titled "Know Christ and Your Church."
The first lesson was held on the evening of April 29.
The Arthur Paynes, the Leslie Langworthys, and the Milton Adams have returned after spending some time in California and Arizona.
We welcome Lt. Col. Robert Austin who is spending several weeks with his family before going to overseas duty. "Bob" recently received the advancement to his present official rank in the United States Army.

Mrs. Donald Richards, wife of our pastor has received much publicity in behalf of her "talking doll." She has presented programs in the community and in other places.

Warm weather has melted the snow and dried the fields. Farming will soon begin in earnest. — Correspondent.
You, Too, Can Witness

Jesus said unto His disciples (and we are His disciples, too), "... Ye shall be witnesses unto me," but we must see and know Christ personally before we can speak in His name.

When Jesus said, "Ye shall be witnesses," did He only mean that the disciples should go out to preach? If so, why are so many of our ministers and leaves nothing for us as laymen to do?

Or did He mean that in every thought and act of our lives we should be conscious of the purpose of our calling?

It is impossible to explore all the areas of Christian witnessing in the few pages of this issue, for every area of life has its opportunities.

We are to begin "in Jerusalem": first, in our own homes, teaching our children love our God and the lowly, service for Him and His Church, values for everyday living; next, to our neighbors and friends.

The home church has its opportunity to witness through the pastor, his preaching and personal counseling; the Sabbath School teacher must witness to the pupils.

However, we must not stay "in Jerusalem" but go into "all Judea" through our denominational work, shepherding pastors, city evangelists, organized fellowships.

The disciples walked around "Samaria" until one day Jesus sat by the well and told a woman of the Living Water. Christ and His love, to homes that have not been visited by Christians.

Then there is that vast area of "the uttermost part of the earth" where people cry out, "How can we believe in him of whom we have not heard, and how can we hear without a preacher?" However, you are, wherever you are, there are opportunities for Christian witness, if your minds and hearts are open to Divine leading.

Yes, you, too, can witness somewhere. Will you prayerfully read the following pages and search with a willing heart for some area, some special field where YOU, TOO, CAN WITNESS? MoC

Witness Where You Are

CAROL CRANDALL

Have you ever had the feeling that you weren't able to witness because you didn't have the right words to use? Jesus said in Matthew 10: 19-20, "Never worry about how you are going to speak or what you are to say. You will be told at the time what you are to say. For it will not be you who is speaking but the Spirit of your Father speaking through you" (Phillips translation).

Hebrews 11: 1 tells us: "Now faith means putting full confidence in the things we hope for, it means being certain of the things we cannot see" — so let us be certain of the Father speaking through us. Many of us have been so independent in our thinking that it will be a great struggle to learn to let God do the work in and through us. "A disciple is not above his teacher but when he is fully trained he will be like his teacher" (Luke 6: 40, Phillips). Some of Jesus' instructions may help us in our studying to be like our Teacher. "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves toward the goal of true maturity" (Rom. 12: 2, Phillips). Scientists amaze us with their discoveries and inventions but they don't stop with one invention; they are constantly studying and practicing and ex-

(Continued on page 15)
Phillips Brooks has been quoted as saying, "I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life — the life of Christ.

One of the most dynamic resources appropriated by Jesus in affecting changes and conversions in the lives of the masses of men was derived not from the fact of His winsome personality, nor in relentless zeal or tireless energy, but in the fact that the Holy Spirit motivated Him and empowered Him from above and from within. In this, as in so many other areas of abundant living, Jesus left us an example, that we should follow in His steps (1 Peter 2: 21).

As Jesus waded out of the baptismal waters of the Jordan River, before pursuing the call of His earthly public ministry, He "saw the Spirit of God descending like a dove, and lighting upon him ..." (Matt. 3: 16). Matthew relates the fact that being full of the Holy Spirit, Jesus was ready to enter into the wilderness to be tempted by the devil ..." (Matt. 4: 1), and Mark said the Spirit drove Him there (Mark 1: 12). According to Luke, "Jesus returned in the power of the Spirit" to Jerusalem, and in the synagogue on the Sabbath He read the introductory paragraph of Isaiah 61, which says in part: "The Spirit of the Lord is upon me, because he has anointed me to preach the gospel ... to heal the brokenhearted ... to preach deliverance to the captives, to recover sight of the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord." In closing the book the Master declared, "This day is this scripture fulfilled in your ears."

Three years later, even though many of His disciples had been personally tutored in the fundamentals of witnessing to others of the Christian faith, and even though the period of their training exceeded the number of normal theological training years of a minister of the Gospel today, Jesus told them — even the Twelve Apostles — that they were not as yet prepared to "go into all the world" to share the Gospel with others. He urged them to tarry in Jerusalem, until they should be "endued with power from on high" (Luke 24: 49). It was perhaps a month later, and after His Resurrection, that Jesus again reiterated, "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1: 8).

It was John who quoted Jesus as predicting to His followers, "He that is of me shall not perish, but shall live and bear much fruit." (John 14: 12, 26).

A legendary incident has been preserved from ancient times telling of how the great scholar, Thomas Aquinas, came to the city of Rome to pay his respects to the one who was then pope. In the course of his visit, the pope proudly showed him all the wonders of the papal palace, and took him to his treasury and showed him chests of silver and gold received from every part of the world.

With something of a smile on his face he said, "You see, Thomas, we cannot say with Peter, "Silver and gold have I none."

Looking the pope in the eyes, Thomas Aquinas fearlessly replied, "No, and neither can we say, 'In the name of Jesus Christ of Nazareth, rise up and walk.'"

With us, as well as with the Christian church of the post-apostolic centuries, we may point to our church properties, or to our accumulated endowments, to our synchronized administrative organizations, or to our audio-visual aid departments; yet, we may be induced to confess that we are neither witnessing to nor winning others to Christ as we should be. We may spend hundreds or thousands of dollars on the sponsoring of personal or mass evangelistic efforts, on the distribution of tracts or other religious periodicals; we may point to ads placed in newspapers or on television, or radio, or other means of mass communications; we may point to our church properties, or our church properties, to make a proposed campaign a spiritual success. These efforts may produce something as we expend of our time, strength, and zeal; but how much more can be accomplished, according to Jesus, each one of us as a Christian allows or invites the Holy Spirit to live within his heart, and to witness through him.

The Lord lives today and wants His Living Spirit to live within each one of us, but this can happen only when we make room for Him, and in "cleaning house," rid ourselves of all sins, and absolve ourselves from un-Chrystiact acts, habits, and attitudes. He can remain with us only as long as He feels at home in our lives.

The Lord knows as well as we that witnessing to others takes some training, but if He could train the Christians of old, and have them win the insignificant numbers as reported in the Book of the Acts, then surely He can train us just as adequately today — if we want to be trained.

The Lord knows as well as we that witnessing to others requires the dedication of our time, our energy, the giving of our money, the giving of our abilities and of perhaps our very lives, and the committing of ourselves to His witness. In the last analysis, we are only as effective as our motives are pure, and our purposes are sincere. We may impress the world with our personal appearances, or church promotions, or the manufacture of some ostentation in the name of the Lord; we may point to our church properties, or our church properties, to make a proposed campaign a spiritual success. These efforts may produce something as we expend of our time, strength, and zeal; but how much more can be accomplished, according to Jesus, each one of us as a Christian allows or invites the Holy Spirit to live within his heart, and to witness through him.

One Christian leader who rather recently began to address the common attitude of our imposing schedules of multitudinous appointments, we all can find time to do what we really want to do or to do those things which we think to be of utmost importance.

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May the Holy Spirit have such a monopoly on our dedicated lives that we may live and witness more dynamically for Him today.

The Rev. Alton L. Wheeler by his witness or service, whether through pastoral work in the Riverside church, community religious service, denominational activities, visitation and personal counseling, and through the work of the camp, ship, or church to make a proposed campaign a spiritual success. These efforts may produce something as we expend of our time, strength, and zeal; but how much more can be accomplished, according to Jesus, each one of us as a Christian allows or invites the Holy Spirit to live within his heart, and to witness through him.

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May the Holy Spirit have such a monopoly on our dedicated lives that we may live and witness more dynamically for Him today.
All of us who are Christian parents know much about what we should do in our homes for the religious growth of our children. We understand the importance of prayer and Bible study, of church participation, of disciplining our own lives so we are good examples.

Furthermore, we probably all have a similar goal. We hope that as a result of our religious training our children will become consecrated, moral, useful, and happy adults.

Nothing could be more simple to achieve. Children are like little sponges when it comes to soaking up the fove of knowledge of Him, and an automatic response to all things religious. With such material to work with, how could a parent possibly fail?

At the same time, there is no other goal so doubtful of achievement, no other burden so great. To bring up a child away from the evil and toward the good.

Yet we know that the world has produced many persons who have been examples of the goodness and truth and beauty of Christian living. Often there must have been parents who helped to bring this about; and surely, what others have done, why can do, can't we?

It seems that there are things to be found in nature which are specifically useful as examples to us. We shall more clearly illuminate, as the sprouting seed gives us a glimpse of the resurrection. At other times they demonstrate what to do or what to avoid.

On the Pacific Coast we may find a lesson like this from nature. Here there are trees shaped in such a way that we say they are "wind-molded," by which is meant that they all lean over in one direction, away from the wind. Close to the coast, all trees will show this distortion, in some degree; but even at a distance of fifty miles or more from the sea, in places where there are corridors through the hills so that the ocean wind has direct access, we can see some trees with this same conformation.

These trees are not shaped by the violent gales which occur at intervals. If these were the only winds which touched them, the trees would stand upright and symmetrical like their inland cousins.

And Andrew "first foundeth his own brother Simon. . . . And he brought him to Jesus" (John 1: 41, 42).
Witnessing through Religious Drama

WAYNE R. ROOD

There has been a great deal of interest among churchmen in drama recently, both in those haunting plays performed in theaters on and off Broadway which probe deeply into the darkened and twisted goals of modern life, and in dramas in which and for the churches. Sometimes the plays produced in churches have not been very well done.

There has also been a great deal of interest among theater people, especially playwrights, in the collapse of faith and meaning in modern life. Of course, many modern plays add little if any richness to life, and their authors sometimes appear to be primarily interested in perversion and violence.

There are, perhaps, three levels involved in communicating the Christian Gospel; all are probably necessary. One can begin with any of them, and all are to be found in plays.

One is a clear play of man-without-the-Gospel. This is what the 19th century evangelist meant by "preaching sin." Today it sometimes seems that the contemporary theater is stating the human predicament with more clarity and courage than most ecclesiastical voices. Indeed, it may be that of all the forms of exploration currently available, the theater may be best suited to revealing man's desperate spiritual need. Arthur Miller, in Death of a Salesman, explored the tragic effects of modern life on an average American; Tennessee Williams deals with infantalism in Baby Doll, perversion in A Streetcar Named Desire, and degeneration in Summer and Smoke; William Saroyan takes a devastating look at human iniquity in The Cave Dweller; Albert Camus wrestled with madness in Caligula and social irresponsibility in The Plague. Loneliness, alienation, and meaninglessness are the spectres haunting the plays, and the theater has made this clear with shocking relevance. The world needs healing.

Another level is raising questions so challenging and disturbing that nothing but ultimate answers will do. Paul Tillich, eminent German-American philosopher, used this method both as preacher and theologian: he tries to ask questions that only the Christian Gospel can answer. Playwrights, especially the avant garde, are proposing questions more sharply and more profoundly than many ministers and churchmen. In an earlier generation, Ibsen (Doll's House, The Master Builder) asked questions about the failure of society to give man the good life. Ionesco (The Bald Soprano, Rhinoceros) and Samuel Beckett (Waiting for Godot, Endgame) are asking why life is like a window pane. If it is cracked, no amount of fixing can prevent the crack from being recognized. Jesus said, "Be ye therefore perfect as your Father in Heaven is perfect." And He provides the way to have a new and perfect life—a new and uncracked window pane.

Kindliness is a quality of godliness. One can truly be kind without having love in his heart. If one's witness manifests kindliness, it manifests God's love. A third level is the "proclamation of the Gospel." Karl Barth said that we simply keep throwing the stone of the Gospel at non-believers until they are worn down! It is true that the redemptive word is the precious treasure of the church. However it sometimes happens that we are not effective in reaching those who most need to hear it: they are called the avant garde, are proposing questions more sharply and more profoundly than many ministers and churchmen.

One's witness? Paul certainly was great as a witness, and you will be, if you say with him, "I am determined to know nothing among you save Jesus Christ and him crucified."

Dr. Wayne R. Roord, associate professor of Religious Education at Pacific School of Religion, member of the Seventh Day Baptist Commission, has served as professor at Alfred University School of Theology, on the faculty in the Bay Area Religious Drama Service.

"For the sake of the Gospel that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Titus 2: 11, 12).

GEORGE THORNGATE

It is difficult, even perhaps a little improper, for a person to describe his own witness in his own community. It probably is more appropriate for others to tell what his witness is like.

On the other hand, it may be a good thing for a person to hold up a mirror before himself and try to make out what manner of man he is. This may take a bit of doing because when one looks at himself he often puts on his rose-colored spectacles, the ones that do not focus very sharply. And even then, as it says in the Bible, he straightway forgets—especially the things he doesn't want to see.

What is one's witness in the matter of honesty? It is a strange thing, but whether a man is honest or not is quite apparent to neighbors and friends, and even casual acquaintances. One's life is like a window pane. If it is cracked, no amount of fixing can prevent the crack from being recognized. Jesus said, "Be ye therefore perfect as your Father in Heaven is perfect." And He provides the way to have a new and perfect life—a new and uncracked window pane.

Cleanliness is a matter that has great weight in one's witness. It is hard to see otherwise, as though he were the Lord himself he often puts on his rose-colored spectacles, the ones that do not focus very sharply. And even then, as it says in the Bible, he straightway forgets—especially the things he doesn't want to see.

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George Thorngate, M.D., is associated with his sons in the Thorngate Medical Group in Monterey, Calif. Dr. Thorngate has been a medical missionary in China and is now an active witness in his own area.
Witnessing on Home Fields

PAUL B. OSBORN

For many decades Seventh Day Baptists have been reluctant to commit themselves to "aggressive evangelism." There is no time now for bewailing that fact. It should only be noted that around the turn of the century, when "the modern" theology was first making its Bible-doubting influence felt, that Seventh Day Baptists seemed to have lost their distinctive appealing, preferring to be counted only as Christians rather than face the challenge of being "different" Christians. Thus we find that the homeland (Judea, so to speak), has faced a decline which has also caused the work in "Samaria, and unto the uttermost part of the earth" to suffer. God has "commanded us to preach unto the people, and to testify." But this has not been done. Unless Seventh Day Baptists have a distinctive message, they lose their reason for existence. Unless there is a testimony, God must bury them.

But there is a message given to Seventh Day Baptists. There is a testimony to shout. The world has deep spiritual need and God has entrusted to men the Gospel which answers the need. What has God entrusted to Seventh Day Baptists?

First there is Salvation. Not just stories of old, but a fact that the Son of God gave His life to save mankind from the penalty of sin. This may not at first seem distinctive, but with many so-called "Christian" churches despising the foolishness of the Cross and preaching instead the way of good works or deep thoughts, it is well for Seventh Day Baptists to point out this essential. One must be a Christian BEFORE he can be a Seventh Day Baptist. Salvation precedes baptism. Without the one, there can be no distinction at all.

Then comes Surrender. Too many messages deal only with the first part of the Great Commission, "Go ye therefore and make disciples of all nations, baptizing them." But that is only half the job. "... teaching them to observe all things whatsoever I have commanded you." It is in this area where distinctive Christianity begins to be felt. A natural consequence following this sequence of Salvation through and Surrender to Christ is the observance of the Sabbath. It is here that the Seventh Day Baptists proclaim a distinctive message. Many churches may preach Salvation and Surrender, but only Seventh Day Baptists have the testimony of the Sabbath in the Baptist policy of freedom of the individual to interpret the Bible according to the dictates of his own conscience. America needs the Sabbath. Sunday is not able to call men from secular pursuits because it lacks the force that will enrich their spiritual lives. The seventh-day Sabbath of the Lord is God's Day. He made it for man and commanded, "Remember the sabbath day to keep it holy," for He knew the weakness of the creature. But God knew that the individual man would emphasize the wrong thing, so He said, "Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God." By obedience to this Law of God, by surrender to His will, man finds the fellowship which God wants and man must have.

Seventh Day Baptists have the Sabbath. They must not only take advantage of it for themselves, but willingly preach and teach that this is so. For this reason Seventh Day Baptists make no apologies for their distinctive Christianity. Not boasting, but humbly seeking to gain to God the message of Salvation, Surrender, and the Sabbath, is brought to America.
Witnessing through the Printed Word

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20: 31).

JACK JENSEN

God has given an unconditional guarantee that the printed page containing His Word is an effective way to witness. God will not have us ignorant of the gift of His Son to be our Saviour, so He has given us the gift of His printed Word. God not only gave this statement (quoted above) through John, but He guaranteed it. He said in Isaiah 55: 11, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The influence of the printed page is worldwide and not limited only to those to whom we can personally talk. For instance, placement of a small advertisement in an American magazine resulted in an inquiry from a man in Ceylon who wished to study God's Word. The Lord gave opportunity through an American magazine resulting in the placement of a small advertisement. In others, it is an emotional experience. In some of our camps, the families to whom the campers went to camp. He is new, he has learned; the harvest is plenteous, but the laborers are few." (John 4: 35; Matthew 9: 37). It is our privilege and duty to labor for Him, exploring the rich soil of Christian thought which has the answers. Perhaps the theater is looking for answers to its own questions; the church is often looking to ask questions to which it has the answers. Perhaps the theater is looking for answers to its own questions; the church is often looking to ask questions to which it has the answers.

"Let the children come to me, for to such belongs the kingdom of heaven, and a little child shall lead them."
Pointing Men Everywhere to Christ

"And so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" (Acts 13: 47).

"We felt it our duty to speak the message to you first," exclaimed Barnabas and Paul to the Jews, "but since you spurn it, and evidently do not think yourselves fit for eternal life, watch us now as we turn to the Gentiles! Indeed the Lord has commanded us to do so."

Distrustful as this announcement was to the Jews at Pisidian Antioch, it was joyful news to the Gentiles. "On the following Sabbath almost the whole city gathered to hear the word of God" (Acts 13: 44). Not only in the city, but throughout the surrounding countryside those who believed carried the message to others.

As believers, each of us today should also feel it our duty to point people everywhere to Christ. Strange as it may seem, after two thousand years of Christian missionary endeavor, some have never heard the message of salvation from God's own Holy Word. All who have heard have not responded to the call of Christ nor believed on Him.

Still the Savior appeals constantly to the element of truth and goodness in every man. He expects to find a spark of faith, ready to respond to His appeals. "If thou hast faith," He declares, "all things are possible to him that believes."

At the same time Christ regards mankind as united in sin. He believes that all men need to be saved, and that no man can save himself by his own efforts. The wonder and joy of the Gospel is that "everyone who invokes the name of the Lord will be saved" (Rom. 10: 13).

There is no other name to whom we can point men for salvation.

SHORTLY after my arrival here in Georgetown, I made the acquaintance of a Chinese man whose mother was a Spaniard. Out of the goodness of his heart, he offered to peddle me on his bicycle in search of a house for me and my family. In casual conversation we talked man-to-man about spiritual values. God gave me opportunity to witness to my own personal faith in Christ my Savior. While moving into our upper flat, a Moslem nearby gladly offered me his services. Having finished constructing several bookcases, he asked, "Whose Son is Jesus? How could God have a son? Is God three persons?" His questions made it possible for me to open the Scriptures which I had stored in my heart. He listened intently as I spoke of the wonder of the Incarnation and the uniqueness of God's only Son, Jesus of Nazareth. Then I listened as he poured out his problem and I assured him that I had found Christ to be the answer to every problem.

"What really counts," says Dr. Eugene Nida in his book, Customs and Culture, "is partial identification with the other in which you see and feel the other's point of view but at the same time retain your own identity. However, says Dr. Fleming, 'the greatest accomplisher of things not so much from imaginative projection or similar experiences. It must come when we have actually participated in shared experiences.' Through shared experiences we win the confidence and gain the fellowship of those outside of Christ. Consequently, we may give the signal banner of pointing men everywhere to Christ.

The Rev. Leland E. Davis and family began missionary service in British Guiana late in January under the direction of the S. D. B. Missionary Society. On this field they anticipate pointing men to Christ and to salvation through Him. Pray for them.

WITNESS WHERE YOU ARE

(Continued from page 3)

"Experimenting. We need to take their methods of discipline into our lives of witnessing.

At the time of the first steam engine, the first car, the first telephone, man's reaction was: "It is impossible!" Now with our reaching out into space with rockets and satellites one rarely hears, "It is impossible"; rather we hear, "I can't believe it, but it is happening." In witnessing at school, at work, in the office, in our social life, to our friends and neighbors, or wherever we are, we have a wonderful aid and promise given to us by Jesus. "Humanly speaking it is impossible; but with God anything is possible" (Matt. 19: 26, Phillips).

It is an historical fact that "God so loved the world, that he gave a great love to all of us, not just a special few — "that he gave his only Son." The early disciples, having found Jesus, immediately went to their neighbors and friends and relatives to bring them to Him. They came to Jesus because they responded to the divine love which sprang up in the disciples. Jesus demanded a change, a total change, that I might love you" but we do change because we are loved by Him.

Many people are satisfied with having found Jesus for themselves. They seem content to live their lives as their former youth or the enlightenment of last month. Then the living water which Jesus gave, and which has become stagnant because it is held within, as in a cistern. (See Jeremiah 2: 13b.) The cistern cracks and the living water seeps away before anything can be done to promote. We are not going before God but "the Spirit of your Father" is speaking through us. We need to put all our abilities and talents at God's disposal. May we constantly wait on the Spirit for instruction, wisdom, power, and love. Now when we witness, "Let us then do good to all men as opportunity offers" (Gal. 6: 10, Phillips).

Mrs. Burton B. Crandall, daughter of the Rev. H. Eugene Davis, former missionary to Chino, a deaconess in the Verona, N. Y. church, and the mother of four children and a foster Japanese finds that wherever she is she may witness for Christ.

AS THE TWIG IS BENT

(Continued from page 6)

"Wind-molding is, instead, the result of gentle winds which blow constantly, persistently all of the time, every day. In training children, then, quality may not be the key we seek; nor even actually quantity, as such. In so simple a thing as mere persistence we may find the key we need.

Many of the plays mentioned by Dr. Rood in "Witnessing Through Religious Drama" are available in paper-back editions. A number are in Religious Drama, Vol. 1 and 3, by Living Age paper-back put out by Meridian Press in N. Y. C., $1.45 each.
BREAD OF LIFE

By KENNETH I. MORSE

Bread of Life, whose body broken,
Feeds the hunger of my heart,
May the thanks that Thou hast spoken
Bless each loaf I cut apart.

Thou who, breaking bread with brothers,
Bared Thy body, gave Thy blood,
Help me share my loaf with others
Hungering for brotherhood.

Let these hands now calmly folding
Speak my gratitude for grace,
Lest the treasure I am holding
Disappear before my face.

Lord, I welcome Thee to table;
Grace my supper, Host Divine;
With Thy feast of love enable
Every guest to live as Thine.

Picture an old man seated at the family table with eyes closed and head bowed as he gives thanks for a loaf of bread and a cup of coffee — his frugal meal. Such a picture inspired Editor Kenneth Morse of Church of the Brethren Gospel Messenger to write a poem which he entitled “Bread of Life.” The poem, now set to music, is suited for table grace as well as for a communion service. Though copyrighted, Mr. Morse has graciously allowed us to reprint the words.