1947

Milton College has seven buildings and a campus of about twelve acres. The student body of over 380 is an enthusiastic, inquiring group. They represent fourteen states, Hawaii, China, and Norway. Religiously they represent the following groups:

The Religious Distribution of the Student Body

<table>
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<tr>
<th>Religious Group</th>
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<tr>
<td>Lutheran</td>
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<tr>
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Twenty-one members of the faculty, and fourteen members of the Board of Trustees are members of Seventh Day Baptist Churches.

The officers of administration are:

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- Dean of the College: John N. Daland, M.A.
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The Sabbath Recorder
First Issue June 13, 1844
A Magazine for Conduct, Thought and Inspiration
HURLEY S. WARREN, Editor
L. H. NORTH, Manager of the Publishing House
WILLIAM J. BURDICK, D.D., Missions
HARLEY SUTTON, Christian Education
MIDAS P. Young People's Pages

Our Feature Writers
(The names of contributing editors appear in the masthead and are included. No attempt is made to introduce here other than our feature writers because of insufficient information.)

Rev. Neal D. Mills is pastor of the Seventh Day Baptist Church, New Annapolis, Wis. "The Spirit of Prophecy," under Management, Meditation in this issue, was presented by Mr. Mills as "The Morning Devotions" at General Conference, Wednesday, July 21, 1947.


Rev. L. D. Wright, 1353 Leonard Street, Indianapolis, Ind., is a Business Manager for the Indianapolis Evangelistic Campaign now in progress at the First Friendship Church, 1900 Prospect Street, Indianapolis. His "Father and Son Dialogue" is a monthly column which he regularly mails and distributes. Mr. Wright believes in publicity and advertising.

Rev. Warren L. Burdick is executive secretary of the Seventh Day Baptist Missionary Society, Westerly, R.I. Dr. Burdick, home and office address are Asbury, R.I. "Effective Workers" and "Teacher's Corner" by Secretary Burdick, appeared in the Beacon of October, 1947, Seventh Day Baptist Young people's publication.

Miss Barbara Spicer, Dunellen, N. J., is a member of the Piscataway Seventh Day Baptist Church at New Market, N. J. Miss Spicer is a freshman at Rutgers University, New Brunswick, N. J. "To Know His Life-Giving Power" was written for the People's Program of the Young People's Program of the Yearly Meeting of the New Jersey Baptist Western Association, held at Shiloh, N. J., October 10, 11, 1947, and was read by Miss Spicer.

Asa Parvin is a member of the Shiloh, N. J., Seventh Day Baptist Church. He is a senior at the Bridgewater, N. J., High School and plans to enroll in the ministerial course at Houghton College, Houghton, N. Y., in September. He writes "The Power of His Resurrection" on the Young People's Program of the Yearly Meeting of the New Jersey Baptist Western Association.

Hal Drake is a deacon of the Seventh Day Baptist Church, Richeburg, N. Y. His message, "Strengthening Our Workers" was given the Laymen's Program on Sabbath afternoon of the Western Association which was held at Alfred, N. Y., June 28, 29, 1947.

COVER PICTURE
"Light of the World" is a Religious News Service photo from a painting by Holman Hunt.

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EDITORIALS
"The Power of Life and Death"

"Each one of us actually has the power of life and death over people in foreign lands. This power places a huge responsibility on us as Christian individuals." Thus writes Dr. W. Harold Row, Associate Secretary of the Brethren Service Commission.

This hits us right between the eyes. It more than gets us next to where we live. It actually gets us where we live. We have heard similar statements before which have come directly home to us. Yet, somehow, this one caught us so completely that we simply had to pick up the nearest pencil and start writing.

Secretary Row addresses his letter to "Dear Christian worker" on behalf of the Brethren Service Commission. He presents four "specific ideas that may be used for further individual thought and action." They are: Pray - Sacrifice - Share - Plan. Earlier he asserts that "we must wage our Christianity as relentlessly as we waged war."

Then, Secretary Row concludes: "An all-out effort by 180,000 Church of the Brethren members very possibly might tip the scales for peace. This is not to depend on what we do, but upon individuals and upon their desire to live a life centered around the teachings of Jesus. What will you do?"

This is something which increasingly concerns Seventh Day Baptists. Since we do have "the power of life and death over stars for people in foreign lands," it behooves us to share and share more. Ours is a tremendous responsibility when we realize that if we do not save to share, starving men and women will die. It is most serious to know that unless we share to save, unfed children will perish. This is a staggering responsibility which can only be discharged by treating God's material benefits toward us as a sacred trust.

However, we should like to point out that we not only have "the power of life and death" in matters material, but we also have "the power of life and death" in matters spiritual.

This is a sobering thought and one deserving of much consideration and prayer. It is a thought that ought to lead increasingly to Christlike action.

Parents have "the power of life and death" over their children, spiritually. The State enters to regulate parental care when children are neglected physically and mentally. When children are neglected morally and spiritually, the Church should enter to remedy the situation. The dilemma too often is that the Church is either indifferent or impotent, or both. When we mention the Church we mean the members thereof. All too frequently we may feel that we are saved, why bother about the other fellow or his children? At least the way we act gives that impression. Yes, the Church does have "the power of life and death" over their children, spiritually. Let us constantly consider most prayerfully this power.

Christians have "the power of life and death" over those who have not accepted Christ as their personal Saviour and Lord. We wonder if we actually realize what this means. Either we have not had a genuine conversion experience or we are not permitting conversion to become operative and effective in our lives. In either case we are not Christian. Now, this does not imply that Seventh Day Baptists are not Christian.
inclined. They are just as Christian as some other religious groups. The main difficulty with the prosperity message is that we are too busy with the unimportant and are neglecting the all important. It is a tremendous responsibility to have "the power of life and death" over those who are out of Christ. When we pause to consider that men and women around us are living in sin, and in so far as we know will die in sin unless we show them the way of salvation, we are exercising the power of death over them. On the other hand, when we use every prayer-opener, God-revealed opportunity to share the love and forgiveness of our Lord and Saviour with those about us, we are exercising the power of life over those who do not know Him.

The power of life and death" over others is the foundation of the responsibility granted any person or party. The fullest condemnation comes when the exercise of that power deals out death. The highest commendation comes when the exercise of that power imparts life.

An all-out effort by 7,000 Seventh Day Baptists very possibly might tip the scales for Christ and the Sabbath. This effort will depend entirely upon individuals and Churches and their complete consecration to exercising the power of life over others in Christ's name.

What more will you do about this most important matter? What more will your Church do?

THE CHURCH

We believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body of which Christ is the head; and that the local Church is a community of Christ's followers organized for fellowship and service, practicing and proclaming common convictions.


Statement of Belief of Seventh Day Baptists.

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied."-Matthew 5: 6 (R.S.V.)

THE SPIRIT OF PENTECOST

By Rev. Neal D. Mills

"And they were all filled with the Holy Spirit, as Acts 2: 4. "In the last days, God says, it shall come to pass that I will pour out my spirit upon all mankind." Acts 2: 17 (Montgomery).

To Christians, Pentecost refers chiefly to that certain day when the first Christians received a great outpouring of the Holy Spirit. People are mystified and curious about just what all the excitement was about, and certainly the most important thing was that "they were all filled with the Holy Spirit." They were filled to the point of excitement.

Onlookers thought they were drunken, but Peter explained that, "This is what the prophet Joel predicted," and he quoted Joel: "And the last days, says the Lord God, will I pour out my Spirit upon all mankind." There are people now who think that this dramatic passage applies to a time yet in the future. Peter thought it applied to his own time. He felt that he and his followers were filled to the point of excitement.

Like the people of that day, modern people are suspicious and fearful of emotion and there is reason for it. Emotion is like dynamite, useful but dangerous. Even religious emotion may cause dissatisfaction in other people, yet most of us need a great deal more of it than we have, for it is the power that drives men to do great things and must not stop with emotion; we must go on to devotion. Someone has said, "There can be no high thinking without deep feeling." And may we add, there is no great achievement without both deep emotion and high thinking.

But can people be filled with the Holy Spirit in our time? I think we can if we fulfill the conditions for it as they did at Pentecost. To begin with, those people were "all together in one place." And they had been meeting together often under the leadership of the disciples who "with one mind gave their constant attention to prayer." This indicates a spirit of unity and fellowship.

The Church needs that spirit now that would bring us all together in the house of God. A hundred twenty burning hearts scattered out will soon grow cold, but put them close together and see what will grow out of a hundred twenty burning hearts fused themselves into one with a single purpose, to witness for Christ, and it brought a harvest that happened in 300 years later. And when and where we use every prayer-opener, God-revealed opportunity to share the love and forgiveness of our Lord and Saviour, that power of the Saviour comes when the exercise of that power imparts life.

A third thing evident at Pentecost was the spirit of humility. The sense of weakness and of danger and uncertainty made the first Christians very humble. They gathered for prayer not because it was the custom or because nice people do it, but because they felt the need of it. And I doubt if they let one or two do the praying while the rest listened critically or dozed. Their success in prayer lay in that they were driven to pray, and so they drove out all pride and personal ambition and to consecrate themselves completely to God. Pride is hard to conquer. One may even become proud of his humility, which of course proves that he doesn't have it. True humility is an essential virtue most difficult to attain.

A fourth element of the Holy Spirit that was evident at Pentecost was the spirit of service or the desire to witness for Christ and to do something for God and our fellow men. Those early Christians became known for their service to the poor of Jerusalem. "They were all filled with the Holy Spirit and began straightening out their life. Then one day she was called to the hospital to try to assure a dependant woman with a similar affliction of the possibility of a complete recovery. As the cured woman saw hope coming into the face of the patient, she came to believe in the reality and permanence of her own cure.

The power of life and death" over others is the foundation of the responsibility granted any person or party. The fullest condemnation comes when the exercise of that power deals out death. The highest commendation comes when the exercise of that power imparts life.

THE SABBATH RECORDER
THE HARVEST OF SOULS THROUGH HOME MISSIONS

By Miss Ethel M. Wilson

If we, as Seventh Day Baptists, want the blessing of God upon us, we must use all our talents to promote His truth on the home field, as well as on the foreign field. Matthew 25: 14-30 tells us about three servants who received talents from their Master. I like to think of the servant who received the gift of five talents as a type of the Seventh Day Baptist denomination; for our Master has delivered into our custody five great truths: the inspired Word of God as our guide, belief in salvation through the blood of our Lord Jesus, adult baptism by immersion, the memory of a Christian's life for the Master's use by separation from the world, and the observance of the Sabbath of the Lord as a type of Christians' life. This is truly a wonderful gift. To keep it intact and to protect it many saints have suffered and died.

Are we, like the servant in the parable, using our great gift to the best advantage? Are we making known His truth? Do we have enough home missionaries? Are we making known His truth to Multitudes? What a disappointment we would miss! When we hide our light, failing to tell others about the truth, we find no church there, because we are not carrying it on. How many of our talents should be taken away and given to another group more zealous? Suppose the Master would make some other group custodian of these truths and the advent of the Dark Ages, He preached to multitudes. He did personal work with individuals. He convicted many people and made them so uncomfortable that they were angry enough to kill Him.

What did Jesus' friends and disciples, the first Sabbathkeeping Church of baptized believers of Jerusalem, do? At first many of them seemed satisfied to make Jerusalem a Sabbathkeeping community. Outsiders who happened to visit Jerusalem might enjoy their fellowship, but the city did not feel impelled to leave Jerusalem to do home missionary work. Then God permitted a great persecution, and the persecution spread until some outsiders were brought to Christ. He preached to multitudes. He did personal work with individuals. He convicted many people and made them so uncomfortable that they were angry enough to kill Him.

What would Jesus do? What would Jesus do if He had a clearer glimpse of the truth than His fellow men? What would Jesus do if He knew a great but unpopulous truth? What would Jesus do if He knew what did Jesus think about experience? He preached to multitudes. He did personal work with individuals. He convicted many people and made them so uncomfortable that they were angry enough to kill Him.

Are we making known His truth? Do we have enough home missionaries? Are we making known His truth to Multitudes? What a disappointment we would miss! When we hide our light, failing to tell others about the truth, we find no church there, because we are not carrying it on. How many of our talents should be taken away and given to another group more zealous? Suppose the Master would make some other group custodian of these truths and the advent of the Dark Ages, He preached to multitudes. He did personal work with individuals. He convicted many people and made them so uncomfortable that they were angry enough to kill Him.

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Do we, as we are scattered, go everywhere preaching the gospel as the first century Sabbathkeepers did? Every lone Sabbathkeeper should be a home missionary. The Philadelphia Fellowship has been founded by just such Seventh Day Household missionaries. They began holding services at our home before we became Seventh Day Baptists and were part of communities without a Church who would strive to win souls to Christ and Bible Christianity, we would multiply at an amazing rate.

Jesus said, "Ye are the light of the world." We cannot hide our light without losing ground. A Christian woman who had lost her zeal for winning souls, and let worldliness interfere with her Christian service, had a great ability the early believers did not have. At first many of the believers of Jerusalem, do? At first many of them seemed satisfied to make Jerusalem a Sabbathkeeping community. Outsiders who happened to visit Jerusalem might enjoy their fellowship, but the city did not feel impelled to leave Jerusalem to do home missionary work. Then God permitted a great persecution, and the persecution spread until some outsiders were brought to Christ. He preached to multitudes. He did personal work with individuals. He convicted many people and made them so uncomfortable that they were angry enough to kill Him.

Seventh Day Baptists, have a larger gift. In verse 15 we read that the first Sabbathkeeping Church, in their time, claimed, and after the Reformation began, the truth was spread until some outsiders were brought to Christ. He preached to multitudes. He did personal work with individuals. He convicted many people and made them so uncomfortable that they were angry enough to kill Him.

Are we making known His truth? Do we have enough home missionaries? Are we making known His truth to Multitudes? What a disappointment we would miss! When we hide our light, failing to tell others about the truth, we find no church there, because we are not carrying it on. How many of our talents should be taken away and given to another group more zealous? Suppose the Master would make some other group custodian of these truths and the advent of the Dark Ages, He preached to multitudes. He did personal work with individuals. He convicted many people and made them so uncomfortable that they were angry enough to kill Him.
EFFICIENT EVANGELISM
Some Essentials
By Rev. William L. Burdick
Keeping in mind that evangelism includes more than getting sinners to become profes-
sionals, let us see what that includes. It involves every phase of Christian work, it is well that we all study some of the essentials necessary in effective evangelism:
1. First of all there must be an exemplar
Christian life on the part of one who would be of any service in an evangelistic way. He who is not a Christian cannot expect to lead others to Christ or help struggling professing followers. Paul, notwithstanding his learning,
and his service till he yielded his life to Christ on the Damascus way; neither can anyone be till Christ has touched and purified his life. He simply cannot give what we have not ourselves.
2. There needs to be desire—an intense desire to lead men to Christ, help them overcome temptation, and build Christlike char-
acters. One chief reason why professed Christians do not lead others to the Chris
tian life is because the desire is lacking. The desire for salvation, whether word, deed, or prayer, if it is any good.
3. Whatever methods are followed, they must be characterized by sincerity. Lyman Abbott, when he do not understand the Outlook, pointed out that the first qualification for an editor was truthfulness, accuracy of state-
mement, public sincerity. This statement is true, and it is just as essential that any Christian worker be sincere in all that he does and says and in all the methods employed.
4. The desire needs to be accompanied by effort. A most serious matter connected with the desire is not to have the desire and not make the effort is to crush out the desire. Herein lies the reason so many people
are indifferent regarding lost men. They had the desire to help them once; but they neglected to do what they might have done, and the desire died. We are criminal before God if we do not do all we can, both in public and in private, to lead men to Christ and help them overcome temptation.
5. Another essential in evangelism is wise methods. The efficiency of some evan
gelistic efforts is destroyed by the unwise methods employed.
6. The greatest essential in evangelism is the presence of the Holy Spirit of God. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Zechariah 4: 6). God had promised the Holy Spirit and if our labors are to be fruitful and abid-
ing, we must look to Him as the source of power and guidance.
7. This leads us to another essential in every phase of evangelism, namely, prayer. Christ told us, "All things are possible unto him that believeth.
8. The first qualification for an evangelist is that he do not desire intensely. They do not desire intensely, they do not make suitable ways.
9. The second qualification is that they have an intense desire to do all. They must be characterized by sincerity. Lyman Abbott, when he was editor of the Outlook, pointed out that the first qualification for an evangelist is that he do not desire intensely. They do not desire intensely, they do not make suitable ways.
10. There needs to be desire—an intense desire to lead men to Christ, help them overcome temptation, and build Christlike characters. One chief reason why professed Christians do not lead others to the Christian life is because the desire is lacking. The desire for salvation, whether word, deed, or prayer, if it is any good.
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mement, public sincerity. This statement is true, and it is just as essential that any Christian worker be sincere in all that he does and says and in all the methods employed.

"TO KNOW HIS LIFE-GIVING POWER"
By Miss Barbara Spicer
It seems to me that the core of this topic is found in what is probably the best-known verse in the Bible-John 3: 16. "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." There are three ways in which we can know Christ. We can know Him historically—that is, that such a man lived and died some nineteen hundred years ago. We can know Him theologically—that he died to save sinners. And we can know Him personally—that He died to save you and me. "For all have sinned, and come short of the glory of God." Only by knowing Him personally can one know His life-giving power. The degree of this knowledge obtained depends upon the type of Christian. There is what we call the "carnal" Christian who is saved, but that's all. He has not made Christ the center of his life. Then there is the "passive" Christian who says, "Here am I, Lord, send me," but who is always waiting for some, some, some. Finally, there is the "surrendered" Christian who also says, "Here am I, Lord, send me," but who looks around in his own community for what he can be against us? That is life without God. And the desire died. We are criminal before God if we have not ourselves.

Are you living "with eternity's values in view"? That is knowing His life-giving power. That is real living.

In time of trouble, anxiety, thankfulness, or sorrow, to whom does one turn if not to God? He is wonderful to know that, though the whole world be against us, we are always "take it to the Lord in prayer." And if God is for us, who can be against us? That is life-
giving power. That is real living.

In John 6: 31 we read, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." Here Christ tells us very clearly that He is going to give Himself so that the world can have life—not just a small group of people, but "if any man eat of this bread, he shall live for ever." Think of the millions who have never heard the gospel. "Thereby the Word of God is clearly what it means. For example: "Every day with Jesus is sweeter than the day before." You'll never know who you know Jesus."

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5: 24. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6: 23.

Because we "all have sinned and come short of the glory of God," we cannot know real life until we have accepted Jesus as our personal Savior and as our Lord, as our only life.

"The wonder forth part of it is that "while we were yet sinners Christ died for us. What infinite love was manifested at Calvary! There never has been and never will be anyone else whose life and death can mean the salvation of his followers. Jesus said that He is "the way, the truth, and the life." This implies that without Christ there is no life. What would your existence be like without Him? How has He changed your life? If He hasn't changed it, you are missing something. No, I should say, everything—life itself.

Oh, yes, I know. 'Twill soon be past; Only what's done For Christ will last.

Are you living "with eternity's values in view"? That is knowing His life-giving power. That is real living.

THE SABBATH RECORDER
"The Power of His Resurrection"

Romans 8: 1-11

By Auley Parvin

In the beginning, God made man. Although God loved the world, that the world could not hate Him, He made man, God loved man, so that everything that He gave him, and made him everything that He gave him. But God knew that man would sin and break this fellowship, so He made a way of escape for him. This is evident in John 3: 16: “For God so loved the world, that he gave his only begotten Son”—Christ who died for us on Calvary.

After spending a period of time in the tomb, Christ arose. Christ alone did not have the power to resurrect Himself, but He was received into heaven by the Father who is in heaven. The same power God used to make heaven and earth, He used to raise His only begotten Son whom He gave for us. By Christ’s resurrection we now have a living Saviour who is in heaven with His Father. When we come to realize our sinfulness and that Christ died for us, we want to change our lives and live differently. We desire to “make the newness of life, as shown in Romans 6: 4: “Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” We learned a chorus this summer at Conference. I like it very much for what it says:

“What you are says so loud
They’re looking at your walk, not listening to your talk.
They’re judging by your actions every day.”

This, I think, portrays very well the thought that what you do influences people more than what you say. People form their opinions, for what they say about you, by what you do more than by what you say. A certain old preacher said, “Do as I say, not as I do.” But that just isn’t the way it works out. How easy it is for us to deny Christ every day, but how hard it is for us to follow Him. We might think it so easy for us to receive eternal life if we will only believe in Him and make Him known. This we find in Hebrews 7: 25: “Wherefore he is able also to save them to the uttermost that come unto Him by him, seeing he ever liveth to make intercession for them.” Christ loved us so much that He gave His life for us. After that He arose to give us a living Saviour, who is in heaven with His Father. In the beginning, God made man. All we need to do is to be willing to receive Christ into our lives and then to follow Him. He will make our lives shine with His glory.

EVANGELISM AND THE CHURCH SCHOOL

The child who is not attending a Church school is not realizing that he is missing something that is essential to his normal development. Regardless of how we feel about the conversion of a child, we all feel that the teaching of this child is to give him what he has not been having. A lad of sixteen years of age told of being brought into a Church school after being out of such a school for a number of years, and how he found a satisfaction he had not had before. Later, in a special evangelistic campaign, he was converted and became a very active Church member. First came the experience of a fulfilled need which the Church was to fill by helping him with the religious experiences for which he longed.

Protestant denominations are being challenged by the large number of children who are not attending Church school. To meet this challenge many of these denominations, including ours, are now in the midst of campaigns to increase the enrollment in Church schools.

Too many Sabbath schools do not provide opportunity for the whole school to make up plans to remedy the weaknesses of the school. If we would do any Church school good to have a general meeting to make plans for this “Increased Enrollment Campaign.” Such a meeting would be the place to determine standards for enrolled members which would say how many weeks being absent would mean the dropping of a child. It would be the place to set up study sessions on visitation to show that the teaching part of the school is weak, and that something definite by which to work.

Prayer and fasting, said Jesus, were necessary for His followers if they were to become what He said they were to be. The mountaintop experiences of indifference and sin cannot be moved except by the prayer of faith and the moral and spiritual disciplines which are called a kind of fasting. It is vitally important that this become the basic preparation for this important national campaign for increased enrollment in our Sabbath schools, and in the Church schools of other denominations.

Young Adults At Camp

Young adults have been called the neglected group of the Church. Many encouraging signs of interest in this group are appearing. This will strengthen the Church.

A group of young people from the Churches of the Western Association met at Camp Potato, near Couderoia, Pa., for a weekend camp, October 7-8. Just as it is with youth camps, it is hard to say what is the most important value of such experiences. It was good for those who are parents to spend these few days (from Friday night through Sunday) away from the children. One young couple said they left their children in two counties, and they were...
well cared for, of course. It was good for the over thirty young adults to have this fellowship representing a number of different Churches. It was good for them to have first of all the Camp experience. There were high spots of worship Sabbath eve, Sabbath morning, the night after the Sabbath, and Sunday morning. It was good to have a program centering around “Sabbathkeeping,” for the Sabbath afternoon session.

This is the second year for this camp, and the group enthusiastically voted to hold another next year.

This can be done in other sections. It will be worthwhile for other associations to try this plan.

H. S.

SERVE TO SAVE

By Miss Emma Burdick

Christianity holds to the ideal of service of men as a motive in life. What Jesus was and did in His life of love and service is what we believe God is and is now doing and wants us to do. His is the way of salvation and is service to God and others.

He dedicated himself to the service of saving others that find the salvation they have, and what they are taking to others is not only as He defined it, “preservation from sin and its consequences,” but it is “life”—life at its fullest and highest—not merely with eyes of his Lord, but with the power of God that a new world seems impossible. Daniel prayed for guidance, as Christians seeking to serve and save must also.

Isaiah prophesied the coming of God’s Lamb, who is the old Simeon, righteous and devout, departed in peace when he had seen Him. He prayed, “Mine eyes have seen thy salvation which thou hast prepared before the face of the peoples.” John the Baptist prepared the way for Christ and suffered a martyr’s death. He preached, “Repent ye, for the kingdom of heaven is at hand.”

Jesus exemplified service. He was baptized in faith and consecration and God said of Him, “This is my beloved son, in whom I am well pleased.” It was that whosoever believes on Him shall be saved and he believed hath eternal life.

It was also the spirit of humility and forgiveness. His parable of the good Samaritan was that one does not pass by on the other side, but serves wherever possible. Jesus could, even to washing His disciples’ feet.

Peter was the rock on which the Church was built—the Church that has been and still is a great factor in the world. Stephen showed humility and forgiveness when at his death he prayed (as Jesus did), “Lay not this sin to their charge,” and the false witnesses who had testified against him “saw his face as it had been the face of an angel.” Paul, after receiving his vision, preached, “Repent, for the kingdom of heaven is at hand.”—Matthew 4: 17 (R.S.V.)

INDIANAPOLIS!

God is graciously blessing the evangelistic campaign being conducted by Seventh Day Baptists in Indianapolis, Ind.

The Missionary Society, through Second Century Fund contributions, is financing this fall program. From unofficial impression we understand that other contributions are being sent to the treasurer of the Indianapolis Baptist Missionary Society, and the organization of the fellowship into a Church.

Also, we have received the impression that a number of Seventh Day Baptist ministers who were associated formerly with this work will be raising personal funds for the campaign and the organization of the fellowship into a Church.

We are definitely informed that Rev. David S. Clarke, assistant secretary of the Seventh Day Baptist Missionary Society, and Rev. Victor W. Skaggs, corresponding secretary of the American Baptist Tract Society, have been invited and plan to attend the meeting of the organization of the Church.

Let us continue in earnest prayer that all that is done at Indianapolis may be according to the will of our Father.

“From that time Jesus began to preach, saying, ‘Repent, for the kingdom of heaven is at hand’”—Matthew 4: 17 (R.S.V.)
The unfolding of life compared to a beautiful garden

By Rev. Elizabeth F. Randolph

Life is like a garden. The soil has been prepared by those who have given the child a home. So, for this study, we assume that each parent was given a garden of their own, and that he is at the age when it is his privilege to take over and plant the seed of his choice.

If he is indifferent to all responsibility, when it comes time for the harvest he may look out over the garden and find it barren, brown, and waste from the summer's drought, or full of a rank growth of weeds. But his brother may have a beautiful, well-kept flowing garden which adds much to the attractiveness of the home, provides food for the family table, and rejoices the heart of friends and neighbors.

The garden plot has the soil freed from weeds, pulverized with care, well fertilized, planted with choice seeds according to the purpose for which it was intended, and watched over with a joyous faith and expectant waiting for the tender plants to push upward first the blade, then the ear, and finally the full corn in the ear. From time to time the ground is cultivated to keep out weeds; conserve moisture, and keep the weeds from choking the growth. The garden plot has its share of drought, both natural and man-made, but the gardener prays to God for rain and it comes.

When the harvest time comes, it is his privilege to take over and plant the seed of his own use, and that he is at the age when one moves from the parental to the personal and separate by the will of God. The child is expected to sacrifice and take pains to protect his garden from weeds. He knows that he will have to fight to keep the garden a garden.

Yes, life is like a garden. The soil has been prepared, or neglected, by parents, pastors, teachers, friends, and other associates; but there comes the time when each young person is entitled to take over his garden and make his own decisions for what his character will be. He is to walk alone and see the little things in life. He is to trust in the power of the Holy Spirit to guide him and give him the strength needed to put all things away that are contrary to that character.

"As he thinketh in his heart, so is he." Proverbs 23:7.

In a good Christian home the child has been gradually learning to make choices and to assume greater responsibilities day by day. He has learned that his thoughts are the seeds of his future character and happiness.

He knows that he cannot expect to plant the thoughts of anger, hate, disgust, and reap the same fruit that thoughts of kindness, love, and confidence would produce. Ephesians 4:29,3 tells us of the things we are to put off and of the good things we are to put on being renewed in the spirit of your mind. The people of Rome, Paul also says, "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:2.

Other children and young people have not had this excellent guidance. They find themselves abruptly forced to make decisions, for which they have had no adequate preparation. They have not enjoyed sharing the problems and responsibilities in the home. They feel that they have been misunderstood. They grope along still seeking personal answers to the surrounding fears, trying first one thing and then another, hoping that some day they will find something they like and they will then begin living a good life, trusting the unfolding of character to the chances of environment.

When the learned time comes, our individuals are likely to find their garden of life barren, seared by the drought or full of rank weeds, unless some kind friend with a great faith as a clear conscience, as a pastor, a Christian doctor, or a Christian psychiatrist can help them pull out the weeds that took root in childhood, and plant the good seed in their thought-field.

These lost people are the ones whom Christ went out to seek and to save. As Christ's message we, as the gardeners, must have an answer for their frustration. To Nicodemus Jesus said, "Ye must be born again." The garden needs to be plowed, and the soil plowed in thought-field with the seed of the Word. The seeds of God's word must be sown in the heart and mind. The seed sown in the heart and mind will grow and bear fruit. Yes, life is like a garden.
god he discovers in them. In place of cherishing mistakes and the little slights, he plans acts of kindness that he may do for others, for those in greater need than he is, those from whom he never expects to receive anything in return.

Thus he grows in grace and a knowledge of the Lord. Furthermore, he becomes "tender-hearted, forgiving one another."

The importance of the seventh day of the week, Saturday, as the Sabbath will take on new meaning for him. He will see it for what it is — God's Holy Sabbath day, which God gave to His people as a sign between Him and His people, saying, "Remember the sabbath day to keep it holy... the seventh day is the sabbath of the Lord thy God."

We must know that God would have us draw near to Him on this holy day, not only that we may have rest, but also that we may think His thoughts with Him and as a result of such thinking become more effective co-workers with Him.

The Sabbath is also a memorial of God's creation, and through Christ all of us learn that this is our Father's world, and in this world-wide home each of us must do our part to make this world a home for everyone. It is not the Father's will that weeds should persit, but that all may be saved and "come unto the knowledge of the truth." (cf. 1 Tim. 2:4).

"As he thinketh in his heart so is he."

Then let us cast all anxiety upon the Lord and constantly affirm with our whole heart, mind, and soul, "I am saved by the grace of God. I love Him so much I want to discover and to do what He would have me do."

We realize the necessity of sowing the good thoughts in childhood and youth, but when weeds have taken root they can be pulled up, and good seeds may be planted in their place. We realize now affirming the good throughout the advancing years, that the new discoveries may continue to strengthen and add to our faith, and that we are needed with good health for continued service, and our God shall supply all our need "according to his riches in glory by Christ Jesus." Philippians 4:19.

While one may be delving into the mysteries of the atom bomb, and another the secret values of the vitamins, another may discover a new mechanical appliance to help produce some new luxury of life, another may rise in faith to command a new vision of harmonious living within the individual and among the nations of the world, yet in Christ all are the children of one Father and "in him we live and move and have our being."

**STRENGTHENING THE CHURCH THROUGH FAITH**

By Hal Drake

This subject has been discussed and tried out at different Conferences and other important meetings of the denomination, and well it should be for we have been losing ground and membership, whether we acknowledge it or not.

I have in mind a few things I believe might help. I believe one of the most essential things, "if not the most essential, is conversion. Very few people are converted except through revival meetings. I certainly do have faith in revival meetings. Having been converted during a big revival I believe one of the most important things over and strengthening each other, pull out and go somewhere else.

I always remember the sermon Rev. Loyd Hurley preached at Conference in Battle Creek, Michigan, to some friends. Surely we are all Seventh Day Baptists and if we are to strengthen our Churches we must all work together and have patience one with another. Going with other denominations on our own will eventually weaken our young people and cause them to leave both the Sabbath and the Church.

Our young people are what we should be the most concerned over, for tomorrow we will be gone and our young people will have the job of a child in the way he should go: and when he is old, he will not depart from it." (Proverbs 22:6).

What a tender little plant a child is and how much helpfulness is in bringing it up, and how we all fail.

We think we do the best we can, yet do we really think we may rise above what is going on among the children? How much do we pray with our grandchildren, tuck them in bed when they visit us, and ask if they do not want to get down on their knees with us and pray. Put your arms around them, and perhaps after you are gone this will be a great strength to them. Certainly they depend on us and will believe in us. We surely have a duty with the children.

If each member would see that each child of the family who is away from home has the Sabbath Recorder sent to him, possibly this might be seed sown on good ground.

We are quite reluctant to give as we visit other Seventh Day Baptist Churches. We think if we were to strengthen that Church we cannot give very much to other Churches. We might be surprised how $5 instead of 25 or 50 might encourage that Church. I was told that two or three gifts of ten or twenty dollars each had a big influence on building the Crandall Hill Seventh Day Baptist parsonage. I am a firm believer in tithing, not only one-tenth; but you know David said he never saw the righteous forsaken nor his seed begging bread; therefore, if we put God first with our pocket books, and our lives, all other things shall be added unto us in tithing.

I have often wondered why country Church ministers could not have a small farm and partly pay their salaries; then the money usually paid them by the Primitive Baptist Board could be used for other missionary work.

I understand the Methodists are doing this back in different places; have you thought that they already are trying this on a large scale?

Surely such places as Independence, Nile, Hebron, and others would be an ideal place for such a setup. I have faith to believe a mission or local church could do work more with the people if he lived there.

Again, I say we should be organized more and stick together, for as we split we weaken our denomination. Let us pray for each other, work together, and be of that number whom the Lord meant when he said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.
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:
In it thou shalt not do any work.

THE TRUE SABBATH
By Mzph S. Greene

Many, many years ago—so many that it is hard to count them—God created this wonderful world in which we live, and since that day He has daily made it ever more wonderful and beautiful. In that far away bath, the seventh day of the week.

For only by real effort do we grow; and many greatly marveled as they heard. The truths of God by prophets long foretold.

The Sabbath was first given to the Jewish people. God, in His love, had chosen them—God's own people. And the Lord Thy God. A day for gathering before the throne of Your God, to serve Him, to bless Him, to praise Him. A day to let our lights shine for Jesus, wherever we may be.

Some people try to make us think that the seventh day is just a Jewish Sabbath, but all who are true Sabbathkeepers can be sure that it should be the Sabbath of all people of every land.

For many years the Jewish people were faithful in keeping the true Sabbath, the seventh day of the week; but as time passed they added more and more rules of their own making to the Sabbath law, and were very severe with those who did not keep even these man made rules.

Then our dear Saviour, Jesus, was sent by God into the world to teach His children how to be true servants of the Lord, and many of His teachings were about true Sabbathkeeping.

The living Christ, Lord of the Sabbath, came to give a deeper meaning, not to change, the day made sacred by the Lord's decree, and by example and by precept taught the spirit of the law, and ever sought the Law of God from man made laws to free.

Into the Jewish Church He came to pray, and explain the Scripture on the Sabbath day, the seventh day, blessed by the Lord of old. Explaining and instructing from the Word, and many greatly marveled as they heard. The truths of God by prophets long foretold.

He healed the sick, from sin He set men free, He made the deaf to hear, the blind to see, The weak and lame restored by Him began To leap with youthful strength and praise the Lord With joyful hearts upon the Sabbath, for the Sabbath, with the Lord, was made for man.

All through His life Jesus kept the Sabbath faithfully and taught that all mankind should keep the seventh day holy, but as time passed they added more and more rules of their own making to the Sabbath law and were very severe with those who did not keep even these man made rules.

But God is always ready to help His children wherever they are, and don't you think that was why He gave them the Ten Commandments?

All God's commandments are very important and we should keep them faithfully if we truly love Him, but today let us think about the fourth commandment and decide that all our lives we will "Remember the Sabbath day to keep it holy," and never forget that "the seventh day is the Sabbath of the Lord thy God."

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COURSE IN MARRIAGE COUNSELING

The first course in marriage counseling ever to be given at the United States Army Chaplain School since its inception twenty-nine years ago was presented during the current session by Chaplain (Lt. Col.) William P. Maxwell, U.S.A., who lectured to a class of veteran chaplains of both the Regular Army and the Reserve.

The course covered such diverse aspects of the subject as the importance of the family for child training, the place of the family in modern society, the new stature of the child in the family and society, based on the conception of children as the country's future citizens, the importance of religious training in the life of the child, the need for co-operation between husband and wife, family arguments, mixed marriages, sex instruction, legal grounds for divorce, and the occupational hazards of the marriage counselor. Sociologically rather than theologically in its approach, the course was designed, Chaplain Maxwell told the class, "to provide a defense of marriage which we can present to those who do not share the chaplain's view that marriage is a divine institution."

In commenting on the course, Chaplain (Col.) Gynder Storaali, U.S.A., Commandant of the Chaplain School, stated: "The Army stands by to defend America, come what may. The Army's task, however, becomes increasingly difficult when the moral strength of our land is sabotaged by enemies within. With one divorce for every three marriages in our country, we must recognize the threat to our greatest national resource—the homes and families of our land. The Army receives thousands of men a year at impressionable ages. We want our chaplains to be able to guide these young men in wisely choosing their marriage partners and to help our married soldiers in the strengthening and enrichment of their family life."

SPECIAL ISSUE

This is a special issue of the Sabbath Recorder, taking the place of the first regular issue of the month indicated. Twelve special issues are published each year and may be subscribed to independently of the regular numbers.

Simple copy ........................................... $1.00

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"SHARE YOUR THANKSGIVING"

President Truman and the fifty state and territorial governors were urged to make overseas relief part of their 1947 Thanksgiving proclamations in a telegram they re- received recently from Dr. A. L. Warnshuis, executive vice-president of Church World Service.

Church World Service is the co-operative relief and reconstruction organization of all the major Protestant and several Orthodox Churches in this country.

Dr. Warnshuis said in the telegram that "if it is forcefully called to their attention, members of all faiths will enjoy their Thanksgiving more if they share it with under-nourished children, the aged and all, in war devastated lands."

He asked the government leaders that as part of their Thanksgiving proclamations, they urge "all persons of good will to give through their Churches money for relief, good used or new clothing, or pledges of bulk quantities of farm products."

Church bodies throughout America, the President and governors were told, "are advocating co-operation with government food conservation programs." The telegram officially launched the "Share Your Thanksgiving" appeal of the America Churches. The appeal is made each year by Church World Service on behalf of the Churches. Denominations, women's groups, and state and city Councils of Churches cooperate in asking people to extend help to the stricken peoples of Europe and Asia by making special contributions through their Churches.

"Pledges of bulk quantities of farm products" should be sent to Church World Service, 37 East 36th Street, New York 16, N. Y.

"Good used or new clothing" should be sent to the nearest of the following Church World Service centers:

7110 Compton Ave., Los Angeles 1, Calif.
2534 Florida Ave., Richmond, Calif.
740 Esplanade Ave.,, New Orleans 16, La.
New Windsor, Md. 236 Beacon St., Boston 16, Mass.
510 Elm Ave., Webster Groves 19, Mo.
214 E. 21st St., New York 10, N. Y.
134 N. Patterson Blvd., Dayton 2, Ohio
1050 Fourth Ave. South, Seattle 4, Wash.

Church World Service.

Dedicated to—

The First Seventh Day Baptist Church
of Indianapolis, Ind.

The Fellowship was organized
March 1, 1947

The Church was organized
November 1, 1947

Eight Months from Fellowship to Church

Praise God, from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost. Amen.

—Thomas Ken.