The Annual
SEVENTH DAY BAPTIST
MINISTERS' CONFERENCE
MAY 15-18, 1950
Indian Trails Camp, Milton, Wis.

THE CONFERENCE LECTURES
7:30-8:30; Monday, Tuesday, and Wednesday evenings
World War in the Soul: A New Theology
Dr. David W. Soper, head of the Department of Religion at Beloit College, is eminently qualified by study and personal contact with contemporary theological leaders to speak of developing religious thought in a world needing spiritual guidance.

THE BIBLE STUDIES
9:15-10:15; Tuesday, Wednesday, and Thursday mornings
Sources of Strength
(1) Our Father; (2) Our Saviour; (3) Our Consolation.
Rev. Erlo E. Sutton, through many years as editor and author of The Helping Hand, has amassed a background of Scriptural information from which to speak on matters of primary concern to all pastors.

THE WORKSHOPS
1:30-3:00 and 3:00-4:30; Tuesday and Wednesday afternoons
I. The Practice of Private Devotions, 1:30-3:00
Led by Rev. Loyal F. Hurley, pastor of the Salem Church.
Demands upon the spiritual resources of the minister of the Gospel are heavy, not only in counselling others but in maintaining a significant personal religious experience. This workshop is designed to challenge ministers to probe new depths of personal devotional living.

II. Methods of Sermon Preparation, 3:00-4:30
Rev. Elmo F. Randolph, pastor of the host church, will direct in this workshop, half of the delegates, toward a sharing and evaluation of the sources and methods each man utilizes in preparing to declare the Word to his congregation.

III. Radio Techniques, 3:00-4:30
For pastors interested in microphone practice, studio procedure, and technical speech improvement, Professor Herbert Crouch of Milton College will conduct a radio speech clinic. Pastors are urged to be prepared to choose between these two late afternoon workshops.

GROUP PARTICIPATION

The Evening Discussions
8:30-9:30; Monday, Tuesday, and Wednesday evenings
Following each of his lectures Dr. Soper will preside at an open discussion, and be prepared to answer questions and pursue further any interest of the group relating to his central theme.

Viewpoints and Experiences
11:00-12:00, Tuesday and Wednesday mornings
Mr. Sutton will be in charge of the morning period of shop-talk.

DEVOTIONAL LIFE

Morning Devotions
9:00-9:15, Tuesday, Wednesday, and Thursday mornings

Evening Prayer
7:00-7:30, Monday, Tuesday, and Wednesday evenings

The Retreat
10:15-11:00, Tuesday, Wednesday, and Thursday mornings
A period for private prayer.

The Communion Service
11:00, Thursday morning
Rev. Hurley S. Warren will conduct the period of "Viewpoints and Experiences," and the Communion will be administered by Rev. Claude L. Hill and Rev. Carroll L. Hill.
NEWs in the world of religion
By W. W. Reid
"Increasingly I am impressed with the very great contribution the Church and religion have had in the development of our nation," stated Dr. Douglas E. Engsman, Director of the U. S. Department of Agriculture, Washington, D. C. "In a very real sense, religion is the moral fiber — the cultural straw — which has been so interwoven into the community life and activities over the years giving stability and direction to community growth. As I have seen the rural Church and talk with rural leaders throughout the country, I detect no lessening of interest in religion. There seems to be general agreement that individuals, families, communities, and nations must have some common value system which are conditioned by and underpinned by religious and moral values. The most important single issue facing rural churchmen is the failure of the Church to adjust to change rapidly enough to remain in a dominant role of leadership in the community."

A long-time dream of American Protestantism seems moving nearer realization with the announcement that before the end of each day, their mental and moral and spiritual health would be many times better by the close of 1950.

The plain prerequisite for knowing God is to be still. The psalmist exhorts: "Be still, and know that I am God." Psalm 46:10.

Matthew Henry points out that verses 6-11 of the 46th Psalm "gave glory to God both as King of nations and as King of saints." The latter one, "as King of saints," is of primary concern to us here. It is our part to declare: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Revelation 15:3.

The plain prerequisite for knowing God is to be still. The people of this world would be still before God one hour each day, their mental and moral and spiritual health would be many times better by the close of 1950.

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TRUST AND RELIANCE

The character of a nation will never rise above the character of its homes.

Truly Christian homes will give God first place. It may be in the simple, yet all-important matter of grace at meals. Thrice neglected, it becomes more difficult to resume. As in matters of daily worship and reverence, of daily work and recreation, so in times of decisions and crises, of life's plans and choices—God will have first place in truly Christian homes.

A nation will become truly Christian only as its homes are that way.

Our homes are our hope!

DOWN ON THE BOWERY

The superintendent of the Bowery Mission (New York) testifies:

1. "During the past month we got only the chronic drunks at the Bowery. Today we get lawyers, skilled employees, professional men, musicians all kinds coming to us."

2. "There is 300 per cent more drunkenness than before Repeal."

We deal with 150,000 to 250,000 victims of drink each year.

By the Act of Repeal one of the greatest agencies of evil was legalized by the Government for the destruction of the people. 

SPECIAL ISSUE

This is a special issue of the Sabbatarian Recorder, containing some of the first regular issue of the monthly indicated. Twelve special issues are published each year and are available for 10 cents per copy independently of the regular numbers.

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In our day of materialism "things" hold quite an attraction. At Easter time some of us are drawn to Church by the clothes we wear. The so-called "movie" seems to draw young people to Church. People take the "character" of a picture is shown. Men and women are drawn to the modern dance. Then, too, that "thing" called the cigarette draws people. When people are drawn to it, then they seek to draw on it.

Not only do "things" attract people, but "people" have an attraction for each other. When I was in college in West Virginia a certain Christian girl by her attraction seemed to draw me. There was some "thing" which seemed to draw us together. That "thing" was love. Whether it is love for "things" or love for a "person," love does have its drawing power.

God is man's greatest attraction. When a man comes to Christ, He walks upon this earth said, "And I, if I be lifted up, will draw all men unto me."

In short, Christ was saying, "If I be lifted upon the cross, I will attract all men unto me."

A couple of months ago our eight-month-old boy grabbed and swallowed a safety pin. In his little hand he had this pin. He began to choke and spit blood. Rush, the doctor took an X-ray and announced: "This pin was in the stomach. We were told that it might be possible to remove it by the attraction of a steel magnet. Running a trial test, the doctor found that only about half of the pin, similar to the one swallowed, were drawn to the magnet. Nevertheless, we decided to try the operation. A friend quickly drove us to the Children's Hospital at Denver. The doctor failed to show up until after the pin had passed into the intestine. Since it was now impossible to use the magnet, nature had to take its course. Our kind Heavenly Father saw to it that the pin didn't lodge along its course, and in less than twenty-four hours the boy passed the pin. The point of the incident is this: A steel magnet doesn't attract every "thing," but there are some things over which it doesn't exert any influence. But there is one Person who can attract and draw every other person in the universe today. That is the person of Christ. He Himself emphatically said, "And I, if I be lifted up, will draw all men unto me."

What is there about the person of Christ which draws people to Himself? It is His love! It is love which draws two young people together in marriage and thus they are one in all things. In the Gospel according to John we have the spoken words of the person of Christ to His disciples, "Greater love hath no man than this, that a man lay down his life for his friends." Out of a heart of sacrifice, God gave the life of His only Son in death that we might have life. The good news of this is this: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life for us. Rather than escape from the enemy and save His own life, He permitted them to take Him. He chose to let them say all manner of evil against Him falsely, to ridicule, and mock Him. He drank the cup of shame and suffering. As He watched, He permitted them to drive the nails into His hands through the wooden crosspiece. Then, as the blood began to ooze out from the jagged wounds in His hands and feet, He chose to let them drive the nails through His feet, and pin them fast to the upright. In order for His body to remain in an upright position during those long hours of suffering on the cross, He chose to let them hang His body up, they purposely dropped the cross, with His nail pierced body upon it, His hand upon the nail, and the weight of His body on the sharp board. As they lifted Him up, they purposely dropped the cross, with His nail pierced body upon it, His hand upon the nail, and the weight of His body on the sharp board. As they lifted Him up, they purposely dropped the cross, with His nail pierced body upon it, His hand upon the nail, and the weight of His body on the sharp board.
with a thud into the earth, which tore the flesh even further from the nails in His hands and feet.

As if that were not enough, God chose to leave Him there in that forsaken condition, that His Son alone might not only suffer physically, but spiritually. And in His abject agony and torment He cried out, "My God, my God, why hast thou forsaken me?" As if it were not enough that His disciples should forsake Him, now, His own Father. Why? Oh, why? Why did Christ go through all of that? Why did God permit Him to suffer there alone? In order that His Son might endure and undergo the soul torment you and would have undergone in hell being eternally and consciously separated from our Father God. And this Christ chose to suffer that He might draw us unto Himself. You and I will never know the real agony which tore through the Saviour's heart as He hung there on the cross. He chose to suffer, and God permitted it, because the Father and His Son loved us so much that they didn't want any of us to suffer and be punished for our sin.

Through His wonderful love, the suffering Saviour is able to draw men out of the depth of sin unto His blessed presence. "And I, if I be lifted up ... . will draw all men unto Me," He said. It was His great heart of love that prompted the Saviour, even as He hung there suffering, to assure the repentant thief, "To day, shalt thou be with me in paradise."

Friend, what is heaven, but the place where Jesus is. What is hell but that place where He is not. Heaven is to be with Jesus. Without Him we have no life; but, "he that has the Son has life."

In a poem entitled, "Jesus Only," we are told that:

The light of Heaven is the face of Jesus. The joy of Heaven is the presence of Jesus. The melody of Heaven is the name of Jesus. The harmony of Heaven is the praise of Jesus. The theme of Heaven is the work of Jesus. The employment of Heaven is the service of Jesus. The fullness of Heaven is Jesus Himself. The duration of Heaven is the eternity of Jesus. Radio friend, there is no "thing" yea, no "person" that can compare to the person of the Lord Jesus. Have you been drawn to Him? Does He have a "drawing card" in your life? Has He by His gracious love drawn you out of the depths of sin, saved you from its awful consequences, and brought you into His glorious presence? He Himself has promised you, "If I be lifted up, ... will draw all men unto Me." He also has promised, "I am the light of the world, the he that follows me shall not walk in darkness, but shall have the light of life." Has the light of His redeeming love been cast over your presence?

It was out of a heart of overflowing love that the Saviour lifted faithless Peter out of storm-tossed waters unto His blessed side. So that, had he known it, Peter would have been able to sing with God's people today, "Love Lifted Me."

I was sinking deep in sin,
Far from the peaceful shore,
Very deeply stilled within,
Sinking to rise no more.
But the Master of the sea
Heard my despairing cry,
From the waters lifted me,
Now safe am I.

All my heart to Him I give,
Ever to Him I cling.
In His blessed presence live,
Ever His praises sing.
Love so mighty and so true
Merits my soul's best songs.
Faithful, loving service, too,
To Him belongs.

Souls in danger, look above,
Jesus completely saves;
He will lift you by His love
Out of the angry waves.
He's the Master of the sea,
Bills His will obey;
He your Saviour wants to be—
Be saved today.

Chorus
Love lifted me! Love lifted me!
When nothing else could help,
Love lifted me.

Friend, if you have never been drawn from the things of this life to life everlasting in Jesus Christ, "won't you just now look to Him? Obey the word when God said, "Look unto me, and be ye saved, all the ends of the earth."

Christian friend, if there are "things" and "circumstances" which are tossing you about so that your heart is troubled, "won't you, you too, look to Jesus? He will lift you above the storms of life to live in His protecting presence.

Praise be to Father God, we thank Thee that Thou wast willing that Thy Son should be lifted upon the cross, and suffer in our stead, that we might be drawn to Him! We praise Thee, O God, for Thy redeeming love which was manifested toward us. We thank Thee for the assurance that His love is able to draw us and lift us above the circumstances of life. O Father, now that we are seated with Christ in heavenly places, keep us in His glorious presence. For Jesus' sake. Amen.

The Road to Emmaus

The loveliness of nature woke no response in the hearts of Cleopas and his companion as they walked toward Emmaus on the first Easter Day. Nature was an anticlimax after the things of which they had been dreaming. They had seen its beauties before, for they had known this road since childhood. They were quite sure that they knew everything that could happen on that road, and yet as they walked along the familiar way, they were among the shining traffic of Heaven, and they did not see it. We never see the whole of any road on which we walk, and the more familiar it is the less we see it.

Cleopas and his friend were suffering from the depression of defeated dreams; for, although they now expected nothing on the Emmaus Road, they had expected tremendous things.

They had been so inflamed that they had actually expected the setting up of God's kingdom on earth — no less! But that was in Jerusalem, and while Jesus was yet alive.

Now Jesus was dead, and they were walking along this commonplace road — away from the only place where their dreams could even begin to come true.

Like many others, they had left their dreams buried in a grave. "Our own hope was that He would be the Redeemer of Israel, but He is dead."

The women, of course, had brought strange stories of an empty tomb, but Cleopas and his friend had been too sick at heart even to go to see if His grave were empty. He was dead. Nothing could alter that. It was all over; hope was slain.

And then, suddenly, there were three of them. Jesus Himself — Jesus who had been crucified, dead, buried — stepped onto that familiar road from some path in the world beyond death, and journeyed with them.

He walked with them for several miles and spoke with them the greater part of an hour, but they did not recognize Him. And when recognition came, they realized that unaccountable things had been happening within their hearts all the time.

"This was the reason our hearts were burning as we walked along the way," they reasoned.

Pulses of nobleness came to all of us. They could not come from the environment which we think we live in, but if we hold on to them, pay attention to them, and try to understand them, they will unveil for us, too, the face of the Risen Christ.

The tomb is empty! Jesus has triumphed over death. He is risen! A new evangelism, a new understanding, a new conquest for Christ awaits the time when His true followers shall be reborn and shall go forth in newness of life with an eternal message of an unquenchable spirit.

Christ died for you. Are you living for Him?

—Ashaway, R. I., Church Bulletin.
Here Am I, Use Me!

By ALBYN MACKINTOSH

(Continued on page 308)

The Church

The word Church appears in the King James Version of the Holy Bible, but the literal translation of the Greek word ecclesia is a gathering of people. Therefore, we should understand that the Church is the assembly.

The assembly, or the Church, is the family of God. It is the entire family of God and not just a part of that family.

The assembly, or the Church, is not an organism. Whether it is an organism, or a growing body.

An earthly organization, no matter how lofty may be its purposes and its teachings, is an organism, is not the body of Christ.

The assembly, or the Church, is an organism, is the body of Christ, is the entire family of God, of which all of God's children are members not by the votes of men as in an organization, but rather by birth as in an organism.

Everyone that is reborn, through belief that Jesus is the Christ, is thus born into an organism. An organism can be distinguished from an organism by the simple fact that the growth of an organism cannot be ceased by the members of that organism.

Everyone that sanctions and approves and works toward the division of God's family is an apostate and is ipso facto no longer a part of the family of God. Would such a one sanction and approve and work toward the...
Statement of Belief of Seventh Day Baptists

Adopted by the Seventh Day Baptist General Conference at Shiloh, N. J., 1937.

1. GENERAL STATEMENT

Seventh Day Baptists cherish liberty of thought as an essential condition for the guidance of the Holy Spirit. Therefore they have no binding creed to which members must subscribe. They hold, however, that certain beliefs and practices, having the support of Scripture and adhered to by followers of Christ through the centuries, are binding upon all Christians. Among these are the following which they hold to be fundamental.

These statements approved by Conference are passed on to the churches for such action as the Holy Spirit shall lead them to take. It is believed they will be helpful in training the children in religion, in establishing the young people in the fundamentals of Christian faith, in deepening the work of God’s grace in all our people, and in making these essential Christian truths known to others.

2. POLTLY

The Seventh Day Baptist denomination is historically, like other Baptists, congregational in polity, and desires that its churches and its members shall continue to enjoy freedom of conscience in all matters of religion. Therefore, the Statement of Belief here set forth is simply an exhibition of the views generally held by Seventh Day Baptists and is not adopted as having binding force in itself.

3. ARTICLES OF BELIEF

I. God

We believe in God, the one personal, perfect, and eternal Spirit, Creator, and Sustainer of the universe, our Father, who manifests a holy, redeeming love toward all men.

II. Jesus Christ

We believe in Jesus Christ, God manifest in the flesh, our Savior, Teacher, and Guide, who draws to himself all men who will come to him in love and trustful obedience 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 proclaiming common convictions.

III. The Holy Spirit

We believe in the Holy Spirit, the indwelling God, the Inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service.

IV. The Bible

We believe that the Bible is the inspired record of God’s will for man, of which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct.

V. Man

We believe that man was made in the image of God in his spiritual nature and personality, and is therefore the noblest work of God; that he has moral responsibility, and was created for divine sonship and human fellowship, but because of disobedience he is in need of a Savior.

VI. Sin and Salvation

We believe that man is any want of conformity to the character and will of God, and that salvation from sin and death, through repentance and faith in Christ our Savior, is the gift of God by redeeming love, centered in the atoning death of Christ on the cross.

VII. Eternal Life

We believe that Jesus rose from the dead and lives eternally with the Father, and that he will come in heavenly glory; and that because he lives, eternal life, with spiritual and glorified bodies, will be the reward of the redeemed.

VIII. The Church

We believe that the Church of God is the whole company of redeemed people gathered together in the Lord Jesus Christ as Savior and Lord, and is a community of believers who draws to himself all who come to him in love and trustful obedience, forming into one body of which Jesus Christ is the head, and which the Holy Spirit shall lead to take the seventh day of the week as a day of rest and worship, a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord.

IX. The Sabbath

We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of Christian society, and a pledge of eternal Sabbath rest.

X. The Baptism

We believe that the baptism of believers by immersion is a witness to the acceptance of Jesus Christ as Savior and Lord, and is a symbol of death to sin, a pledge to a new life in Christ. We believe that the Lord’s Supper commemorates the suffering and death of the world’s Redeemer, “Till he come,” and is a symbol of Christian society and a pledge of renewed allegiance to our risen Lord.

XI. The Sacraments

We believe that the Lord’s Supper is the symbolic commemoration of the sacrifice of Christ and of the atoning death of Christ, and is a community of believers who draws to himself all who come to him in love and trustful obedience, forming into one body of which Jesus Christ is the head, and which the Holy Spirit shall lead to take the seventh day of the week as a day of rest and worship, a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord.

SOME SCRIPTURE REFERENCES

Polity


I. God


II. Jesus Christ

John 1: 14-18, 12: 32; Romans 1: 3-5; Galatians 4: 4-6; Ephesians 1: 18-23; I John 3: 16; 2: 2.

III. The Holy Spirit

John 14: 26; 16: 7-14; Acts 1: 8; Romans 5: 5; I Peter 1: 21.

IV. The Bible

II Timothy 3: 14-17; Hebrews 1: 1, 2; II Peter 1: 19, 20; John 20: 30, 31.

V. Man

Genesis 1: 26-27; Micah 6: 8; Psalms 8: 4, 5; II Corinthians 4: 15, 16, Ephesians 2: 4-10.

VI. Sin and Salvation


VII. Eternal Life


VIII. The Church

Matthew 18: 16, 19, Colossians 1: 18; I Corinthians 12, 13, 14; Ephesians 1: 22, 23; 2: 19-22; Acts 14: 23.

IX. The Sacraments


X. The Sabbath


XI. Evangelism


Published by the American Sabbath Tract Society, Plainfield, N. J.
The school at Nazareth

Nazareth Street was narrow
A pany hillside street.
But Jesus hurried off to school
On swift, impatient feet.
He had no desk, nor pencil,
Nor paper smooth and white.
On tablets waxed or sandaled floor,
He slowly learned to write.
In those queer rolled up Hebrew books
There were no pictures gay,
But lovely songs and wise laws
That Jesus learned to say.
The teacher never scolded,
A rabbi, kind and wise;
I think he must have loved
To look in Jesus' eager eyes.
And school is still a happy place
Where the children learn and grow,
As truly as in Nazareth town,
Long, and long ago.

(An appreciation and evaluation of six years spent in three of the best seminaries in the United States)

I suppose that most of the theologies in the Churches imagine that a theological school is much like a monastery — very dignified and completely proper, but so solemn as to verge upon despair. The whole picture is dark, a bit musty, and over all hangs a rather amorphous cloud of heavy religiosity.

To those of us who have had the privilege of attending a really good theological school, the seminary is more like a garden. It has no tomblike walls; it is always open, not only to the clear blue sky above, but to the entire world about. This seminary garden is an old garden. Saints and scholars and martyrs have walked there, long years ago. Some of the trees are old, some were planted only this year. There are

The Making of a Minister

"Training Workmen of God"
By DR. WAYNE R. ROOD

The Sabbath Recorder

God Helps Us: We Should Help God

Jimmy's Sabbath school teacher gave him a large bulb some weeks before Easter and said with a pleasant smile, "If you plant this bulb in good soil, and water it carefully from day to day, you will have a beautiful blossoming plant to bring to Church on Easter."

Jimmy hurried home with his bulb, and his mother helped him plant it in good soil. He took the best of care of my beloved bulb, and water it every day, you'll see, Mommie. I can hardly wait for Easter to come when I can take a beautiful blossoming plant to Church"

For some time the little boy kept the plant away from the sun, but when he began to neglect the growing plant, it flowered. And the little boy shed many disappointed tears for his plant was not ready to take to Church for Easter service.

"It's all my fault," he said between sobs. "God made my plant grow but I didn't do what I should have helped God. He makes things grow but we must help. I'll try to be God's helper after this."

"But don't forget, dear, to ask God to help you be His helper. God is always ready to answer prayer."

"And you'll help me to try harder every day to be God's helper, won't you, Mommie?"

"Of course I will, dear. We'll both try to be God's faithful helpers."

"I'll take good care of my plant after this, and when it is in blossom I can take it to Church, can't I?" asked Jimmy.

"You surely can," said his mother, with a loving smile.

And it wasn't long before the little boy proudly took his beautifully blossoming plant to Church.

Mizpah S. Greene.
learned to see the purpose of God sweeping through history, he discovers a confidence in God which is close to the revelation of the Gospel of Christ.

He discovers the Church expressing the deepest longings of the human heart, and finds, at the same time, that doctrines are not some cold formula that he once thought they were, but the records of convictions which the best people of their own times have known and lived through.

There are intimations of truth which he, himself, in a distant age, verifies in his own present experience. And so the study of Church history becomes an important part of his training.

But the calendar of courses announces that he must press on, and seek the knowledge of Biblical exegesis, as one teacher will declare it to him. If he is to preach the gospel, he needs in the background of his preaching a consistent theory of life. That, to form and shape it himself from the materials he receives in his courses in theology, does not turn out to be exactly the system of the college and the day. He, the divinity who lectures to him in the theological school. It will be influenced by that teaching, of course, but, in so far as the teacher really informs the pupil, the student learns that he must test the teaching by his own inner experience.

An English engraver of the last century, Frederick Dennison Maurice, warned his disciples that they must beware of becoming a set of slogans that he presents to himself. A great teacher in his college echoes this counsel in his own way.

Among all the never-to-be-old mysteries of life, there are some things of which a thoughtful man has no doubt whatever, regardless of the state of question of value. No matter how religiously he may have studied history in college, he begins to discover what it means to him in his own personal and religious conviction; his professors are men of abiding faith: together they pursue the sometimes winding path of truth.

Unconsciously he is plunged into the ancient Mediterranean world. He studies the customs and social institutions of the Hebrew people, he enters their thought world and rediscovers their ways of living in the spirit of life. He discovers the ancient Mediterranean world and enters upon the arduous trail to the discovery of the traditional and intellectual facts which the best people of their own times have lived through.

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But in addition to these technical subjects, the student in the seminary finds himself working at a great variety of practical subjects. One of these, for one thing, how to preach a sermon. Of course, the essential preparation for preaching is all of a man's life, but unless a man can make himself eloquent, he will never make himself heard, his sermon is of questionable value.

He studies the structure of the sermon — its introduction, its three points, and conclusion. He is then instructed in how to use the Scripture legitimately to illustrate, clarify, and document his
thoughts. Even when he is writing term papers on such obscure subjects as "The oblique uses of the particle gar in the Greek language," he is learning to frame his thought, marshal his material, and arrive at pertinent conclusions. But besides this he uses his native vocal equipment intelligently; he must learn how to read a chapter from the Bible without embarrassment, without stumbling over words and with such simple and direct intelligence that everyone will be compelled to listen. And he will learn what is his own best method of sermon delivery from prolonged and criticized experience — be it with or without notes, or with complete manuscript. The man who scoffs at technique is as great a fool as the farmer who believed that the wheels of his wagon were so well constructed that he refused to grease them. He learned thus always that his knowledge is not for himself, but for the in- spiration and encouragement of his pa- 'rishioners, and that only the best of which he is capable is worthy of the task to which he has committed himself.

Before his course has ended, he will probably sit in at least one course in what we ambiguously call "pastoral theology" — that much of the theology used by the pastor is different than any other kind. Here he is introduced to a great field of human understanding and sym- pathy that can only really be learned by experience. He studies the lives and guid- ing principles of great pastors. He seeks to understand what the human soul in its need and perplexity, its sorrow and its moral failure, its recovery and its triumph. He will learn how to keep the mechanics of a Church running, how to conduct a wed- ding, the proper function of a minister at a funeral. He will study the art of conducting divine worship, and though he has no intention and perhaps no ability to conduct the choir or play the Church organ, he may even study music. He studies the techniques and materials and philosophy of religious education. He will catch a vision of the Church at work in its community, until he cannot be con- templated as a mere theological gossip grounded down by unjust wages or by the tyranny of an unscrupulous labor union. He will learn to fight intelligently in conjunction with every decent committee which pleads for liberty and justice and peace; and he will learn to be a man who is self-sacrificing, or to Mary who is despond- ent, or to their child who is forgotten.

Further, at some time in his last year, he will be given a chance to specialize in some specific study of his own. If he is curious about the most difficult doc- trines of the Church, he may be permitted to take an advanced seminar in sacer- dotal truth, such as the covenant, or to write a research paper on the history of baptism; or, if he longs to see more exactly into some period of history, he may be given an opportunity to do special work on the rise of monasticism, or the causes of the Reformation; if he is impressed with the futility of the Sabbath schools, he may search out a course in scientific pedagogy.

And then, at last, after three strenuous years of the fellowship of study and prayer, the sacred bachelorhood is hung across his shoulders on Commence- ment Day, and he is regarded as a profes- sional minister of the Gospel of Christ. He, now, can look back and know that, far from being a place where very many professors teach very dry subjects, the modern theological school is a veritable vortex of human lives and spirits. It is intent upon the truth as revealed to men down the ages in a continuous stream of experience, as revealed to men in the movements of our own day, as revealed to him by the Holy Spirit to the consecrated in- dividuals, both students and faculty, whom he has known face to face. It will be an experience that he will never forget, for it has trained his spirit as well as his mind.

The modern theological school is con- cerned to know and teach the truth. Its faculty spends long hours weekly, reading, doing research, talking with the "conferencing" with the laymen whom these graduates serve, upon its knees in prayer. But it is not content to keep the truth laid away in the seminary library, or in the lecture notes of the professors. The truth is to be carried out by its stu- dents into the"world. This task is to be released to do its work. It is not to be fought over, or to be gloried in, or to be hurled at the heretic. It is to be lived, and it is to be imparted. For a university there is no better motto than veritas; "truth"; for a theological school that motto is insufficient; it must be veritas et vita, "truth and life," or as it is at Pacific School of Religion, pro veritas et recta via, "for the kingdom of God." If a man has learned at college to reverence truth, he will learn in the theological school to love it, to possess it, and then to transmit its invigorating spirit as a living gift to the whole world.

This is the kind of place a seminary for training men for the Christian ministry ought to be.

And this is the kind of experience that, with all humility, we are trying to give at the School of Theology at Alfred Uni-

THE BIBLE SPEAKS TO PARENTS

By Dr. Francis Carr Stifler

Public Relations Secretary, American Bible Society

"There is one thing I can do and I am going to do it. It is to tell my children that my child knows and loves the Bible." Betty, who said this, was a war wife. I had baptized her when she was a little girl. Like thousands of young American mothers in recent years, her homemaking had from the start faced many handicaps. Not only was she away most of the time; she had no home of her own. Her mother and father still sheltered her. Her income, though steady and assured, was meager. The problems of food and fresh air, of clothing and travel, of saving and acclaim. She had no home of her own. Her mother and father still sheltered her. Her income, though steady and assured, was meager. The problems of food and fresh air, of clothing and travel, of saving and acclaim. She had no home of her own.

And then, at last, after three strenuous years of the fellowship of study and prayer, the sacred bachelorhood is hung across his shoulders on Commence- ment Day, and he is regarded as a profes- sional minister of the Gospel of Christ.
In America we have long given widespread support to building agencies like the Sunday schools, the Y.M.C.A.'s and Y.W.C.A.'s, the Boy Scouts and Girl Scouts. Millions of people have been grateful for the wholesome influences and positive values gained through such associations.

But there is one social entity that stands unrivalled in the building of character. It has held that position since humanity first married and was given in marriage. It is the family. Throughout the ages those peoples have thrived best and have contributed most to posterity who have honored the family and the sanctity of the home.

The family has always been the principal channel through which pass the slowly acquired wisdom and customs of the race. It remains the place where many basic skills and attitudes are imparted from father and mother to son and daughter. Inevitably children imitate the actions and opinions of their parents, since they live with them every day. What parents say and do, therefore, is of vast importance for our country's future; for it is still a true saying, "As the twig is bent, so will the tree incline!"

Every parent wishes the best for his children, the best in health, in education, in opportunity, in companionship, and, most of all, in character. Homes are established to insure just these things. The location of the home, its appointment, its daily program, its atmosphere, are all studied particularly that those who live there may grow in wisdom and in stature and in favor with God and man.

Which immediately suggests the Bible. The Bible has been the cornerstone of the Church and the family, in the living of its daily program, its atmosphere, and in its influence on the rising generation. It is the Bible that they place in the hands of the child that he may grow in wisdom and stature and in favor with God and man.

The Bible has been the cornerstone of the family. The home is where the Bible was first used by Christians. The Churches met in homes; the schools likewise. These have outgrown the home; but the Bible still does its best work in its original setting. The Church school movement came into being principally because the Bible was being neglected in so many homes. Too much can never be said of the Church school. Wise parents will attend it themselves, not only to encourage their children to go, but to improve their own knowledge and love of the Bible. But, far as character can be developed, it can be done through the use of the Bible in the home.

The Bible speaks to parents today just as it did to those of old. "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." We know Paul is everlastingly right. But how shall we go about a successful program of obedience to his command?

First, let parents take to themselves the stern injunction of Jesus, "And whose son shall offend one of these little ones that believe in me, it is better for him that a millstone be hanged about his neck, and that he be drowned in the depth of the sea." Jesus always championed children and was never too busy or too tired to give them His attention. I suspect that Jesus had parents particularly in mind when He sternly uttered this warning. For, after all, parents have far more opportunity to ill-treat their children than has anyone else.

Of course we are not thinking here of deliberate acts of misconduct. Only the most depraved of parents would be guilty of such perversity. We are thinking of those more subtle influences that operate through example.

What is the attitude of parents toward money and material possessions which their children observe in them?

How do the parents treat others less fortunate than themselves? Do they hold grudges and nurse prejudices? Are they socially ambitious? Do they ignore the rights and feelings of others in their efforts to get Bible books?

Hard questions to answer, but children unconsciously reflect the answers parents give in their own daily conduct.

Only less important than the living of the kind of life which parents exhibit before children is the program of conscious instruction which parents must give to their children. This is the subject of the present chapter to be discussed between right and wrong, and to do that which is pleasing in the eyes of God.

In the Book of Deuteronomy we read, "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children."

No ifs, ands, or buts about that statement. It is the strongest kind of imperative that he has for the parents. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." We know Paul is everlastingly right. But how shall we go about a successful program of obedience to his command?

First, let the child emerge from earliest babyhood with the feeling that the Bible is one of the beautiful things of life. I like the custom followed in some Churches of giving a beautifully bound Bible to children when they join the cradle roll — for a while to be nothing more than a bright object to handle and for mother to talk about; an anchoring in the little mind of the idea that here is a Book that is unlike and above and more wonderful than any other book. For children today are born into a world of cheap and popular books.

Second, let parents train themselves to use this Book with their children. If they feel they need help in this, let them consult with the pastor. If the parents prove to be receptive and profitable, let them write to the Church school department of their denomination. If there is access to a good library, let the parents browse among the Bible books for children. Let their single aim, however, be to make the Bible fascinating to their children. Let their children have the Bible as they do the pictures of the best in literature, as they do the past history of the nation. It is the Bible itself that should be in a mother's hands as she reads. Yes, there are Bible books with pictures and big type and other devices to interest children. But a mother's preparation should be to train herself to be the interpreter for her child as the rarest and most often used book. The best book in a child's library should be the best looking book of all. Let the parents' reading of the Bible be its own in the days before the child becomes a facile reader for himself.

Fourth, let the parents (and this usually means mother) realize that to be sure of success the work must be largely done in the preschool years. It is during those precious first ten years that the child has the child to herself that the emphasis can be given. Much help, of course, will come from the beginners and the primary departments of the Church school, but it is only in rare cases that a "set" for life has been achieved there without valiant support at home.

Piffle, and above all else, let the parents live the Bible before their children. The children are reading them with more interest than to any book, but it is through the child for them that the love for the Book is felt, and the knowledge of its contents, and it is love for, and not simply knowledge of, a Bible that will keep it in their lives. It is love for the Bible that they will gain through their natural love for their parents. Let mother and father be the first to talk about the Book, yes, and attending the Church and the Church school that gather around the Book all the time, but more. Let the parents live blamelessly together, being "kindly affectioned" toward each other; "in honor preferring each other, not being defrauders of each other's good name, but walking in the fear of the Lord." They will be the best book any child can read, and in their library, their restraint and their evident daily comradeship with each other and the world as they see it, makes the Book which makes the Book itself a better one.

All this comes from the child; but it costs much prayer, much reading of the Bible, much perseverance, and much patience. The reward is priceless — a child to whom the Bible speaks as it does to no other child. The child whom it speaks to in ordinary than from any other place. It is the Bible itself that should be in a mother's hands as she reads. Yes, there are Bible books with pictures and
With the Dove Vendors in the Temple

A Breeze swept in from the sea and the country,
Down through the city streets, deftly whipping shawls,
Testing faces, doors, clearing the air that folk might breathe anew.

The Breeze began whirling through the temple gate,
And whirled so still, upset a vendor's stand.

A single pure white dove, the last unsaid
Took sudden flight from out the jumbled wares,
Flickering steeply up a spiral way
While the peddler screamed and fumed in futile rage.

Thus the dove, preening atop a pillar's capital:

"Great art Thou, Lord God, who deliverest
From the fowler's snare, yea, even from
Thine altars, O Great God!
Surely, the adoration of one living heart
Outshines for Thee ten million bloody, burned —
And one hand raised in pity is'to Thee
More than a generation's altar-slaughterings!

How long ye have been thying in Thy courts!
How long conducted them as knaves and hounds!
Now, at long last, the desecration ends!
At last they press Thy patience past its bounds!
Great art Thou, Jehovah!"

The passing Breeze caught up these words
And hurried bearing them across the town,
Across the olive trees, and out to sea,
Whispering as it went, "How great is God!"

The sea tossed up, and thundered deep;
On Lebanon, wild cedar tossed and called,
And highest mound and deepest rock replied,
"Free God's image, how great the Lord our God!"

Don Vincent Gray, Milton, Wis.