then teach them.

Don’t forget to interpret this campaign in terms of persons and not just figures.

We all need to remember the words of Jesus to his disciples to wait in Jerusalem until they were endowed with power from on high. We need to be saved if we are to serve. We must have Christ and to teach. H.

“THE MAKING OF A MINISTER”

Any minister or layman owning a copy of the book, “The Making of a Minister,” by Charles R. Brown, and who is willing to loan or sell the same, please contact Rev. Everett T. Harris at Alfred, N. Y. This book is in demand by students in The School of Theology and is no longer available from the publishing company. Your help will be greatly appreciated.

E. T. H.

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“THERE IS A RIVER”

“Many are the rivers that water the lands of the earth, and great men’s love for these rivers. The English love their quiet Thames; the Cossacks raced on the banks of their beloved Don. Mark Twain gave voice to the spell of the mighty Mississippi.

Yes, in this world are many rivers, but our story today is about the greatest river of all. Many are the rivers of this life that seek the living water of this river, but all too few find it. This is the story of a young pastor in the parish of Turkheim, Germany. Expelled from eastern Germany, he had come to Turkheim with his family. There he had some chance to preach, and on one Sunday he finished his service with these words from the 46th Psalm:

“There is a river, the streams wherof shall make glad the city of God.” Amen.

These words open the play, “There Is a River,” by Richard H. Bell, which has just been received from Church World Service. This play could be used most effectively by nearly any group, not only in connection with an appeal for relief in the lands which suffer lack, but also in keeping alive our Christian conscience.

All who are interested in presenting “There Is a River,” will please write Rev. Victor W. Skaggs, chairman of the Seventh Day Baptist Committee on Relief Appeals in the Churches, 510 Watchung Ave., Plainfield, N. J., who will secure copies for use.

The cast of characters is as follows:

1. Narrator __________ Impressive Voice
2. Karl Gruber __________ German minister, about 30
3. Anna Gruber __________ His wife, same age
4. Marie Gruber __________ Their daughter, age 5
5. Ben Hayes __________ Middling German farmer
6. Joe __________ Young farmer, age 25
7. George __________ Young farmer, age 25

Parts which can be doubled:

8. Voice I (Woman) __________ Can be played by Maria
Voice II __________ Played by Joe
10. Voice III __________ Can be played by George

Sound Effects

1. Sound of planes
2. Sound of truck engine
3. Sound of train
4. Sound of Church bell

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INSPIRATION TO SERVE

By Rev. Elizabeth F. Randolph
Promoter of Evangelism for the Women’s Board (A Mother’s House of the Seventh Day Baptist General Conference, Wesley, R. L., August 21, 1947.)

Our real inspiration to serve comes from God, as we meditate upon His majesty, the wondrous works of creation, and His infallible, and His infinite love for each individual, or as we are busy about His work, ministering to those in need.

Hesper prepared for the Woman’s House of the Sabbath Recorder. In this line is done in Hesper the words, “In the beginning God . . . . And God said, ‘Let there be light: and there was light.’ The heart of the gospel message is, ‘For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’” (John 3: 16.)

To the storm-tossed sea Jesus said, “Peace, be still.” (Mark 4: 39.)

Listening hearts in this world of darkness and sin today can hear God say, “Let there be light,” and troubled hearts can hear Christ whisper, “Peace, be still.”

When Anna the prophetess, beheld the infant Jesus in the temple, she “gave thanks, likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.” (Luke 2: 38.) While Martha was grieving, she ran and met Jesus and was told by Him, “I am the resurrection, and the life.” Then she ran and called Mary, (John 11: 20-30.) Mary Magdalene, first at the empty tomb, heard the risen Saviour say, “Go, tell my brethren, and say unto them, ‘I ascend to my Father, and your Father: and to my God and your God.’” (John 20: 17.)

To the fearful disciples, Jesus said, “Peace, be not afraid.” (John 20: 26.) He clothed them with His own garments.

And, departing, leave behind our fleshly passions.” (John 20: 23.)

We can make our lives sublime; And, departing, leave behind our sins. Footprints in the sands of time.

Individuals, Churches, and boards have launched an intensive and far-reaching campaign of evangelism, for which we are very grateful. With regard to the work on the beaches where I have been a participant, I shall give you a glimpse of the activities of the Bible Sabbath Association and the Vacation Bible Schools in Florida, and of other interests in Mississippi and Louisiana.

The co-workers in the Bible Sabbath Association, an interdenominational organization, have financed and issued three thousand Sabbath Calendars for the coming year, through our Seventh Day Baptist printing press at Plainfield. They are now seeking a means of making these calendars self-supporting, and hope to publish a much more attractive one for the coming year. If you would like some of them, send in your order immediately to the Bible Sabbath Association, Pomona Park, Florida.

A reserve fund is also being built up with which to fight the adoption of the Proposed World Calendar, now introduced in both houses of our United States Congress and referred to the Committee on Interstate and Foreign Commerce. The movement which would make a blank day every year

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and two blank days in each leap year, thereby destroying the regular seven-day week. This calendar has already been approved for adoption by twenty-three nations, to be put into effect by them in 1950; and an effort is being made to get it adopted by the United Nations. Everywhere the Sabbath is sacredness to the seventh day, or any other day of the week, should be on the alert to oppose the endorsement of this calendar either by our Congress or by the United Nations.

The work done in the Vacation Bible Schools in Palatka, Carraway, and Floral­home, Fla., has also been an inspiration. Mr. and Mrs. Edgar Wheeler helped in these schools in a very satisfactory manner. There were one hundred children in attendance, seventy-five of whom were very regular and received much help to know Jesus and to make Him known. On the last day of the Sabbath School in Floralhome, fifteen adults, friends and parents, were present and shared in the picnic and the closing program. A committee was chosen from among these adults to plan for the Vacation Bible School for next year. Many people in each of these communities have some share in the work of Mr. and Mrs. Wheeler and said they wished the Wheelers could stay with them the year round.

Although the question of observing the seventh day has been a matter of discussion and debate for centuries, as the Sabbath was not given a central place in group discussion in these Bible schools, nevertheless the Biblical authority with regard to it is a matter of individual conviction —parents as well as children—who are giving it thoughtful consideration.

In Columbus, Miss., we have an attractive Church building and three ardent believers in the seventh day of the week as the Sabbath. While they have an organized Sabbath school in Columbus, it seemed best for them to unite with our Hammond Church until such time that their numbers may be so increased as to justify a Church organization in Columbus. Much work is being done by them, and we commend them to each other.

In the camp meeting at Jacksonville, Fla., Mrs. George C. Greene and myself, as helper, in personal visitation during the past winter. In the few days that I spent with them en route to Conference, two mothers came forward, for baptism. These people and many others are earnestly desir-
THE LAST SUPPER
By Mizpah S. Greene

One of the great events in the life of a Jewish family was the feast of the Passover, in memory of the time when the angel of God passed over the houses of the Jews, sparing them from the plague that had destroyed Egypt. For this supper the head of the family took a lamb to the temple and killed it, as a sacrifice, before the altar. The priests took the meat and prepared it; then they brought it to the house of the family and set it before them, as a sign that God had passed over their house.

Jesus, the Messiah, was going to die for the sins of the world, and He wanted to have a final supper with His disciples before He was taken away. He knew that He would not eat the Passover again after His death, for never again would He eat of the lamb and drink of the wine, after His death, in the same way that the priests had done before. He had shown them; and as often as they gave something to the poor, as a sign that they were following His example.

Jesus went to the disciples and said, "If I, then, your Lord and Master, have washed your feet, you ought to wash one another's feet, for I have given you an example that you should do as I have done to you." He meant that it was the duty and privilege of everyone to serve others.

Now as they ate of the Passover supper, which for Jesus was "the Last Supper," He told them that one of their number would betray Him. The disciples were suddenly very sad, and looking at one another, wondered which one of them He meant. And Peter asked John whom Jesus greatly loved to ask Jesus of whom He spoke. And John asked, "Lord, who is it?" Jesus answered, "He to whom I shall give this piece of bread which I have dipped in the dish." And when He had dipped the bread, He gave it to Judas Iscariot. He said to him, "What thou art going to do, do quickly."

Not one of the disciples knew what Jesus meant. Some of them thought that because Judas carried the moneybag that Jesus had given them, He was going to give them something. But when He had dipped the bread and gave it to Judas, He said to him, "What thou art going to do, do quickly."

When Judas had the bread, He said, "Take, eat; this is My body which is given for you." And He said, "Take, drink of this; for this is My blood which is shed for you and for many for the remission of sins."

When Jesus had washed the disciples' feet He put on His own garment and returned to the table and said, "You call me Master and Lord, and you say well, for so I am. If I, then, your Lord and Master, have washed your feet, you ought to wash one another's feet, for I have given you an example that you should do as I have done to you." He meant that it was the duty and privilege of everyone to serve others.

The priests took the meat and prepared it; then to follow him into whatever couches they had drawn up before the long table. You see, it was their custom to recline at the table rather than to sit upright as we would. He explained to them that He wished to eat this supper with them before His death, for never again would He eat of the lamb and drink of the wine, after His death, in the same way that the priests had done before. He had shown them; and as often as they gave something to the poor, as a sign that they were following His example.

Jesus then gave to His disciples the bread and wine and just as it is given to us at the time of the Communion services and in the very same words. For He commanded that all His disciples eat the bread and drink the wine, after His death, in the same way that He had shown them; and as often as they did it to remember Him. This is the Lord's Supper that all who are His disciples have today. So Jesus tells us to have it, and all who love Him will keep on having this Supper until He comes to earth again.
in each pamphlet is simply presented and is intended to be used merely as a guide. The chaplain himself is left free to enlarge upon the material as he sees fit.

Some of these lectures have already been given with spectacular success in the training program both of the European Command and of the Universal Military Training Experiment Unit at Fort Knox, Ky., and this "positive moral training" together with command direction is credited by General Jacob L. Devers, Commanding General, Army Ground Forces, with much of the great success obtained in eliminating vile and obscene language among the UMT cadre and trainees and in improving discipline and the whole atmosphere of military behavior.

Commenting on the noticeably higher plane of social behavior among these troops, General Devers in a letter to the Commanding General of the Second Army stated, "Similar results can be obtained in the Replacement Training Centers. I want the Commanding Generals of the Replacement Training Centers to interest themselves personally in this matter and build up the highest possible standard of social behavior, including the elimination of obscene language. Repressive measures alone will not accomplish the end desired. There must be positive integration of military and moral training during the recruit's period of adjustment to Army life."

The editor of "The Chaplain's Hour" is General Irwin C. Bailey, USA, a Doctor of Philosophy in Greek of that city's Washington University. Chaplain Scharlemann was integrated into the Regular Army in July of this year after more than six years of active duty as a Reserve officer which literally took him around the globe.

He is an indefatigable worker who, in addition to writing these lectures, has been carrying a man-sized teaching schedule as instructor in the Chaplain School courses in music, religious and spiritual factors in military morale, troop information for chaplains, and elementary German. No legend, but sober truth, is a story having to do with his prodigious linguistic ability. While stationed with the 13th Air Force Unit near Cernigola, Italy, he discovered a pastorless Waldensian Church in the community. Starting from scratch, within twenty-one days he had mastered enough Italian to preach his first sermon to the congregation, which he thus served, in addition to his military duties, for eighteen months.

Chaplain Scharlemann, a Lutheran, is assisted in the preparation of the lecture material by Chaplain (Major) Harold O. Prudell, USA, Roman Catholic, recently assigned from the Office of the Chief of Chaplains for this specific purpose, and by Chaplain (Captain) Irwin C. Bailey, USA, an Evangelical United Brethren clergyman, who also acts as Chaplain School librarian.

Among the titles of lectures scheduled for early release in "The Chaplain's Hour" are "Half-Truths and Untruths about Sex," "Price Tags and Score Cards," "My Right to the Truth," "How Free Am I?" "Fair Play," and "Don't Go High Hat." Typical passages from the first number, "The Meaning of Citizenship," read:

"Nowhere are inherent rights and liberties more happily expressed than in the Declaration of Independence, which reads in its opening phrases as follows:

"We hold these truths to be self-evident that all men are endowed—not by the decree of an emperor, or the laws of Parliament or by Acts of Congress, but—by their Creator with certain unalienable rights—rights which cannot be bargained away or given away, or taken away, except in punishment of crime—and that among these are life, liberty and the pursuit of happiness, and to secure these we must have them, but secure them—governments are instituted among men, deriving their just powers from the consent of the governed."

Another typical passage reads, "Allegiance also involves service. In our form of government citizens are called upon to witness and jurors at trials, to pay taxes, to hold office. They are expected to vote and, in case of national danger, to render the military service that is now being asked of you. These are all necessary for the maintenance of government and for the protection of our own liberties. As soon as we decline to serve in these various ways and leave these responsibilities to others, our own claims to the rights and privileges of this country are weakened. Eternal vigilance is the price of liberty is more than a beautiful sentiment."

—The Chaplain School Release.

(Continued from page 260)