### DENOMINATIONAL BUDGET

**Statement of Treasurer, September 30, 1949**

**Receipts**

<table>
<thead>
<tr>
<th>September, 12 months</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Balance on hand Sept. 1</strong> 39.47</td>
</tr>
<tr>
<td>Adams Center 85.00</td>
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<tr>
<td>Alton 230.00</td>
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<tr>
<td>Alford, First 233.83</td>
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<tr>
<td>Alfred, Second 609.15</td>
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<tr>
<td>Andover 5.00</td>
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<td>Associations and groups 2.05</td>
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<tr>
<td>Battle Creek 2,855.86</td>
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<tr>
<td>Berlin 28.00</td>
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<tr>
<td>Brookfield, Second 329.83</td>
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<td>Des Ruiter 335.00</td>
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<td>Walworth 107.00</td>
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<tr>
<td>Washington, People’s 20.00</td>
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<tr>
<td>Waterford 217.54</td>
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<td>White Cloud 205.07</td>
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**Totals** $4,454.48 $399.965.15

### Disbursements

| Missionary Society | $1,195.13 | $32.49 |
| Trace Society | 717.13 | 22.95 |
| Board of Christian Education | 711.65 | 33.00 |
| Women’s Society | 22.79 | 83.00 |
| Historical Society | 92.69 | |
| Ministerial Retirement | 141.49 | 141.48 |
| S. D. B. Building | 73.06 | |
| General Conference | 398.25 | 51.00 |
| World Fellowship and Service | 28.27 | |
| Committee on Relief Appeals | 131.62 | |
| Debt repayment: Missionary Society | 127.45 |
| Trace Society | 148.87 |
| Board of Christian Education | 39.74 |
| S. D. B. Building | 30.73 |

**Totals** $3,927.47 $497.54

**Balance on hand Sept. 30** 29.47

### Comparative Figures

- **Receipts in September:** 1949 $3,927.47, 1948 $2,710.83
- **Disbursements in 12 months:** 1949 $3,164.69, 1948 $2,666.25
- **Annual budget:** 1949 $34,500.00, 1948 $31,500.00
- **Amount raised in 12 months:** 1949 $3,164.69, 1948 $2,666.25
- **Per cent raised in 12 months:** 1949 96.13%, 1948 84.59%

**Milton, Wis.**

**AS WE GO TO PRESS**

**COLLEGE CHOIR ON NETWORK**

Milton College is happy to announce the broadcast of a half-hour program by the Milton College Choir on the Mutual Network Sunday, November 6, 1949, from 11:15 a.m. C.S.T.; 12:15 midday E.S.T.; 10:15 a.m. M.S.T.; 9:45 a.m. P.S.T.

**HEARD AT CONFERENCE**

It is indeed with pleasure that I am here since I cannot be in China. . . . The doors in China are not closed, the work is going on. . . . The greatest service that we can render is to pray for the protection and faithfulness of the Chinese Christians. . . . Let us hold up our Chinese brothers and sisters to God in prayer. We cannot, we must not fail them in this hour. — Miss Sarah Becker.
Pope Pius XII has declared 1950 a holy year, to begin on Christmas Eve, 1949, and to end on Christmas Eve, 1950. With this declaration and the possible announcement of the finding of Peter's tomb and remains, the claim of the Roman Catholic Church to Peter's authority, made by Peter upon Christ's authority, takes on added significance.

Some well-meaning Protestant folk are being mysteriously drawn to the Roman Catholic Church. The chief influence with many of these folks is the bold, seemingly valid, claim of the Catholic Church that Peter founded it; that such authority was conferred by Christ Himself; that the Catholic Church is the only true church and thus makes the pope Christ's vicar on earth. If this claim could be substantiated Scripturally and historically, what a multitudinous returning to the true Church there would be! For the majority of Protestants are essentially honest.

Basic Considerations

Was Peter the first pope? Was he the one who set in motion the machinery of Church government which has enabled his successors to lay claim to such eminence? The correct answer to these questions is found in the New Testament as far as Peter's place in the early Christian Church is concerned and in Church history as far as developments since New Testament times are concerned.

Peter, the Apostle

That Peter was an apostle needs no defense. He was one of the Twelve, called the Son of man, for he asked, “Who then is the Christ?” And they said, “Some say that thou art the Christ, some, Elijah; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” Matthew 16: 13-18.

Peter's strong declaration was made during one of his strong moments. The waving of his loyalty to his Teacher and the denial were yet to follow. Nevertheless, Peter's foundational, eternal words stand, doubtless making possible the post-Resurrection restoration through “Feed my lambs,” “Feed my sheep,” “Feed my sheep.”

Unquestionably, Peter was an apostle, a leading one at that.

Who Was the First Pope?

Was Peter the first pope? According to "A Dictionary of Religion and Ethics" by Mathews and Smith, the word "pope" was “an Oriental title of dignity, given to Christian bishops and priests, reserved in the West from the fifth century for the bishop of Rome.”

Webster's New International Dictionary quotes the Catholic Encyclopedia as follows: "In the fourth century that it (pope) began to become a distinctive title of the Roman Pontiff. ... Gregory VII (1073-1085) finally prescribed that it should be confined to the successor of Peter." Further, Webster quotes the Catechism of Pope Pius X, thus: "The pope is the successor of Peter in the See of Rome, the vicar of Christ on earth, and the visible head of the Church."

Although Mathews and Smith place the date as the fifth century and the Catholic Encyclopedia as the fourth century, certainly on Catholic authority this title was
not reserved for the bishop of Rome earlier than the fourth century. Plainly, such reservation of title was by the bishop of Rome himself as cited before.

The Moravian Speaks

An interesting, highly enlightening editorial appeared in a recent issue of the Sunday Recorder with the captivating title "Peter's Body." We caught up fully this stimulating viewpoint and statement. In mentioning the prospect of an advertising arm of the Roman Church capitalizing on the purported discovery of Peter's tomb and remains, Dr. John S. Groenfeldt, the editor, conjures up that this "arm" will stress that this "once and for all proves that the Roman Catholic Church is the one and only true Church, founded by Peter under the direct authority of Christ, which thus makes the Pope the vice of Christ."

With this possibility in mind it is perhaps well for Protestants to refresh themselves a bit on the facts. The Protestant Church never has denied that Peter was in Rome, or that he may have had a good deal to do with the founding of the Church in Rome. The Bible does not make any direct statement on this, however, and from the theological point of view it is not especially significant to us whether it was Peter or Paul or someone else who actually established the Christian Church in Rome.

What we do maintain, however, is that this discussion on who founded the Church in Rome has nothing at all to do with the claim of the Roman Catholic Church to be the only true Church of Christ. In the first century the Roman Church was one of the many congregations that had been established throughout the ancient world. Nowhere does the New Testament set the Church at Rome apart in a place of special prominence.

The city of Rome was the capital of the Roman Empire, however, and it is only natural that the Church there should gradually come to exert a greater influence than Churches in smaller centers; and just as we do today, the leaders of the ancient Church tried to put men of exceptionally sound judgment in charge of so important a post. Many a question and dispute arose in other sections of the Church, it followed that the bishop of Rome was one of those who most often looked to for guidance, and gradually he came to wield more and more power until he became known as the "father" (or pope) of a large section of the Church.

But power tends to corrupt — even in the Church; and in time the vast powers gradually taken over by the bishops of Rome had so corrupted the Church and turned the heads of those who were supposed to be its spiritual leaders that true men and institutions could stand no longer. "This is not what Christ meant His Church to be," they said. "We must get rid of the world, and will have been building, just as sailors must scrape the barnacles of a ship, if the Church is to carry on its true spiritual mission unhindered." And they did. This was the Reformation, and through it the Church regained once more its essential character.

So our claim, as Protestants, is not to deny that Peter founded the Roman Church. Our claim is, rather, that through the ages the Roman Church was corrupted by the vast powers it gradually acquired until it became a miserable and worldly caricature of the true body of Christ. The Reformers protested against this prostitution of the Church's true mission, and sought to remove the man-made accretions that the church Fathers of the Reformation had misconstrued.

Thus the rather tart reply of an Anglican in answering a Catholic questioner is nevertheless quite accurate. Where was your Church before the Reformation?" asked the Anglican, who had just repeated the claim that Peter had founded his Church. "Where was your Church before you washed it in the meaning" his Anglican friend replied. The Moravian, October 22, 1949.

Conclusive Evidence

How can an intelligent person be drawn into the Roman Catholic Church by the claim that Peter was the first pope when there is nothing in the New Testament which sanctions such a claim? Is he to such a position with its assumed authority.

Also, the only evidence in Church history that Peter conferred his supposed authority upon a successor is the very late claim of the head of the Roman Catholic Church itself. A decidedly presumptuous claim on the part of the head of the Church that Peter conferred his supposed authority on the name of its Great Head especially since, according to New Testament evidence, the Great Head Himself delegated no authority or power of the kind to any one! Only the traditions of men provide a basis for the claim to authoritative position and power.

Peter was truly an apostle. Yet, according to Scripture, he was not a pope. How can anyone be fooled into believing that he was? Peter and upon this rock I will build my church." Upon the foundational rock of Peter's good confession of "Thou art the Christ, the Son of the living God, blessed art thou," the Church, not conferring authority upon any one branch of the Christian Church through its finite head, but energizing the members of His Church by His spirit, sacrifice, power, and victory to declare that He is the Christ, the Son of the living God, to the ends of the earth.

WHEAT FOR INDIA

The Golden Rule Foundation is centering its Thanksgiving appeal on securing wheat for India.

In an interview which Pandit Nehru had with the American press prior to the publication of his recent striking article in the daily New York Times; during his recent visit in New York, he was asked what he expected from the United States. His reply was that he looked to the United States for three things: Food, especially wheat; technical help (e.g., for improved farming methods and machinery); and financial investments. This program, in answering a Catholic questioner is that his number one request for wheat be met as generously as American hearts and hearts will make possible.

The plan is to make use of the excellent facilities of OROP in shipping this grain to India. Full information may be secured from the Golden Rule Foundation, 60 E. 42nd Street, New York City.

Through the years these Thanksgiving ministries have extended to some 38 countries in five continents. None of them have perhaps been more necessary than his appeal to practice the Golden Rule by sharing American abundance with those who otherwise may not live until the next rise.

A recent striking article in the daily press from Walter White, written in Calcutta, calls for immediate aid for "empty stomachs in India, to save Asia from the Reds." — Robert M. Hopkins.

HAVE YOU DISCARDED GLASSES?

Thousands of glasses of types frequently discarded by sighted elderly people (presbyopes) and nearsighted younger persons (myopic) who without astigmatism) are urgently needed in many backward areas of the world for adults learning to read. Care should be taken to ensure that the glasses have not been used for the correction of astigmatism. Straight "plus" and "minus" lenses are particularly needed. Cases in good condition would also be appreciated.

Those interested in helping with the Dr. Lau-bach's-world-wide literacy campaign in this practical way are asked to mail the packages of glasses to Mr. R. M. Fort, Church World Service Center, 214 E. 21st Street, New York 10, N. Y., together with twenty-five cents for postage and pairs for expenses of overseas packing and shipping.

CHANGE IN CHOIR PLANS

The Mutual Broadcasting Company has requested the Milton College Choir to present its program over their network at a later date than previously scheduled for Sunday, November 6.

The request came late yesterday afternoon, October 27, from the New York offices and because the Mutual Broadcasting Company extended to some 38 years these college choir broadcasts by Mutual at a later date. Please watch the Sabbath Recorder for further announcements regarding the Milton College Choir broadcast over the Mutual network. — Release.

HEARD AT CONFERENCE

Referring to the spirit of the apostles and early Christians as revealed in Acts 1: 6-9, Dr. Rosa W. Palmberg concluded her brief devotional remarks by saying, "I wish their spirit might fall on us in abundance."
The Sabbath was kept in the Old Testament, and its observance was part of the covenant between God and the Israelites. God delivered the law, including the Sabbath commandment, to Moses on Mount Sinai. The Sabbath is a day of rest and worship, and it was established as a weekly day of rest and worship. In this weekly day of rest and worship, the Hebrew people were to rest and worship God. The Sabbath was not just a practice, but a commandment given by God to the Israelites.

The Sabbath is mentioned in the Hebrew Bible, also known as the Old Testament, and is observed in the New Testament Church. The Sabbath is not just a day of rest, but also a day of preparation for the resurrection of Christ. Jesus Christ kept the Sabbath and taught his followers to keep it as well. The Sabbath is a day of rest and worship, and it is a day to honor God and remember his work in creating the world.

The Sabbath is a day of rest and worship, and it is important to honor God's commandment and keep the Sabbath. The Sabbath is a day to remember the rest that God gave to the Israelites in the wilderness and the rest that Jesus Christ provides for us. The Sabbath is a day to rest and worship, and it is a day to remember the love and provision that God has for us.

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We believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body, with Christ as the head; and that the local Church is a community of Christ's followers organized for fellowship and service, practicing and proclaiming common convictions. Seventh Day Baptist Beliefs, page 61.

Certainly no statement of beliefs is complete without a definition of the Church. In the one which has been adopted by Seventh Day Baptists there are two parts: one general, one local. The Scriptures distinguish between the two.

In speaking of the Church, as in Ephesians 1: 22, 23, we find: "And hath put all things under his feet, and gave him to be the head over all the things, which is his body, the fulness of him that filleth all in all." This indicates that the Church is the head of all peoples everywhere, and for all time, who have accepted Him as Saviour and Lord. Read Colossians 1: 18-29.

Church alone is the final judge as to who is a believer and who is not. But we are certain that through the ages many have followed Christ from every race, nation, class, and age, and that each of these belong to the universal Church of which Christ is the head. That body is growing as Christian people carry the tidings of salvation to their fellow men.

There was a time within the history of modern denominations when those of each particular faith or belief thought that they, and they alone, could be partakers of salvation or be members of the universal Church. There are only a few groups that hold to that belief today. I am thankful to say that most Christian people are willing to work with one another in any way they can to further the work of God, not from any other Christian groups. Some of these we have in common with many other groups, such as baptism by immersion. Another belief is the Sabbath. The Scriptures uphold the seventh-day Sabbath and the Catholic tradition of a sole authority, of the Church to transfer to Sunday. Ironically enough the Catholic tradition was what most Protestant leaders were protesting when they left that communion. We are the oldest Sabbathkeeping group in our country. There are other groups which have been organized since. Why do we not join forces as Sabbathkeepers? We have been brought together. Some did not because we have co-operated with international and denominational projects with first-day people; others, because their great emphasis is on prophecy while ours is on daily Christian living. And, again, we accept the Bible above all other teachings, and if other teachings do not accord with Scripture, we reject them.

We believe that each and every member of the local Church is on a footing of absolute equality. Each one is subject to the will of the Church, and while certain ones of the group are chosen for certain types of work and offices, they are no better in the sight of Christ than any other member of the body. Each member of a Seventh Day Baptist Church has an equal right to his opinion in the business meeting of the Church. As we hold to the congregational polity, our business is conducted in a democratic manner. Each Church is a unit within itself and responsible to no one but Christ for the work which it does. Each Church can adopt any policies and take any action independent of all others. Thus it is that in each congregation, each member has equal authority with the other, and the will of the majority is that which binds.

While believing in local autonomy, there is great value in fellowship with other Churches of like faith, and it is for that reason that the local Church is chosen to hand out its symbolic meaning: the right of each member of the Church to a voice in its government and discipline: each Church, while holding fellowship with others, is an autonomous association, conferences, and the like, solely responsible to Christ; the freedom of the individual conscience; and the total independence of Church and State. — Seventh Day Baptist Beliefs, pages 63, 64.
When Jesus cast out them that sold and bought in the temple and overthrew the tables of the money changers, He was soon confronted by the chief priests and elders asking Him by what authority He did this thing.

When asked in the right spirit, that is a legitimate question. One should always be able to give a good reason for whatever he does and satisfy himself at least that he is backed by the highest authority appertaining thereto.

A farmer might be asked, "By what authority are you tilling that field behind the barn?" He would give good authority if he explained that a sovereign democratic state, recognizing free enterprise, was backing the deed that gave him possession and use of that piece of property.

But a Christian farmer in another country might have to go through a different process. If he were one of the "companies" which are the organized human agencies that are the vehicles through which the human church reaches the world, he might have to explain another form of authority. He might have to explain that他 was backed by a deed that recognized both the State and the deed, that is the divine authority that created the world and gave man dominion over the same. The farmer realizes that it is a trust. A stewardship well performed is divinely authorized.

The Missionary Society

Someone might ask a member of the Board of Managers of the Seventh Day Baptist Missionary Society, "By what authority do you perform your work?" It would be natural to say, "By what authority do the apostles of Jesus Christ perform their work in other lands?" The divine authority that prompts men to organize Churches and boards for Christian work is also authority for the Christian work they do at home and abroad.

What authority have we for making that Evangelistic Advance a United Advance? Why should we recognize and cooperate with other Christian people in an Evangelistic Advance?

Why is an Interdenominational Community Religious Census suggested as a part of the Advance? Any Christian worker can see advantages in such a census. But does that constitute the only authority?

Why have a Universal Week of Prayer, January 1-8, 1950? Why should Protestant ministers form a fellowship of prayer? Is prayer something we reserve for ourselves and our own? Where do we get the authority for that attitude?

Should we observe World Communion Sunday, recognizing that all Protestant Churches are partaking of the Lord's Supper at approximately the same time? There is an interdenominational spirit and method of observing the Lord's Supper, but one Lord's Supper. Some may refuse to commune with those of a different denomination. But was that the way Jesus did it? If both are Christian? If judged not Christian, by what authority does one judge? A Protestant will probably not get a chance to commune with a Catholic. There are such vast differences that separate organizations are probably justifiable, just as less plausible differences make separate Protestant organizations; but by what authority does one judge the other not Christian?

Other united efforts are suggested: Simultaneous Preaching Missions; assimilation of preachers, teachers and lay workers; National Christian Teaching Missions; High School and University Missions.

By what authority will any or all of these suggestions be carried out? For a United Evangelistic Advance? Will the authority rest in the Federal Council of Churches, of which we are a member, working with thirty-seven other denominations, which back up this united effort? Again we have only a human agency for formulating plans for a unity of Christian effort under divine authority, for Jesus spoke with divine authority when He said, "I am the good shepherd, . . . I lay down my life for the sheep. And other sheep I have, which are not of this fold: . . . and they shall hear my voice, and shall follow me," John 10: 14-16. The divine will is reflected in Jesus' prayer when He prayed: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are," John 17: 11.

Jesus' disciples were not all as outspoken as Peter; not all loving like John; not all foreseeing; not all having the group failed Him entirely. We know him by his fruits, but he passed judgment on himself.

The Sabbath

One thing that makes us different from most all Christendom is the Sabbath, and it is the only thing that makes us different from one branch of Protestantism. If we insist on standing out from the others on this point we should be able to state our authority. By what authority do we keep the seventh day as Sabbath?

The Sabbath is a part of creation. When God created heaven and earth He blessed the seventh day and sanctified it. Genesis 2: 2-3. So our authority is the divine Creator.

That authority was emphasized in the wilderness when the God-given manna was not to be found on the Sabbath. Exodus 16: 26.

The Sabbath was made one of the ten fundamentals of the moral law which God gave to Moses; that the Sabbath of creation should be remembered. Exodus 20: 8-11.

The prophets were mouthpieces of God urging the people from age to age to keep the Sabbath holy. Christians rely on Jesus Christ's interpretation and practice of God's will among men. If judged not Christian, the Protestant will probably not get a chance to keep the Sabbath. But does that constitute authority? A Protestant worker can see advantages in such a census. But does that constitute the only authority for the Sabbath, but one Lord's Supper. Some may refuse to commune with those of a different denomination. But was that the way Jesus did it? If both are Christian? If judged not Christian, by what authority does one judge? A Protestant will probably not get a chance to commune with a Catholic. There are such vast differences that separate organizations are probably justifiable, just as less plausible differences make separate Protestant organizations; but by what authority does one judge the other not Christian?

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Other united efforts are suggested: Simultaneous Preaching Missions; assimilation of preachers, teachers and lay workers; National Christian Teaching Missions; High School and University Missions.

By what authority will any or all of these suggestions be carried out? For a United Evangelistic Advance? Will the authority rest in the Federal Council of Churches, of which we are a member, working with thirty-seven other denominations, which back up this united effort? Again we have only a human agency for formulating plans for a unity of Christian effort under divine authority, for Jesus spoke with divine authority when He said, "I am the good shepherd, . . . I lay down my life for the sheep. And other sheep I have, which are not of this fold: . . . and they shall hear my voice, and shall follow me," John 10: 14-16. The divine will is reflected in Jesus' prayer when He prayed: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are," John 17: 11.

Jesus' disciples were not all as outspoken as Peter; not all loving like John; not all foreseeing; not all having the group failed Him entirely. We know him by his fruits, but he passed judgment on himself.
Unfounded objection is raised to the seventh-day Sabbath on the ground that it is the Jewish Sabbath. Is it Christian from divine edict?

Just where is the authority for the change? That is a question that should be honestly studied and answered by every Christian. That is the question Seventh Day Baptists should urge on a Sabbathless world.

By what authority do ye these things?
—Courtesy of contributing editor, Missions Department.

In order to do justice to the above subject one would need to be a philosopher and theologian. I am neither. I am simply a lay member of the Milton Church, but to be a useful member of any congregation of a religious organization, one needs to have a philosophy and theology of his own.

We all understand the philosopher to be a lover of wisdom. Each individual has to work out his own philosophy of life through the experiences of his life which give him a background upon which to build. Each individual also has a theology of his own, for theology means what we think about God. The correctness of that theology depends upon the completeness, or richness, of our philosophy of life. If philosophy and theology combine to give us wisdom, then we can begin to understand the meaning of the Biblical quotation, "The fear of the Lord is the beginning of wisdom." Is wisdom simply knowledge or information? Very likely wisdom is anything that makes us able to live more completely, and by completely, we mean unselfishly and spiritually, keeping our lives in balance.

When we begin life we are only a tiny bit alert and conscious. We grow and develop until we become a human being, but entirely physical. The thousands of little brain cells are all empty, but with the attainment of consciousness our mental life begins to develop and goes hand in hand with the physical development until we reach the years of accountability, at which time we become conscious of our relation to a higher being. At that point we may say our spiritual life begins. From that point on, the full success of our lives depends upon keeping the physical, mental, and spiritual elements of our being in proper balance. If any one of these three parts of our being gets out of balance we lose something. With the consciousness of the need of balance among the three parts of our being, naturally we begin to wonder about our soul.

What is the soul? Is it our conscience? Is it our personality? As in the scientific world, among the forces of nature, if we ask what is electricity, no one knows. We know what we will do, how it behaves under certain conditions, and how to make it work for us, but we don't know what it is. In the educational world we have tangibles and intangibles. The word tangible comes from the Latin verb "tangere," to touch. So, some fields of research are among the tangibles, that is, what we can see and feel; while others are among the intangibles and have to do only with ideas, ideals, or principles of relationships between man and man, or man and God. Now, with the thought of the relationship between man and God, we can begin to put into words our idea of the nature of the soul. We can consider it only in terms of the intangibles, and say that as a part of God's plan for mankind, it is the path from man to God. It is the sum total of our development from our tiny beginning to a final end in accordance with God's plan of salvation.

Our Baptist Church has been created in His own image, and in all probability that included all three phases of our being. Our physical nature reaches its climax about half way through life, and then begins to fade; our mental strength continues to grow until it becomes a foundation for our final spiritual achievement, when it has its climax in the Kingdom of Christ.

There are some who feel that our character and our soul are one and the same thing. Character is surely one of the foundation stones of the soul, but there may be people with a fine character who are not religious or spiritual. You have often heard it said that reputation is what people think we are, but character is what we really are, and only God knows what we really are.

May we take a look at the soul from another angle. If the soul is the sum total of our spiritual development, then it must be the directive power of our lives, as far as our own efforts are concerned. There is a vast difference between existence and real life. Existence is related only to the individual, while real, vibrant life flows out of the soul of the individual in beneficence to his fellow men. This we believe to be the plan of the Almighty in giving us the opportunity to choose Christ's way of life. This brings us again to the conception that the soul is the "pathway to God."

THE SABBATH RECORDER

The Sabbath Recorder

By HAROLD C. STILLMAN
Professor of Industrial Arts, Salem College, Salem, W. Va.

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"Spiritual Sabbathism"

By REV. KENNETH A. STICKNEY
Pastor, Pisgahway Seventh Day Baptist Church, New Market, N. J.

Many people look upon the idea of the Sabbath as legalism since it is a part of the law given to Moses upon Mount Sinai. These same people forget that the Sabbath was in existence at the time of creation and the fourth commandment refers to that time by the word "remember." Therefore, the commandment was not something new being added to their knowledge, but rather a confirmation of what was already in existence at the time.

The Sabbath was not given for the purpose of a legalistic observance, but rather for the well-being of man. Since Sabbath means rest, a day was given for that purpose, that man might develop both physically and spiritually. Both the body and spirit need rest for their maintenance, and that is why it becomes legalistic is by the limitations that we place upon it, not having the Spirit of Christ. Sunday can become just as legalistic as any pharisaical Sabbath and as Dr. Lewis points out in his book, "Spiritual Sabbathism," the Puritans did this very thing in the observance of Sunday.

Our aim should not be to make Sabbath observance conform to a set of rules and regulations, but rather to give it a spiritual significance, so as to enrich the lives of people, thus it becomes a truth illustrative of the whole of the Christian gospel. In it we see the picture of the rest that Christ gives to the sinner who receives Him. We also see a beautiful picture of the eternal rest of the soul in Christ throughout all eternity. If we study the Old Testament carefully, we will find that God spoke to people in picture form and the Sabbath is one of those pictures of the truth of the gospel. These pictures are spiritual in nature, and thus designed for our own spiritual growth. As each Sabbath approaches, there comes to us a deeper sense of the Divine and the sacredness of the day set aside by God for rest and worship. I see in it a picture of all that Christ has done for me in His work of redemption which reminds me of my unworthiness of such marvelous grace. I feel that I am experiencing each Sabbath a sort of conversion which calls upon me for a deeper consciousness of my life to Christ and His work. I feel that this is the day the Lord has made for my attunement to Him, and in order to attain such a state He has provided an atonement in Jesus Christ. If we can only give these truths to our people, much spiritual benefit will be given to them and the tendency to legalism defeated. The world needs this message of the Sabbath because it is a part of the gospel. The Sabbath can become a rich blessing to people if we, by our living, show them its true picture as did Jesus to the people of His day.

If the Sabbath is the truth, then it is worth sharing with others for their blessing, and not to be kept to ourselves. If a man saved you from drowning, you would want the world to know about it. How much more important is the Gospel of Christ to dying men who need His salvation, and the picture that the Sabbath gives him of that salvation.

For the Sabbath to be of spiritual benefit, we must make it spiritual ourselves by the lives we live. There is no attainment of spiritual Sabbathism without godly lives behind it. God cannot superimpose that spiritual element into the life of the community. We have to live daily with Christ in order to bring about an effective presentation of the Sabbath to those without its knowledge.

The outside world is looking for peace of mind, and this is the main function of the Sabbath, for it is rooted in God, and we cannot conform the mind of the Divine and the sacredness of the day set aside by God for rest and worship. I see in it a picture of all that Christ has done for me in His work of redemption which reminds me of my unworthiness of such marvelous grace. I feel that I am experiencing each Sabbath a sort of conversion which calls upon me for a deeper consciousness of my life to Christ and His work. I feel that this is the day the Lord has made for my attunement to Him, and in order to attain such a state He has provided an atonement in Jesus Christ. If we can only give these truths to our people, much spiritual benefit will be given to them and the tendency to legalism defeated. The world needs this message of the Sabbath because it is a part of the gospel. The Sabbath can become a rich blessing to people if we, by our living, show them its true picture as did Jesus to the people of His day.

When Jesus says, "Verily, verily," what follows is most important, and we should listen carefully. Our text is one of these "double-headers." "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. Here are two things to do, and three results which will follow.

First, listen to the Word of God — "He that heareth my voice." Here in the Bible is the means to salvation. It is God's plan of grace that He has revealed to the world. To find out what He requires, and the punishment for not living up to those requirements.

Then, believe on the eternal God — "And believeth on him that sent me." What is it to believe? Just to accept intellectually? By no means! "The devils believe, and are troubled." James 2: 23. Belief is more than that. True faith is a thing of the heart. It is not what you believe with your head, but Whom you believe in your heart. It means acceptance of Christ as Saviour. It is realizing that He was "made sin for us," that in His acceptance of the righteous claims of God in respect to us, sin was satisfied, and appropriating that fact to ourselves.

Three results follow. "Hath everlasting (eternal) life — not 'will have," but has now as a present possession. Eternal life, the very life of God, is ours, imparted to us when we hear His word and believe on Him. Not education or imitation, not baptism or Church membership, but being born again by accepting Him and receiving His free gift. Then our names are written in the Lamb's book of life.

Loving Obedience

"This is the love of God, that we keep his commandments." 1 John 5: 3.

"And shall not come into condemnation — our future is guaranteed. There is coming a time of judgment, a great white throne, and all who stand before it are cast into the "lake of fire." But those personal have heard and believed will never stand before that judgment seat. Their sins have been judged in Christ on Calvary. His atoning death paid the penalty.

"But is passed from death unto life" — what a change! Sin is death. Sin separates the soul from God. The sinner is alienated from God. Eternal life is just the opposite. A Christian is one who has come spiritually alive from "dead in trespasses and sins. This is the one thing which distinguishes him from the world around him. This change occurs the moment one trusts Christ Jesus as personal Saviour, acknowledges Him as Lord to be obeyed, and then goes on to "live out" his salvation.

Hear, believe, receive! That is the way to escape judgment and receive eternal life. Friend, will you do it?" L. G. O.
The Bible Speaks to Men and Nations

By DR. FRANCIS CARR STIFLER
Public Relations Secretary, American Bible Society

The conference of the United Nations in San Francisco in 1945 may well go down in history as one of the turning points in the story of our race. It was the second effort in a generation to establish an organization for international security. Its delegates sought to construct international measures for consultation and action that the devastating horrors of war might never again afflict mankind. They were seeking again to fulfill the ancient prophecy of Isaiah, “Never lift up sword against nation, neither shall they learn war any more.”

It was with poignant anxiety that our whole humanity looked to the outcome of that meeting. Never before in all history had the whole world been involved in such common suffering; never had the terrors, the privations, the burdens and the destructions the agonies of war so completely engulfed the race.

The delegates had scarcely reached their homes when the world situation they had been facing became vastly more alarming. The war in the Pacific ended suddenly in the blinding light of two bombs possessed of such destructive force as to give warfare in the future the power of destroying our whole civilization. Internationalism had become not a major desideratum but a necessity.

Yet, even before the dropping of the atomic bombs, although there was so great eagerness for the success of the United Nations Organization, that very eagerness revealed the awareness that the effort might fail. Even though the nations present had all been allies, they came to the conference with separate national interests as well as common interests. There were suspicions as to the ultimate purposes of the more powerful countries. There was strain between nations of different traditions, between the great and the small, competing economic structures. There was the knowledge that national character is not so firmly established but that time might see reverses of purpose and attitude and even alliance. Cliques and classes might come to hold power to misuse it for selfish advantage.

Thus, though it would be hard to exaggerate the importance of what was done at San Francisco, nevertheless, it must be realized that the success of the agreements reached there must rest upon a deeper foundation.

There can be no doubt for America what that foundation is. It is the way of life and the faith in God that is taught in the Bible; for the great Book speaks not only to individual men and women. It speaks to nations. It has spoken again and again to America. The tones of the Liberty Bell rang out with its words, “Proclaim liberty throughout the land to all the inhabitants thereof,” which is quoted from the twenty-fifth chapter of Leviticus.

National leaders during all the years of our independence have sought its guidance and the people as a whole have nurtured and disciplined themselves with its teaching.

It would seem fitting here to review the attitude toward the Bible which our presidents have so consistently taken. And the people on their part have so repeatedly nominated for the presidency men whose viewpoints are focused in the truths revealed in the Bible that it is quite inconceivable that the electorate of the country would now choose a man who did not ask the people to build upon the Word of God.

The more one reads the words of George Washington, the more profound do they appear to be. With what precision he strikes the note we are stressing here. He puts it in the thirteenth straightforward words, “it is impossible to rightly govern the world without God and the Bible.”

Thomas Jefferson put it so simply that a child can understand it. He said, “The Bible makes you see the people in the world.”

Said John Quincy Adams, who served for many years as a vice-president of the American Bible Society, “The first and almost the only book deserving of universal reverence is the Bible.”

My custom is to read four or five chapters every morning, immediately after rising from my bed.

Andrew Jackson put it in his now famous apothegm, “It (the Bible) is the rock on which our republic rests.”

President Grant spoke directly to the point we are making when he said, “Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made, and to this we must look as our guide in the future.”

The great Lincoln was nurtured on the Bible as few men ever have been. It is not so much what he said, for it colored all his speech, but rather the attitude he took toward the titanic problems he faced that has resulted in his gigantic and still increasing influence as a model of Christian statesmanship.

When, a few months before he died, Lincoln asked his old friend Joshua F. Speed, who had known him from the beginning of his career, to spend the night with him at the Soldiers’ Home, he made one of his most profound appraisals of the Bible. Speed arrived early in the evening, and Lincoln took him into his study, which速 he dedicated to the President’s room. There sat Lincoln reading a book. As Speed came nearer in the twilight he was surprised to see that it was the Bible. He said: “I am glad to see you so profitably engaged.” “Yes,” answered Lincoln, looking up seriously, “I am profitably engaged.”

“Well,” said Speed, somewhat sadly, “if this was his custom, ran slip to cism, I am sorry to say that I have not.”

The President for a moment looked him earnestly in the face, then, placing his hand gently on the doubter’s shoulder, he said with unusual solemnity, as if for the moment the premonition flitted across his mind that these might be the last important words he should speak to his friend: “Yes, it is so, Speed; take all of this Book on reason that you can, and the rest on faith, and you will, I am sure, live and die a happier and a better man.”

Benjamin Harrison stressed the truth his predecessors had voiced. Said he, “It is out of the Word of God that a system has come to make life sweet. If you blind yourselves to God, and to the foundation, your family life, all that is taken from the sacred Book, what would there be left to bind society together?”

William McKinley takes his place in the succession of White House witnesses with this testimony, “The more profoundly we study this wonderful Book, and the more closely we observe its divine precepts, the better citizens we will become and that higher will be our destiny as a nation.”

When the forthrightness of Theodore Roosevelt took hold of the same thought, these rugged words were born: “There are certain truths which are so very true that we call them truisms; and yet I think we half forget them. Every thinking Christian realizes that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally — I do not mean figuratively, but literally — impossible for us to figure ourselves what that life would be if these teachings were removed. We should lose almost the whole social fabric by which we live and judge both public and private morals; all the standards towards which we, with more or less of resolution, strive to raise ourselves.”

Among the many trenchant remarks which are to be found in the letters and addresses of Woodrow Wilson is this one: “America was born a Christian nation. America was born by a people that devotion to the elements of righteousness which are derived from the revelation of Holy Scripture.”

Franklin Delano Roosevelt devoted a paragraph of his last Thanksgiving Day Proclamation to the matter. It read: “I call upon my fellow citizens to join wholeheartedly in a nation-wide reading of the Holy Scriptures. Let every man of every creed go to his own version of the Scrip-
tires for a renewed and strengthening con-
tact with those eternal truths and ma-
estic principles which have inspired such
measure of true greatness as this nation has acheived.

When the American Bible Society pre-

sented Mr. Truman on the day before Thanksgiving, 1945, with a Bible for his desk, the President told his guests that he had read the Bible through three times. Little wonder that, stepping so suddenly
into so vast and complicated a world sit-
uation, Mr. Truman has kept his moral
poise.

But, of course, America is not the only nation to which the Bible has spoken through the hearts of men she trusted.

It has been over 1300 years since the emissaries of Gregory the Great brought the Bible to England. In that long run of centuries, English history records many fluctuations toward good and evil. Almost 1000 years ago, however, King Alfred rebuilt the English code of law upon the Bible, injecting an element of his own kind, good deeds for others. Perhaps Jimmie had broken the point of his pencil; Ella was sure to have a sharp pencil to lend him. Carol had fallen into some of the na-
tions that hitherto had never heard God speak to them.

Today we stand on the threshold of a new age of travel, of communication, and of interdependence in which the Bible has unprecedented opportunities to speak to men and nations. Here, then, is the
other of the marvels that cluster about the
fact of this great Book. It comforts and
 guides the simplest peasant in his private
devotions. Here, too, are the trumps
tones to nations and transforms their
common life. As we confront the necessity of
constructing a world federation of
ations, is there any other instrumentality
to which we may turn with more hope of
success than the Bible? — From "The
Bible Speaks to You," the Greystone Press,
publishers, used by permission.

REST

Rest, in connection with God, cannot
mean mere cessation from labor, far less
recovery from fatigue. ... It stands for
consummation of a work accomplished
with the joy and satisfaction attendant
upon this. For mankind, too, a great task
waits to be accomplished, and at its
close beckons a rest of joy and satisfac-
tion that shall copy the rest of God. ... One of the Jewish teachers, being asked what the rest of God would be like, answered that it would resemble the Sab-


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"The Sabbath of the Lord must be restored"

THE SABBATH RECORDER

Children's Page

What Requires of His Children

By MIZPAH S. GREENE

Andover, N. Y.

Little Ella Allen, her teacher had
noticed, was always doing kind deeds for
others. Perhaps Jimmie had broken the
point of his pencil; Ella was sure to have
a sharp pencil to lend him. Carol had
fallen into some of the na-
tions that hitherto had never heard God speak to them.

One day as she was helping another
child with a difficult problem, when she
might have been out enjoying the noon
hour with the other children, her teacher
asked, "Why is it that you seem always
to think of others and forget yo-

sauna, my mother has taught us children
that God put us into the world to make other
people happy."

Ella's mother was a poor widow who
supported her family by sewing and doing
certain tasks. Nevertheless, she had time
to teach her children this wonderful truth
and to live daily by it herself.

Ella's teacher has not forgotten the little
child though many years have passed since
then. She is sure that if Ella has children,
and perhaps grandchil ren, of her own,
she is still teaching by word and deed,
"God put us into the world to make other
people happy."

We, too, both children and grown
people, might well follow the example of
little Ella, though many years have passed
since then. Was that not what Jesus meant
when He said, "Do unto others as you would have them do unto
you?"

Let us look around us, boys and girls,
wherever we are and see how we can
bring happiness into the lives of others
by kindly acts. What was the kindast
deed you ever saw performed which
brought happiness to someone? Did you
ever count all the kind deeds you have
noticed even in one day?

I read the other day about a little boy
who was very sick, and each day for all the things he did for her each day.

SPECIAL ISSUE

This is a special issue of the Sabbath Recorder, taking the place of the first regular issue of the year. Twelve special issues are pub-
lished each year and may be subscribed for inde-
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WORLDWIDE BIBLE READING
THANKSGIVING TO CHRISTMAS
November 24 - December 25, 1949

THREE: “THE BOOK TO LIVE BY”

Thanksgiving, Nov. 24 Psalm 23
Friday Psalm 27
Sabbath, Nov. 26 Psalm 103
Sunday Isaiah 35
Monday Isaiah 55
Tuesday Isaiah 55
Wednesday 1 Corinthians 13
Thursday John 14
Friday Psalm 8
Sabbath, Dec. 3 Revelation 21:1-7
Sunday 2 Timothy 2
Monday Micah 6:1-8
Tuesday Acts 17:16-34
Wednesday Revelation 22:1-7
Thursday John 3:1-17
Friday 1 Thessalonians 5:12-28

Bible Sabbath, Dec. 10 Mark 4:1-20
Sunday 2 Chronicles 7:11-18
Monday John 4:1-14
Tuesday Luke 10:25-37
Wednesday Matthew 25:31-46
Thursday Exodus 20:1-17
Friday Matthew 6:5-15
Saturday Sabbath, Dec. 17 Psalm 119:33-40
Sunday John 1:1-14
Monday Matthew 5:1-12
Tuesday Isaiah 9:2-7
Wednesday Romans 8:12-39
Thursday 1 Corinthians 15:35-58
Friday Isaiah 40
Saturday Sabbath, Dec. 24 Isaiah 53
Sunday Christmas, Dec. 25 Luke 2

—American Bible Society, Adapted.

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