REV. LESLIE O. GREENE

Rev. Leslie O. Greene was born in North Loup, Neb., May 30, 1886, the son of Herbert and Emma Brace Greene. Spending the years of his youth in North Loup, he made his Christian profession at an early age, and was baptized by Dr. F. O. Burdick. He was married to Georgia Black on December 28, 1909.

In his academic pursuit of study he received his B.A. degree from Milton College in 1911, and in preparing for the gospel ministry, he attended the Alfred School of Theology receiving his B.D. degree.

While attending the seminary in Alfred he was student pastor of the Independence Seventh Day Baptist Church. Five years were spent as pastor of the Farina, Ill., Church. For over twenty years he taught school in Nebraska spending several summers working for the home church at North Loup, Neb., the Garwin, Iowa, Church, and for the Sabbath School Board on the Arkansas field. In 1937 he returned to the full-time ministry in Albion, Wis., where he served five years as pastor, teaching school two years of this time.

The next five years he was employed by the Women's Board of the denomination as Promoter of Evangelism and, with his wife, traveled extensively, encouraging laymen to be soul winners. After a brief pastorate in Jackson, Ohio, and three years in Indianapolis, Ind., he returned to Jackson Center in July, 1952.

Brother Greene was a graduate of Alfred University and of the New York State Teachers College at Albany. He was a teacher of outstanding ability. His career was principally in the high schools of Brooklyn, N. Y., from which he retired several years ago.

He was an ardent Seventh Day Baptist and was a loyal member of the First Seventh Day Baptist Church of New York City. He was a member of the Masonic fraternity. He is survived by his wife, Lee, B. of Forest Hills, L. I., N. Y.; William B. of Oak Ridge, Tenn.; and Henry L. of Madison, Wis., eight grandchildren; and a brother, Rev. Herbert L. Cottrell, of Glen Burnie, Md.

The funeral was held in the United Church of Monmouth, Me., on March 17. Mr. Cottrell's former pastor in New York, Rev. Harold R. Crandall, officiated, assisted by Joseph E. LeMaster, pastor of the Monmouth Church. Interment was in Ridge Cemetery beside his wife who preceded him in death by about three years. The Masonic committal was in charge of the local chapter.

Andover, N. Y.; Harold Greene, Oak Ridge, Tenn.; Herbert Greene, Lombard, Ill.; and Donald Greene, Villa Park, Ill.; also ten grandchildren. His two sisters are Mrs. Harry Van Horn of Riverside, Calif., and Mrs. Lloyd Loken, of Battle Creek, Mich.

Funeral services were conducted in the Jackson Center Seventh Day Baptist Church by Rev. Alton L. Wheeler assisted by Rev. Herbert L. Polan. Interment was in the Jackson Center Seventh Day Baptist Cemetery.

A. L. W.

The Sabbath Recorder

APRIL 13, 1953

LIFE AND LAW

"Christ's life was a working out of the law, the putting of the commandments into a visible form. His life sustains the same relation to the commandments of God that the beautiful building sustains to the plans and specifications of the designer. The building is the plans and specifications put into marble. Christ's life is the commandments put into deeds. .. What sort of life can be constructed within the lines and limits of the commandments? I reply, the grandest sort of life. We know what the commandments are. They are thoughts and purposes from the mind of God. They are great and love and foresight. They are almighty and discern its thoughts and intents."

Rev. David Gregg, quoted in "Atonement and Law" by John Armour.

"Great peace have they which love thy law: and nothing shall offend them."

Psalm 119: 165.
DOUBTING OUR UNBELIEF

Rev. Ernest Marshall Howe, with a Ph.D. from the University of Edinburgh, gives the above heading to a sermon in the March issue of The Pulpit. Howe is an intriguing subject which lends itself to our avowed aim of contributing what we can in these columns to the building of a stronger faith among Seventh Day Baptists and other readers.

The learned doctor's sermon might well be summed up by, The fool hath said in his heart; There is no God (Ps. 14: 1), though that text is not appealed to. His main point is: "that if life brings us to the place where belief is incredible, it also brings us to the place where unbelief is still more incredible." Men who have attained to scientific have doubted the creation. Now the very intelligence which we have attained, by which we have acquired this complex world, makes us doubt our doubts a second time.

Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptists and beliefs, write the American Sabbath School, Plainfield, N. J.

The Sabbath Recorder

BIBLE SEALS

Many of our people like to promote Bible reading by using the Bible seals of the American Bible Society on their correspondence. Through the influence of Lowell Thomas in behalf of the sale of these seals, seventy thousand new contributors were secured in 1951 and 1952. Those who do not make substantial annual contributions to the Bible Society might find the sale of these stamps not only a painless way of giving, but also an effective project for young people or children. The campaign is now under way. The theme this year is "You can proclaim liberty."

A NEW CARDINAL

The Pope has elevated to Cardinal the Archbishop of Bogota, Colombia. It will be recalled that Bogota is the center of some of the most severe persecutions of Protestants in the Americas known to this generation; persecutions so violent that our Seventh Day Baptists frequently intervened. It comes close to Seventh Day Baptists because Miss Mary Vicinus of Shiloh, N. J., a long-time friend of several of our churches, was formerly a member of the congregation in Piesdecuesta. Religious liberty is guaranteed by the Constitution of Colombia but it is almost meaningless because, as the officials of the city are reported to have said to Miss Vicinus, "The priest runs this city." It is scarcely conceivable that by 'priest' he could mean anything other than the Roman Catholic parochial priests. Therefore, it appears that this new red hat is the Pope's way of saying, "Well done, good and faithful servant." Miss Vicinus, an independent Baptist missionary, is determined to go back to Colombia, to a more protected place, at the expiration of her furlough which is drawing to a close.
THE SABBATH IN THE REVISED STANDARD VERSION

Barclay C. Harmon Dickinson

Since September 30, 1952, we have heard and read many pros and cons relative to the new Revised Standard Version of the Bible. I have observed some fear among Seventh Day Baptists that the Sabbath has been tampered with in the new version. Being deeply concerned whether this is the case, I have compared many of the most important verses referring to the weekly Sabbath and have found close allegiance between the Revised Standard Version and the Greek and Hebrew texts. I know of no place where the authority for Sabbath observance has been weakened in the new version.

I have checked all the passages dealing with the weekly Sabbath from Genesis through Deuteronomy where the Hebrew usage with the renderings in the King James, the American Standard, and the Revised Standard Versions. This is a slow, tedious process, so I have completed my original purpose to make the same comparison with all Sabbath and related references in the Bible. Feeling that the results of this study should be of direct interest to all Sabbathkeepers, I take this opportunity to share it with others.

Permit me to summarize some of my findings based on the above mentioned section of Scripture. A close check with the Hebrew reveals that the Revised Standard Version is actually closer to the original than the King James Version. The RSV retains most of the same changes made in the English Revised and the American Standard Versions published sixty-seven to fifty-one years earlier, respectively. In a number of passages the rendering of one Hebrew word in the RSV gives deeper significance to the Sabbath than in the King James.

Let me document my conclusions with citations from the Bible:

1. The Hebrew word “shabbathon” is translated “solemn rest” in the RSV (as previously in the English Revised and American Standard Versions) and “rest” in the King James. “Shabbathon” is from the word “shabbath” from which we have the English transliteration, “sabbath,” meaning rest. “Shabbathon” seems to contain more than the idea of rest and indicates the added significance of a reverent occasion for rest, a rest of holiness specifying that Sabbath rest is to be a very solemn and serious matter. It is an emphasis that needs to be more strongly insisted in all of our consciences in this day of Sabbath negligence and desecration. We must never forget that the Sabbath is an institution of sacred rest.

The King James in Exodus 16: 23 reads: “To-morrow is the rest (shabbaton) of the holy sabbath unto the Lord.” The ASV puts it, “To-morrow is a solemn rest (shabbathon), a holy sabbath unto Jehovah.” The word is perhaps more forceful in the RSV, “Tomorrow is a day of solemn rest (shabbaton), a holy sabbath to the Lord.” Exodus 31: 15, King James reads, “Six days may work be done; but in the seventh is the sabbath of solemn rest (shabbaton), holy to the Lord.” The RSV and ASV say, “The seventh day is a sabbath solemn rest (shabbathon), holy to the Lord (Jehovah).” The RSV and ASV use “solemn rest” in the following passages: Ex. 35: 2; Lev. 16: 31; 23: 3; and others.

2. It will be noticed in a close comparison of the wording of the fourth commandment in the three versions that the “shabath” is “a sabbath” in the ASV and RSV (see Ex. 20: 10 and Deut. 5: 14). This should not be disturbing because the definite article “the” is not in the Hebrew. Moreover, definiteness in regard to the Sabbath is expressed in Exodus 20: 8 and 11, also in Deuteronomy 5: 12 and 15 corresponding with the Hebrew. In many other Old Testament Sabbath references in the King James the is not in the article and the RSV and ASV follow the Hebrew closely in this respect.

My third observation was concerning the Personal Sabbath, the sabbath of a sabbath, which does not show up in any of the

THE SABBATH SCHOOL LESSON

for April 25, 1953

Paul Faces Opposition.


symbolize our entrance into the heavenly rest. (Heb. 4: 10.) May our weekly Sabbath observance be a reminder of God’s love and redeeming grace. Frequently we sing:

“Safely through another week,
God has led us on our way,
Let us now a blessing seek,
With Christ to the ‘Sabbath Day.
Day of all the week the best,
Emblem of eternal rest.”
The minister too often fails in seeing to it that new members are “followed up” and integrated into the work of the church. There is such a passion for adding new members to the church roll that too often they join the church only to become lost.

A prominent layman who has worked hard and successfully in the field of home visitation and personal evangelism tells me that he is discouraged because “we get a lot of them to sign in and then nothing happens.” The church must be given a black mark for every new member who is added to the church roll only to be forgotten — Presbyterian Tribune.

**NEWS BITS, “BITE SIZE”**

Evangelist Wayne Marona, spending a number of weeks in Canada and California, preached in his home church (Los Angeles S. B. D.) on March 28.

Do you now take the Sabbath Recorder? This is our national Seventh Day Baptist weekly magazine and should be in each home. Send your name and address with $3.00 or $5.00 to the Subscription Department, manchester, N. J. This week Rev. Leon M. Maltby, former pastor of the Riverside Church, becomes the editor. Support him with your subscription and your prayers! Los Angeles Church Bulletin. [Thank you! Ed.]

A group of clergymen were discussing whether or not they ought to invite Dwight L. Moody to their city. The success of the famed evangelist was brought to the attention of the men.

One unimpressed minister commented, “Does Mr. Moody have a monopoly on the Holy Ghost?”

Another man quietly replied, “No, but the Holy Ghost seems to have a monopoly on Mr. Moody.” — Washington Evangelical Church.

A man who detests the church ought to go to church at least once a year to make sure that the church has not mended the faults of which he complains. — The Cream Book.
MISSIONARY SECRETARY IN SOUTHWESTERN ASSOCIATION

Whence — Where — Whither

Someone has said, "Any people not interested in their past are not likely to be much concerned over their future."

This statement might, to some, seem more appropriate in connection to an article on the Seventh Day Baptist Historical Society than in the Missionary Secretary's columns in the present paper. What connection can there be between the Historical Society and missions?

So much has been said about the decline of our denomination that a spirit of despair has seized upon many and they cry out, "We must do this," or, "We must do that:" "We need this or that type of work." To perform intelligently the work of our Lord, we need to know something of our background and experiences in former years. It is necessary to know something of our "whence" in order to know our "where" and why we are here, then we can calmly plan and proceed to the "whither." We need the inspiration of the consciousness of a great tradition. What is our reason for existence? What do we have to perpetuate?

A progressive person or organization learns lessons from its past. Many Seventh Day Baptist churches have risen and declined and are no more. Why? Someone may reply, "The trend of the times." That is a flimsy excuse in many instances. They abound in soul-winning and have been local reasons in most cases.

Our Historical Society is entrusted, for preservation, with many manuscripts, documents, books, and articles of historical value, some of which are even priceless. Churches and organizations celebrating anniversaries turn to the society for information. (The support of the Historical Society is very meager considering the importance of the service which it renders.) Students and other individuals doing historical research spend days in the headquarters of the society, cheerfully aided by the curator-librarian and assistant.

We need to know of our successful undertakings, the reasons for the growth of certain churches and for the measure of success of certain missions. We need, no less, to know something of the real reason for the decline and death of existing churches and the reasons for the growth of some existing churches. Inspiration is gained from successes and conversely depression comes as a result of seeming failures.

Seventh Day Baptists always have been "missionary minded." A church that is missionary both at home and abroad is a live church. In new undertakings it is necessary that God-given judgment be exercised. Resources must be considered. It shows no lack of faith if we "take account of the cost." "Which of you, desiring to build a tower, doth not first sit down and count the cost?" (Luke 14: 28.)

Seventh Day Baptists are well able to carry on whatever God requires of them. There is much talk about co-ordinating and co-operating. The Missionary Society, organized "for the dissemination of the Gospel in America and other parts of the world and for kindred religious and benevolent objects," is the co-ordinating and denominational for missions, at home and abroad. The society is responsible for work already established and must meet its financial obligations. A generous portion of its working funds is income from gifts and bequests. The work can be expanded only as current contributions increase. H. R. C.

China Committee NCCC

The China Committee of the National Council of the Churches of Christ in the U.S.A. met in New York City March 10 and 11. Wendell Stephan of Plainfield was requested to attend as proxy for Seventh Day Baptists. Below are some excerpts and gleanings from his report:

Mr. George Appleton of the British Missionary Societies spoke regarding the charge that missionaries had generally introduced things in China that belonged to Western culture more than those essential to the Christian faith. He told of the strengthening of missionary forces in Malaya, that those in power frown upon it, but do not interfere.

Mr. Appleton asked for earnest prayer for Chinese Christians, not as a last resort but as the very first thing that we ought to be doing. He said, "We do not know what God is doing in China — our despair may be the very reason for His success."

He told about a diary recently smuggled out of China which said that congregations were maintaining strength and growing in numbers. He also added attention to helping the Chinese of the dispensation to develop strong leadership within their national group.

Mr. Appleton, visiting America seeking a basis for co-operation of the British and American societies in preparing simple, basic texts in theology, church history, etc., these texts to be translated into the vernacular of Burma, India, etc. He believes these books would do a great deal to solidify the Christian community within these countries and help people's faith to remain centered in essentials. There was general agreement that this project was much needed and would be supported.

Thus organized agencies are working together to meet the problems resulting from world conditions and to give them in the spirit of our Master. H. R. C.

If God wants you on the mission field, neither your money nor your prayers will ever be an acceptable substitute. — Selected.

People who don't believe in missions should occasionally turn in the pages of history and read of the life lived by their ancestors before missionaries reached them. — Selected.

Prayer makes the darkest cloud withdraw; Prayer climbs the ladder Jacob saw; Gives exercise to faith and love, Brings every blessing from above.

Restraining prayer, we cease to fight; Prayer makes the Christian's armor bright; And Satan trembles when he sees The weakest saint upon his knees.

—William Cowper.

MINISTERS' CONFERENCE
May 4-7, 1959 — Alfred, N. Y.
pam bradley

A happy family, a happy home. This sounds pretty good, like something we would like to have, to work for. What precisely is a happy home and family? To answer this, we will have to find out what is meant by happiness. The American Collegiate Dictionary says happiness means pleasure, content, or gladness. In an article on Happiness, Rev. John Holland says, “Happiness comes only to those who try to increase the happiness of other people.”

One finds then that to be a happy family, everyone in the group must try to make everyone else happy. In thinking over this statement we may wonder what goes into making the rest of our family happy. Of course, think of the housekeeping, cooking, mending, washing, and so forth, the regular jobs usually given to us. These are obvious tasks of one who loves her family. Now, let us look at something not so obvious and one which is very often lacking in many homes. That something, we find in the Bible. Quoting Rev. Mr. Holland again we find that he feels that a “thank you is the oil that lubricates friendship. It smooths the way, it seems to make the rest of our family happy. We have often heard that true happiness would result if every member of the family treated every other member as if he were an invited guest.

Thoughtfulness also adds a great deal to family life. A few days ago a young father was discussing with me his problem of teaching his two children thoughtfulness toward other people. He felt he was failing. That same father has been heard to remark to friends that he has to remember anyone’s birthday but his own. He had no idea when the birthdays of his wife and children occurred. Perhaps, had he spent more time remembering his family’s birthday dates, and less remembering his own, there would be plenty of others to keep track of his. If I were to list the things that made our home a happy one while we were growing up, I would have thoughtfulness well listed. The thoughtfulness of our parents for us taught me its value in life. I have found that people who do not practice it very easily. We very easily forget how else remember to be thoughtful of them.

We have considered a few things that go toward making a happy family and a happy home, but the basic thing is as yet not mentioned. This is by far the most important because in practicing it, we will find that the others fall into place very easily. That basic principle of which I am speaking is Christianity. A Christian home is a happy home because those who dwell therein try to pattern their lives after that of Christ. One who came from a non-Christian home said, when she visited the Christian homes of her friends, she found a kindness and thoughtfulness in the attitude of the members of the family to each other that was lacking in her own home. Many happy families are mentioned in the Bible. One is in the Scripture for today. We can easily picture what a happy home must have been when baby Samuel finally came. Naomi must have had a very happy home life to have impressed her daughter-in-law that she would give up her country, customs, and religion. So down the line of Bible families, family happiness is always based on one’s Christian life.

Sung in a pleasing tune, it reminds us of places in the Bible where we read, “Wait on the Lord.” It helps often when we have what seem like long waits. Everyone can catch and eat the young robins last year when they came off the nest to learn to fly. I am just waiting to see what satisfaction it gives for us to think about the heat of disappointment.

And if this robin story has to end here, other things will come for us to enjoy. If our eyes keep awake to see what is hidden in our hopeful hours of springtime, we will be watching for newsy letters from your children’s column when you tell of your good times.

Mrs. Claire Merchant
Battle Creek, Mich.

Sincerely yours,
Mizpah S. Greene.

Dear Reader Children:
I hope you will carefully read the last sentence in my letter to Mrs. Powell and then sit right down and write to me; please do. Since our principal topic today is "robins" I’m going to add some verses about a robin family.

Two robin redbreasts in their nest
Hid little robins three;
Their mother sat on her nest;
Her mate sang cheerily.

And all the little robins said,
"Whee! whee Ewe! Whee! whee!"

Author unknown.

Sincerely yours,
Mizpah S. Greene.
THE EMPHASIS OF JESUS

(A sermon by Richard Batchelder, senior in Westerly High School, given at the Youth Week Service on Sabbath day, February 14, in the Pawtucket Church.)

When one studies the life of Jesus, one is impressed by the fact that the difference between Jesus and His contemporaries was largely one of emphasis. When we study the teachings of Jesus, His amazing originality impresses us, yet often it was originality of emphasis.

Jesus' supreme genius is not necessarily seen in pointing out facts never thought of before, but in His emphasizing the truths and beauty that are all about us. Jesus' teachings without question represent a highly original apprehension of reality. This originality of Jesus is largely seen in the emphasis He lays upon the value of an individual in contrast to that of the group.

In the Old Testament we read of the importance not of the individual, but of an entire nation or tribe. In Joshua we read of an incident in which Achan stole pieces of gold and silver. Upon his conviction, however, not Achan alone was punished, but his whole tribe and all his animals and possessions were destroyed. Thus the highest good or evil was that of the group.

In early Hebrew philosophy, little room was given to the idea of personal immortality. The substance of all being was supposed to be in the supreme embodiment of the group. Jesus wept over Jerusalem, not the mass immorality of men, but the idea of personal immortality. The substance of all being lay in the supreme embodiment of the group.

Jesus also, in emphasizing the personal character of religion, ties up personal faith closely with ethical attitudes. Jesus brought no new emphasis to the early Hebrew concept of God as holy and righteous, but He did add a new center of interest in his teachings in calling for love and loyalty to His own person.

"Why call ye me, Lord, Lord, and do not the things which I say?"

In these parables Jesus indicated the mystery of growth. He pictures a planter having so much interest in his crop that after he had sown, he rose day and night to see how it was developing, and yet he could gain no clue as to its upspringing.

Jesus, explained, is the mystery of God's kingdom. The birds of the air can make nests in its shade."

In these parables Jesus indicated the mystery of growth. He pictures a planter having so much interest in his crop that after he had sown, he rose day and night to see how it was developing, and yet he could gain no clue as to its upspringing.

And he said, "What can we compare the kingdom of God, or what parable shall we use for it? It is like a grain of mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air may make nests in its shade."

The meaning of the mustard seed is that through the...
The Joint Department of Evangelism has had a significant experience during these first two years of the life and work of the National Council of Churches. All those associated in the fellowship of the department gratefully acknowledge the leadership of the Holy Spirit in presenting Jesus Christ and His offered means of salvation to the unreached of America.

The staff members under which this work was carried on consisted of outstanding evangelists: Jesse M. Bader, H. H. G. Conover, Harry H. Kalas, Charles B. (Chuck) Templeton, Alva I. Cox, Jr., and Warren Ost. Templeton, one of the outstanding evangelists of our time, held meetings under the direction of this department in ten American cities during the biennium. During this two-year period this department of Evangelism conducted 76 "Spiritual Retreats" for chaplains, and held 83 evangelistic missions in Army camps and naval bases in the United States, in which 176 guest preachers participated, having no remuneration other than their traveling expenses. In addition to these more extensive forms of evangelistic work, many other less intensive campaigns were conducted in 49 American cities.

Evangelism for children has been stressed during the biennium by the Committee on Christian Education of the National Council of Churches in the United States of America in Denver, Colo., December 9-12, 1952. A few days later this appointment was confirmed by officials of the National Council. So, in company with Rev. C. Harmon Dickinson, I attended most of the meetings.

We listened to various reports and speakers, it seemed that this was especially true in the fields of missions and evangelism, both of them being stressed, so it seemed that this was the subject. In connection with this work I would like to quote a paragraph from the report of the Department of Evangelism:

"Temperance in the Army

Intemperance among military personnel has been a glaring evil from Old Testament times to the present. We remember reading about it in the Tanakh's Anabas. Many things are being done, especially through the chaplains, to promote temperance. Witness the following from the Sixth Army Chaplain Bulletin for March:

Films. Copies of the film 'Alcohol Is Dynamite' are being purchased to be incorporated in the Film Service for continental United States, Alaska, and Europe. It is being used to good effect, and will be running time ten minutes. This film portrays the seriousness of the alcohol problem and is aimed at the youth of today.

In a recent poll they told us exactly what is troubling them—the draft, unemployment, relationships, the development of a healthy attitude about sex, and finding the right husband or wife. — Social Hygiene News.

The work of the National Council is not confined to any one method, as has been demonstrated by the work of the National Council. Great mass meetings, under the leadership of such men as Charles B. Templeton, preaching missions in Army camps and naval bases, missions in university and college, and among high school students, evangelistic work among children, visitation evangelism, migrant mission work, church planting in new areas, and other forms of mission and evangelistic work have been carried on by it since its organization a little over two years ago.

I want to thank those responsible for the honor given me of being one of the two representatives of Seventh Day Baptists at the biennial meeting."

The work of the Recorder, I have stressed this. When evangelism in its various forms is made the major feature in a great organization like the National Council, represeting 30 denominations and nearly 35,000,000 church members, it means much, and no doubt has had much to do with increasing church membership faster than the increase in population.

The Ladies Benevolent Society was entertained by Mrs. Zilla Vierow for their monthly meeting. Mrs. Victor Skaggs conducted the devotional period with readings appropriate to the Easter season. All were busy piecing quilt blocks. The business meeting was in charge of the president, Mrs. Ruth Davis.

The Boosters Sabbath School Class met at the home of Mr. and Mrs. Alden Vierow for their March meeting. Mr. and Mrs. Vierow conducted the devotions. The class plans to paint the chairs in the children's department and to have their March meeting in the form of a box social which caused much merriement and added about $15 to their treasury.

Mrs. Emily Thorngate, Oneida, N. Y., recently gave a piano to the church for use in the basement where the Junior Sabbath school classes are held. The gift is greatly appreciated. Correspondent.

Young Americans are understandably troubled by today's uncertainties and anxieties, by tension, construction, and protection as they move from adolescence toward maturity.

It was planned to hold some and hold special meetings April 10-19. Pastor Skaggs has been conducting a group study in Visitation Evangelism on Sabbath afternoon, the meeting of the executive committee of the Central Association of Seventh Day Baptists met at the church last Sunday afternoon to plan for the annual meeting to be held in June.

The Helpers Sabbath School Class held their March meeting at the parsonage. Leora and Janis Shoelz were in charge of the devotions.

The Recorder, I have stressed this. When evangelism in its various forms is made the major feature in a great organization like the National Council, representing 30 denominations and nearly 35,000,000 church members, it means much, and no doubt has had much to do with increasing church membership faster than the increase in population.

The work of the National Council is not confined to any one method, as has been demonstrated by the work of the National Council. Great mass meetings, under the leadership of such men as Charles B. Templeton, preaching missions in Army camps and naval bases, missions in university and college, and among high school students, evangelistic work among children, visitation evangelism, migrant mission work, church planting in new areas, and other forms of mission and evangelistic work have been carried on by it since its organization a little over two years ago.

I want to thank those responsible for the honor given me of being one of the two representatives of Seventh Day Baptists at the biennial meeting.

The work of the Recorder, I have stressed this. When evangelism in its various forms is made the major feature in a great organization like the National Council, representing 30 denominations and nearly 35,000,000 church members, it means much, and no doubt has had much to do with increasing church membership faster than the increase in population.
it. Today the tendency is to swing back to the recognition of corporate responsibility.

Jesus knew the joy of winning such a person as Zacchaeus into the Kingdom of God, but He was also quick to act against social wrongs, as we find Him cleansing the temple with a whip.

His blessed lips would call tenderly to little children but spoke with utmost courage in the cause of social righteousness. Yes, the emphasis of Jesus is perhaps the very basis for the true Christian life. We see that He emphasized those things which, when followed by the individual, will give rise to a better world as a whole. His emphasis on the personal should be to each one of us a challenge to live in His way of life. We should be challenged to let every mustard seed we sow into others' lives be a seed of goodness and righteousness. Above all we should never allow the importance of our means of worship to outweigh our motives of worship.

The emphasis of Jesus is the challenge to the youth of today also, to build a better world of tomorrow, a world in which God is first in every life, and a world in which every tongue might say: "I will bless the Lord at all times; His praise shall continually be in my mouth."

Accessions

Kingston, Jamaica, B. W. I.

Baptism:  
Estra Anderson  
Marion Donaldson  
Joyce Coombs  
Theda Oates  
Miriam Mills  
Harold McVassel  
Paul McVassel  
Barrington Stephens  
Waldron Donaldson  
Ronald Fitgerald  
Westerly, R. I.

Full Membership:  
Baptism:  
Judith Ann Hoffman  
Ward A. Kuehn  
S. Roland B. Kuehn  
Associate Membership:  
Baptism:  
Mrs. Bernice B. Hoffman  
Testimony:  
John B. Hoffman  
Mrs. Elizabeth Fraser.

The Sabbath Recorder

I SOUGHT THE LORD

I sought the Lord, and afterward I knew He moved my soul to seek Him, seeking me; it was not I that found, O Saviour true, No, I was found of Thee.

Thou didst reach forth Thy hand and mine entwined; I walked and sank not on the storm-veded sea, —  
Twas not so much that I on Thee took hold, As Thou, dear Lord, on me.

I find, I walk, I love, but, O the whole Of love is but your answer, Lord, to Thee; For Thou wert long before-hand with my soul, Always Thou lovedst me.

— Author unknown.

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. John 10: 28.

Seventh Day Baptist General Conference

BATTLE CREEK, MICH.,  
AUGUST 18-23, 1953.