

A CHAIN OF BIBLE READERS AROUND THE WORLD

ON NOVEMBER 28, Thanksgiving Day, a chain of Bible readers around the world, will inaugurate the third Worldwide Bible Reading program, which is sponsored annually by the American Bible Society. The program covers a 28-day period of suggested daily readings from the Scriptures, continuing from Thanksgiving to Christmas and has as its central day Universal Bible Sabbath, observed by Seventh Day Baptists on December 7.



The blind may now hear the entire Bible on 169 Talking Book Records.

I trust that the interest of all Americans in the Bible will be quickened as a result of the observance of Universal Bible Day and that our people generally will read and ponder the sacred Scriptures particularly between Thanksgiving and Christmas.

DENOMINATIONAL "HOOK-UP"

RIVERSIDE, CALIF. — Plans have been made for an interesting series of Bible studies on Sabbath afternoons at 2 o'clock. The general subject is "The Holy Spirit and His Work," and the topic on November 2 was "The Fruit and Gifts of the Spirit." Alta Grieshaber is conducting the course.

—Church Bulletin.

LOST CREEK, W. VA. — The Building Committee of the church has recommended that the parsonage and adjoining lot in Lost Creek be put up for sale. The home of Lotta Bond has been offered for use by the pastor's family until plans are completed and a new parsonage is erected on the church property.

SALEMVILLE, PA. — Gospel meetings were held in the Salemville church from October 25 to November 3. A service was held each evening, except October 26, beginning at 8 o'clock. The evangelist was Rev. James L. Skaggs, pastor of the church at Salem, W. Va.

"JOYOUS GIVING," an effective film strip describing the work of Church World Service, has been prepared, together with a script to be read while the pictures are being shown on the screen. The Committee on Relief Appeals has several of the films on hand and will gladly loan them, without cost, to churches or individuals upon request. Address the committee at 510 Watchung Avenue, Plainfield, N. J.

The Sabbath

Recorder



The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration

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THIS WEEK'S COVER

Entitled "Light—Symbol of Truth," the cover picture is a Religious News Service photo. It serves to introduce the general theme, "Light," which carries through this entire issue, and is indicative of the fact that in the Church and its members have a responsibility in letting that Light shine out into the world. The Christmas season is a good time for individuals to evaluate what their relationship is to the Light of the World.

WHAT WHERE TOWARD A MORE CHRISTIAN WORLD

Professor Pauck, of the Chair of Theology in the University of Chicago, is urging Protestants to study and discuss the great reformation revival under Luther, Calvin, Knox, and others. Doctor Pauck says that just as Christianity as a whole studies the teachings of the different writers of the New Testament, so must Protestants study the dynamic faith of the reformers.

—Religious Telescope.

Fifty youth representatives from eighteen countries have met at Geneva, Switzerland, to prepare for the World Christian Youth Conference to be held at Oslo, Norway, in 1947.

"Civilization is a race between a destructive, explosive force and a sense of togetherness," says Dr. Henry Smith Lieper, executive of the World Council of Churches. "The greatest force in the world today is not atomic fission, but rather that force which holds the atom together. The world neighborhood needs to be aware of a similar sense of togetherness. . . . Our world community desperately needs to be a spiritual community. Actually there is no world church nor any world community. Yet the only group in the world today that suggests a completely world-wide togetherness is the Christian church."

Plans for a new international peace organization were announced when religious leaders representing sixteen national peace groups met in Geneva in September. This organization will be known as the World Peace Conference and will be formally organized in September, 1947.

—Gospel Messenger.

Dr. Frank C. Laubach, internationally known missionary and "apostle to the illiterate"—he developed the "Laubach method" for teaching people of any country to read "basic words and characters" in a few lessons—believes that only God and the Holy Spirit can save the world from its present crisis. He is daily at the meetings of the United Nations, praying for God's guidance upon the gathering; and he is organizing throughout the United States and the world prayer groups to ask God to save mankind. "The world cannot be saved by three men or five hundred men around peace tables," he says. "The crux of the problem is not the power to frighten suffering men into submission, but the power to heal their misery. This is the way of the Good Samaritan and of Jesus, and the only way out." — W. W. Reid.

A constitution outlawing war, limiting the emperor's powers and giving the people a specific bill of rights was accepted by the Japanese House of Representatives on October 7. It becomes effective in April, 1947.

EDITORIALS

THE LIGHT OF THE WORLD

And God said, Let there be light: and there was light. — Genesis 1: 3.

Like a penetrating ray of hope piercing dark thoughts, the subject of light has been popular and important down through the years. Poets, scholars, theologians, day laborers—in fact, all men in all walks of life—have spoken at some time of light, especially during seasons of physical or spiritual darkness.

At Christmas time this year, while world conditions are upset and uncertain, it is natural that men should again focus their attention on light, the greatest Light that has ever come into the world. One poet has caught the spirit of the hour thus:

Before matter or life was, or man, Thou wast.
First thought of God projected into space.
Light! Composite of rainbow hues and radiance.
Life-giving light! Germ and demon dread thy power.
All beauty, all joy, all glory wait on Thee.
Without Thee the earth is filled with shadows,
With gloom, pitfalls, and creeping things.

And yet a new Light! God's supreme gift to man!
The Christ light—heralded by star and angel's song,

Prototype of natural light in spiritual realms!
Panacea for pain, grief, and dull despair,
For cruel thrust and anguished heart, a cure,
Hope's elixir to strengthen and glorify life
That had been ruled by strife and gloom and sin.

Light has many definitions, and the word is used in diverse ways with myriad connotations. But with surprising unanimity, discussions of the subject can be associated with or traced back in a very real way to the Great Light—the source of all light.

For example, "The Seven Lights in the Home," an article by Edith Sandfeld in the Protestant Voice, uses the word light to

describe desirable qualities of home life. Together, however, these traits add up to one major consideration—following the Christian Light in matters of conduct and attitude. The author makes a plea for a Bill of Rights for children, and outlines her argument as follows:

If there could be seven lights in the home where there are children, how many ills of our modern society might be eliminated, and each child would have the chance that is his birthright.

Suppose we call the first light the—light of religion. . . . (It) must reach out and embrace each member of the family in his daily life if it is to be effective.

Let us call the second light in the home—the light of love. A little child thrives on love, and fades like a cut violet when there is anger, hate, and confusion in the home. . . .

The light of laughter could well be our third light in the home. Laughter is a tonic to each and every one of us, and when we hear it we feel a certain degree of assurance that all is very nearly well. . . .

The fourth light in the home could well be—the light of respect. Respect should be a mutual affair. . . .

The fifth light in the home might well be called the—light of tolerance. Tolerance for other religions besides the one you are embracing. . . . Tolerance for other races, and for people of other countries. Tolerance for others' shortcomings because a state of utter perfection is rare among any of us.

The sixth light in the home could well be called the—light of truth. A lie told in the presence of a child by any grownup will be a very bad influence. . . .

The seventh light in the home might be called—the light of respect for others' belongings. If you want the child to grow up respecting your little favorite broach, or handkerchief, then you should begin by respecting his things very early in life. . . .

If these seven lights burn every day with a steady warmth like seven lighted candles, the child will be nearer to his special "Bill of Rights" and you as parents will have come very near the goal of doing the very best you can in giving your child the proper environment.

As these lights are mentioned it is very easy to imagine what Christ, Light of the World, would say about them. They are all in keeping with the best we know about Christian conduct. The Sermon on the Mount, as well as other Biblical injunctions, teaches just such rules of living, and Christ set just such an example by his own life. These are a part of the Light he brought into the world.

"What if the Light had not come?" asks Milton A. Yaeck, writing for *The Moravian*. "What if there had been no Christmas?"

Answering the cynic who might lament that things could not be much worse than they are, Mr. Yaeck points out that it is often the way of man to take his blessings for granted and to cry out in protest against the evil which tends to spoil his life. Even at the time of the first Christmas, the author recalls:

It was a dark time, and man was bringing no light into that darkness. But a dawning occurred—a light did come to dispel that gloom. It came down from the Father of lights, and it was a surpassingly thrilling occasion to those who witnessed it—the shepherds, the wise men, and Mary and Joseph. It came as an invading event from beyond and above history. This is both literal and figurative truth, at once reality and mystery.

Out of the darkness we came, and back into the darkness we may return if we lose our vision of Him who is the Light of the World. . . . As Christians we accept the fact of Jesus Christ. . . . It becomes apparent that the union of Deity and humanity that was effected in Christ becomes both a focus point and a point of radiation. . . . It becomes clear that a new energy has come among men, quickening them, enabling them to share in the divine purpose and to live as bound to God in the midst of time. Not only did a light come into the world, but our candle has been lighted thereby. . . .

It follows that when there is room in our hearts for the Lord Jesus Christ and He comes in, then the Light of the World causes our lights to shine. And how the world today needs the light of Christ's candles!

What a satisfaction it is that we too can speak with assurance—if we will—as the psalmist did: "For thou wilt light my candle: the Lord my God will enlighten my darkness." Psalm 18: 28. In all of our undertakings, large and small, we are wise when we choose the Book of Light for our guide

PIN POINT EDITORIALS

. . . The true Light, which lighteth every man that cometh into the world. — John 1: 9.

Where there is much light, the shadows are deepest. — Goethe.

Prayer in Darkness

When the enemies of life had brought misfortune to the psalmist and he felt engulfed in darkness, he did what most people do—he prayed. But he did not ask God to banish the darkness. He prayed for the awareness of God in the darkness: "Cause me to hear thy lovingkindness." Psalm 143. What does it mean to be aware of God in the darkness? It means that we will be aware of certain indestructibles: LOVE! You can always count on love returning. BEAUTY! You can bury it for a while, but beauty is as indestructible as symmetry and color. TRUTH! As long as there is an orderly universe, some things will always be true. Love! Beauty! Truth! These will endure until the heavens fall. Thanks, God!

—Virgil A. Kraft.

He that has light within his own clear breast
May sit i' th' centre and enjoy bright day;
But he that hides a dark soul and foul thoughts
Benighted walks under the mid-day sun.

—Milton.

Lead, kindly Light, amid the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home—
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene—one step enough for me.
—John Henry Newman.

and take the Light of the World for our example.

There is a lesson for us in the story of the small boy who fell asleep in his father's lap on Christmas night, while they sat watching the lights on the Christmas tree. He dreamed that an angel came down and snuffed out every candle except the one at the top. This one he handed to the boy, saying, "Here is the candle of Christmas light and love. Never let it go out!" The father tucked the boy into bed, and just as he kissed his son the boy awoke to put his arms around his father's neck and say, "Daddy, don't let the angel go away. And don't let the candle go out."

Shine on, thou life of mine, thou candle
of the Lord, until thou be consumed and
stand thyself as naught in the presence of
the Supreme Glory, which now is and
shall be forevermore. — Selected.

A SERMON

THEME: THE CANDLE OF THE LORD

TEXTS: PROVERBS 20: 27; MATTHEW 5: 14-16.

By Rev. E. Adelbert Witter

"ON THE BANKS of the St. Lawrence, a hundred miles below Quebec, in one of the most beautiful and peaceful spots in Canada, there is a stone church erected by the summer residents. It stands in a grove of trees. . . . There is a lonely grave outside of the church. On a simple headstone, bearing a name found in Canadian history, is this striking inscription: "The Spirit of Man is the Candle of the Lord." Artists come here from Europe to paint beautiful sunrises, and in the fall the stars themselves seem to hang like a candelabrum from the ceiling of the heavens. "Lord, what is man that thou art mindful of him?" And yet when you and I come to think about it, if it were not for man, all these beautiful things would mean nothing at all."

Yes, as far as you and I can see, the only spiritual candle to be found on the earth is the spirit of man. This story from Canada illustrates that. Sometimes it happens that the world is lost in great darkness from which there is no escape save as the darkness is dissipated by the introduction of a dispelling light. What is true in the case of the world or nation is as true with the life of the individual.

Let us look at Paul as an illustration of this fact. Paul was a well-trained man with a mind fitted to grasp the great questions of the day in philosophy, science, art, literature, or politics. He had been taught by the most noted teachers of the day. He was a master of oratory, and yet his mind was dark on the matter of redemption from the curse of sin through the plan God was working out—a plan prepared by Him in creation, and by His promises a plan available to every believing soul. This gloom of darkness and doubt and unbelief enshrouded him till after that day on the Damascus Road when he met God face to face in that light which shone about him, and he heard the voice of the Redeemer saying, "Saul, Saul, why persecutest thou me? Go into the city of Damascus, and it shall be told thee what to do." That light was a purifying light, a dispelling light. It dispelled the darkness that had made it impossible for Paul to walk in the light of the Master's love. After the assuring words of Cornelius and the scales

had fallen from his eyes, he saw clearly the light that was needed for him and for all mankind.

The experience that came to Paul as he walked in the light that was given him is akin to the experience that will be yours when you accept the Light and walk in it in singleness of purpose and obedience.

Do you realize how it is possible for the spirit of man to become the candle of the Lord? Look at the record of Moses, from the day of his birth to the day he went, for the last time, to Mt. Nebo's top. From young manhood on through the years of his long, changeful, and laborious life, he gave thought to God and careful attention to the directions given. It took courage and strength of purpose to listen to God as he stood there by the burning bush in the desert, and then to go forth, as he did, to an unrevealed process in the deliverance of the children of Israel from their Egyptian bondage. The choice of service he then made prepared him for the experiences of Mt. Sinai and the journey as they followed the light that illuminated their path through the Red Sea and along the devious ways through the desert to the Promised Land. It was through his consecrated spirit as Moses bore the burdens laid upon him by God—not in the spirit of a galley slave scourged to his couch, but in the spirit of loyalty—he became "the candle of the Lord." From the light of that candle has come, to all subsequent people of the earth, the history of God's dealings with the nations of the earth. The revelation seen in Moses is basic to the work of the world's redemption.

Jesus came to the world to reveal God. John 1: 4 says that "in him was life; and the life was the light of men." In Him we

see the kind of work that falls to man, for He said: "Ye are the light of the world. A city that is set upon a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candle stick; and it giveth light unto all that are in the house. Let your light so shine before men, that all may see your good works, and glorify your Father which is in heaven." Matt. 5: 14-16.

I like to paraphrase that and read it thus: "Let your light so shine before men, that they may see the light of your life and glorify your Father which is in heaven." It is the light of your life that reveals the Father.

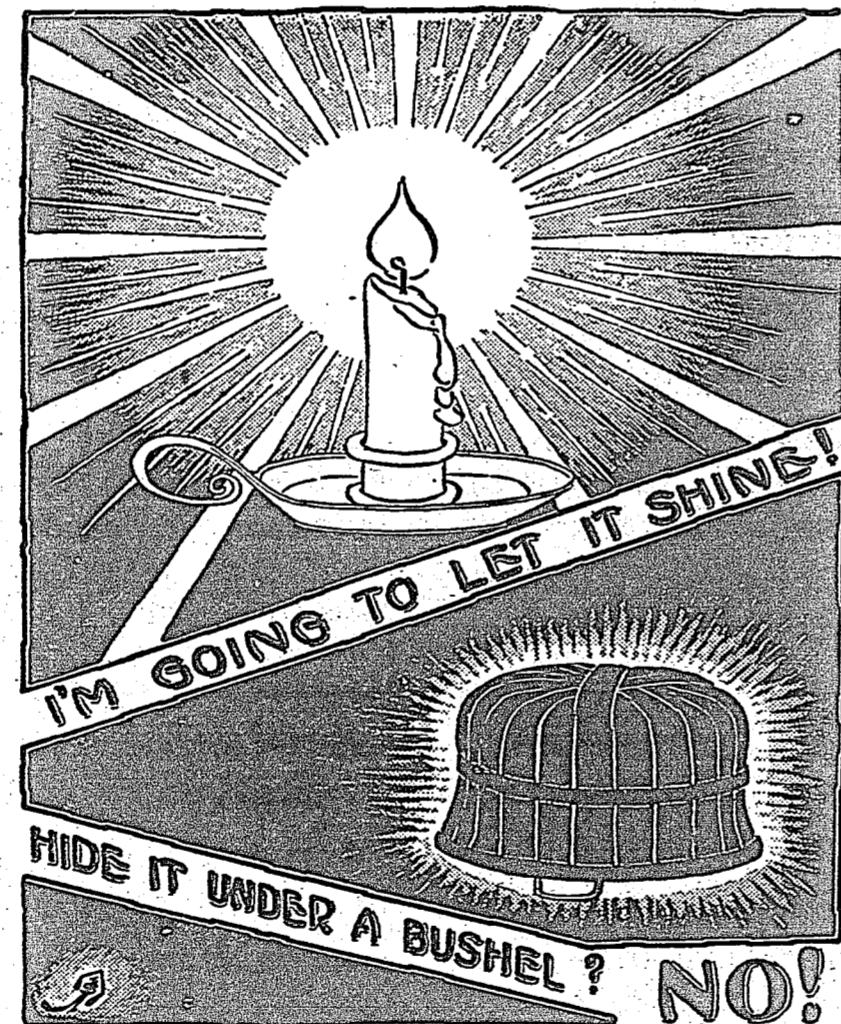
But says someone, "By what means am I to shed light in the world as Jesus desires?" Jesus answers, "Ye are the light; let your light shine!" Jesus also says, "I am the light of the world." John 8: 12. It is from Him that the light comes. In John 12: 36 we find Jesus saying, "While ye have the light, believe in the light, that ye may be the children of light." Again, in John 17: 20, 21, Jesus is speaking a wonderful prayer: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

In this last reference there are two things which should be noticed particularly. First, Jesus did not pray for the disciples alone or for the people of his day, but for all who should believe on him through the preaching of the gospel. Jesus is teaching that if the spirit of man is to be the candle of the Lord, it must be lighted by close acquaintance with God; and so fueled by God that the light may be steady and strong. It takes constant study and appreciation of His plan and purpose in the development of the human race to attain such a condition. Second, if you have come to believe that Jesus Christ is the Son of God and was sent by God to be the world's Redeemer, then remember that He prayed for you, that you might become one with Him as He is one with the Father. How wonderful it is that you—and I—were included in the Saviour's prayer!

Think again how His interest in you was so great that He sought to arouse in you an interest in the new way of life. He reveals

to you, through the New Testament, the responsibility that is yours, or should be yours, in that life. He said, "Ye are the light of the world. Let your light shine." Think upon the greatness of your mission. You are to be an ambassador of God. It is yours to reveal Him by the light of your life.

Long before Christ was on earth, the wise man said, "The spirit of man is the candle of the Lord." How is it with you today? Is the light of your life bright and clear in revealing God? Are you rejoicing in the privilege of being a light bearer for God? Are you happy in being a witness for Christ before the gaze of the world? Is there a haze over your spiritual vision that leads you to hesitate in bearing your testimony? Are you keeping the lamp of your life trimmed?



At times almost every Christian laments, "I have lost the close, happy feeling that was once mine when thinking of God and trying to do His will. I have prayed about it again and again and sought to regain that lost feeling of joy and closeness of His presence, but it does not come back!"

(Continued on page 407)

Presented Humbly ~ CHRISTIANITY CANNOT BE REFUSED

By Eugene T. Van Horn

MISSIONS OR MUNITIONS? This was the theme of the sixteenth annual observance of Men and Missions Day this year. During the recent political campaign, one of the major political parties used a voting challenge which we could appropriately parody. "Had Enough? Support Your Missions." For those on the receiving end in foreign lands we might say, "Had Enough? Study Christianity," feeling certain that if Christianity is brought before them with a humble spirit and practiced by those at home as well as in the foreign mission fields, it cannot be refused.

Just fifteen short months ago most of us would have admitted that we had had enough of munitions. As the British express it, "We'd had it!" We had been through four years of war, some of whose most disagreeable and atrocious deeds are still being uncovered and brought to light for the whole world to view.

Think about the Chinese for a moment. They had been at war since 1937. Why did the war occur? Without going into the political or economic causes, we can explain the cause as a failure of practical Christianity. We failed to spread the gospel to all the world in sufficient quantities to prevent a world catastrophe.

It was my fortune—or misfortune—during the war to have served a year of my Army days in India and China. As far as any great amount of information is concerned, I didn't get it. I spent too much time watching the taxpayer's money explode. But if a man never traveled farther in India than from his airplane to his tent, and he were awake, he could see where a little concentrated missionary work would do a world of good. Missionary work is being done in some localities, and very wisely with an emphasis on agricultural procedures.

In a great area of India there is practically no medical help of any kind. In the particular area where I was stationed, the average length of life expectancy was 27½ years, and birth and death commonly occurred simultaneously in the same small adobe shack. It seems almost impossible that, there in the

supposed birthplace of mankind, civilization could have traveled so far up a blind alley, or slipped so far behind other civilizations. Diseases of every known kind are found in abundance, and the very religions which are practiced seem to be against the health of the people. Christianity has had, and always will have, an uphill struggle to get established in India, where religions now in practice were established long before the birth of Christ.

China was a welcome relief from the terrible heat and humidity of India, but even there in the cooler climate, the ravages of disease did not appear to have slowed their tempo. Just inside the West Wall of China, where cool currents of air come down from the towering Himalayas, people were more energetic and happy. Even the water buffalo were bigger and healthier!

We were based about five miles from the city of Kiunglai in Sezhwan Province. The city, geographically, is about the size of New London, yet in that small area, as nearly as could be counted, some 370,000 people lived. There were no modern public utilities, and life was just as cheap as in India. Here in one of the richest agricultural areas of China, the Chengtu Valley, these conditions exist. The nearest Christian Mission was seventy-five miles away, and they were really hard miles. The most comfortable way to travel them was on foot, and that was not too good on the cobblestone roads. This mission was

MISSIONS

Rev. William L. Burdick, Ashaway, R. I.
Karl G. Stillman, Treasurer, Westerly, R. I.

small with only a handful of American Baptists for supervisors, and so loaded down with medical and educational work that they could not possibly reach more than a few hundred people. After seeing these conditions, I can readily see why many missions are not farther inland. The missionaries probably saw so much that needed doing when they first stepped ashore that they started right there.

Church Must Help

Yes, I think both India and China have had enough also. Now it is up to the Christian Church to help them. In 1945 30 million Protestant church members gave 500 million dollars through their churches. Of this total, 400 million went for local church expenses; 80 million for educational and benevolent activities in this country, and just over 20 million was designated for foreign missions. In 1944 over 23 billion dollars were appropriated by the United States government for the Army Air Forces alone. (I pick on this field because that is the one with which I am the most familiar.) This was for payment of personnel and purchase of equipment and did not include any of the bombs or munitions that we expended. Compare these two figures. Less than one tenth as much was given voluntarily for missions as we furnished our government for the support of just one branch of the service. Of course, we must not forget that the Catholics and those of Jewish faiths also were taxed by the government: so let us be generous and say that the Protestants gave maybe one half of the appropriation mentioned. Still that means we gave only one fifth of one per cent as much for foreign missions.

Financial Basis

We had had enough of a lot of things fifteen months ago, and we are going to continue to have had enough for many years to come. The world cannot be evangelized on such a financial basis. Experience has shown that the only way to get an adequate response to this great need in the world is through education and personal subscription to this definite object. We were forced to use munitions, and they temporarily returned us to the resemblance of peace, but they cannot retain this peace. Missions can, and must!

PILGRIM FOREFATHERS

CAME SEEKING BOTH ECONOMIC
AND RELIGIOUS FREEDOM

By Rev. David S. Clarke

In the popular cynicism of our day, many have debunked the motives of our pilgrim forefathers. Their migration to America, it is said, was for economic gain and security as much as it was for religious freedom from the bigotry and abuses of the European churches and states. Our pilgrim pioneers are reduced to the status of gold hunters, adventurous but misguided religious thinkers.

The fact probably is true that our forefathers came seeking economic freedom as much as they did religious freedom. But the debunking of the modern day is a sign of shortsightedness, to say the least. We have lost sight of the close connection of religion with economics, even in this day when so much preaching is directed at the social systems about us. Freedom under God to work at a chosen profession, to expend one's self according to the leading of conscience, is just as important to human dignity as is freedom to worship according to the dictates of one's own conscience. These are both human freedoms which have been, and yet can be, exploited by men's governments.

The amazing thing about the American scene is that the church kept up so well with the economic and geographical frontiers of our expanding nation. "The church was there" to safeguard the freedom of men in worship and in work, always on the leading edge of the frontier.

Are you seeking economic freedom as a family, as an individual, as a community? This freedom is the gift of God when He gave you a soul, a mind, and a finite body. You will find this freedom only as you place yourself (or selves) with an enthusiastic "Here am I, send me" of conscience within the kingdom purposes of God. You will be free from entangling alliances, and the dictates of men, so that you are free to do as you ought. That is the freedom Americans wanted in 1620, and want in 1946!

Light is the first of painters. There is no object so foul that intense light will not make it beautiful. — Nature.

A condensation of an address given by the
world's foremost proponent of literacy.

THE BIBLE AND LITERACY

By Frank C. Laubach

THIS YEAR the American Bible Society celebrates its one hundred thirtieth anniversary. It is appropriate that the society should stress literacy. Literacy and Bible translation are twins. Perhaps it would be better to call them the two legs on which the Bible must walk into every mind and heart on earth. The Bible, or a part of it, has now been translated into the languages of perhaps 90 per cent of the population of the world. But only 40 per cent of the world knows how to read the Bible in any language; 60 per cent cannot read at all. This 60 per cent must be taught to read before the Bible can reach them.

Ever since the days of Wycliffe and Martin Luther great emphasis has been placed upon the translation of the Bible; so that it would be available to every man. One of the distinctive basic principles of all evangelical Christianity is the priesthood of all believers. Every man can and must search the Scriptures for himself. Unnumbered millions of days and nights have been spent by Biblical scholars in making translations in over 1,000 tongues. One dimly realizes the immensity of the labor which those translations represent down through the centuries.

Yet this difficult task of translation has run far ahead of the twin task of making people able to read the Book after it is translated. I suppose this is partly because the work was so fascinating; partly because the missionaries could always depend upon the Bible being there to work on (while they had the problem of corralling their students before they could teach them); partly because there was always the hope that somebody else—perhaps the government—would teach the people to read, while there was no doubt that Bible translation had to be done by men of God or it would not be done at all. There came to be a feeling that making people literate was a rather secular job, while translating the Bible was unquestionably sacred.

Medicine shared the same dignified position as Bible translation. Jesus was the great physician; missionary doctors have everywhere been regarded as Christlike. Missionary doctors and secular doctors together

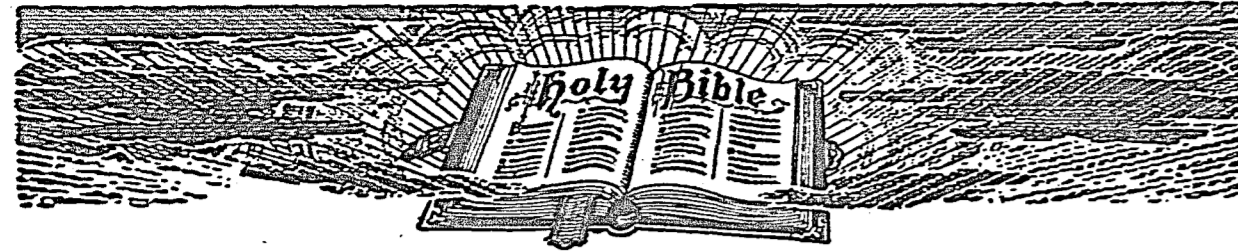
have made gigantic strides in eradicating epidemics and other diseases, with the result that the population of the world has leaped ahead faster during the past hundred years than ever in all history. Indeed until two decades ago population was far outrunning literacy. For example, the population in India increased 33 million between the census of 1919 and that of 1929; but literacy increased by only 5 million.

So, with all the magnificent strides in Bible translation made in the past fifty years, we were confronted with the discouraging fact that a smaller percentage of the world could read the Bible because they could not read anything. This was especially baffling for foreign missionaries. Ninety per cent of the non-Christians whom foreign missionaries are trying to reach are illiterate. And until twenty years ago the illiteracy of non-Christian countries was slowly but surely increasing.

Since 1920 there has been a change. Now literacy is getting ahead of the increase in population. Soviet Russia did the most startling thing in this direction. She taught 100 million people to read in fifteen years—lifted the literacy from about 13 per cent in 1932 to over 90 per cent in 1944. She did it by adopting an alphabet that was practically perfect phonetically; by arousing tremendous patriotic fervor and using millions of volunteers; by preventing a man from getting a decent job without literacy; and by using a phonetic method of teaching. The

WOMAN'S WORK

Frances Davis, Salem, W. Va.



"Literacy needs the Bible. . . .
The Bible is God's letter from
heaven; but people will die if they
are not able to read."

most important lesson for the world and for us was that the Russians could do it when they made up their minds it had to be done. Now Russia prints more books, magazines, and newspapers than any other country, and everything they publish teaches Communism. That is the reason for the amazing solidarity of the Russian people behind their present government. They read and believe Soviet teachings. The printed page is still the mightiest force on earth for molding public opinion; that is to say, it is so where the people can read.

Dr. James Yen in China is giving a similar dramatic demonstration that a great nation, in this instance the most populous in the world, can be taught to read. He is proving that a people's movement, free from the compulsion of totalitarian dictatorship, can teach millions of illiterates if the spirit of compassion and patriotism is aroused, so that each one will teach one.

The third great literacy movement was started among missionaries in the Philippines, in Africa, in India, in South America, and in the islands of the Pacific. This has been going on in a quiet way for many years; but in the past fifteen years it has blossomed forth in a way that leaves me, at least, standing in open-mouthed amazement. I have been traveling from one country to another for the past few years, observing it, and helping as I could. A large number of missionaries in many parts of the world have felt the need for a literacy movement and have experimented in making lessons. The World Literacy Committee has served as a clearing house for workable ideas. The missionaries are not afraid to experiment. They are the most independent and courageous thinkers in the backward countries of the world. They are today what Christian missionaries have been since the time of Christ—bringers of the Light to their world.

The same pattern has been followed in most lands. Missionaries have made lessons and started a literacy campaign. Then the

government officials have become interested and have asked the missionaries to co-operate in conducting their campaign. This has been beneficial to both the government officials and to the program of missions. It is exactly the kind of contact missionaries are always seeking with government officials. Every government in backward countries now realizes that illiteracy is "enemy number one" to its progress. It cannot have technical industries with its laborers illiterate, and it grasps eagerly for any help the missionaries can give in this direction. The doors of the world are opening!

Missionaries have also discovered that teaching illiterates offers them the long, close contact which they covet for personal evangelism. Each of the members of mission churches is being trained to select some illiterate neighbor and win him to Christ while teaching him to read. Teaching illiterates has advantages over every other form of personal work, if the teacher has just one student, each one teaching one; and if he witnesses for Christ a little during each lesson. We have found that if the Christian has his heart full of Christ it is as easy to win the student to Christ as it is to teach him to read. In the process the church members get a taste of the joy of winning souls and their own lives are given a new fire. The missionaries thus multiply their own efforts many fold, for they have more and more of the Christian community working for Christ.

Missionaries everywhere are trying to teach the Bible or Christian doctrines in their courses for new literates. The newest and most scientific effort will soon be off the press. It is the "Story of Jesus" in short sentences and a very easy vocabulary. It teaches the 1,500 most useful words in the English language—the Thorndike-Lorge list of a thousand words and the 850 basic words. Every word is used five times in quick succession. Here are the first three sentences; see how the words are repeated:

This begins the story of Jesus. This story of Jesus begins with the mother of Jesus. The mother of Jesus was Mary.

This "Story of Jesus" follows after the phonetic lessons. It will be used all over the world to teach those (government officials and educated people) who desire to learn English. This will do two things. It will give the missionaries a fine contact, and it will teach the life of Jesus. When people are just starting they memorize every word. So they are really memorizing the story of Jesus, which I wish every Christian would do.

This same life of Jesus is now being translated into other languages in which we have literacy lessons, as a second reader. Thus we hope to have many thousands of people memorizing the life of Jesus all over the world, while learning their own language or another language.

The American Bible Society has for the first time in its history started to publish translations of Gospel narratives in languages in which literacy campaigns are planned and to consider preparation of simple translations in such widely used languages as Spanish.

Literacy needs the Bible. Every time I pass a railroad news stand and see the books sold there, I shudder to think of the possibilities for evil in literacy. It is good only if people read good things. It is bad if they read bad things. But you can't stop literacy now. You can ride in on the tremendous wave of enthusiasm for literacy all over the world. You can give people a taste for the Bible if you use this material for a textbook. You can win millions to Christ and to the Bible if you use this as God's open door to the three fifths of the world who are illiterate and the other fifth who ardently desire to learn English. If people really want to serve humanity, I believe there is no other cause which will bring such large returns for the time or effort or money invested as the literacy program of the Foreign Missions Conference, together with the American Bible Society's program of Bible production and distribution.

Rev. Theodore Fricke, just back from visiting American Lutheran missions in New Guinea, reports an incident that shows how the so-called backward peoples are benefiting from literacy campaigns.

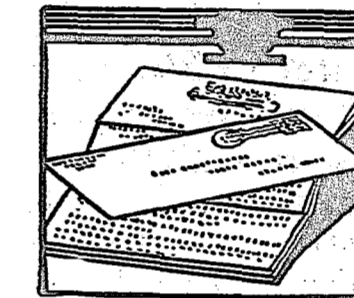
During the New Guinea campaign our Air Corps learned that the native people there

had been taught to read English so they could use their Bibles. Our airmen promptly flew over a battle area and dropped leaflets to warn the people that they were going to destroy that area with bombs. The natives fled to the hills.

After the bombs had been dropped, our infantry entered the area. They found the Japanese dead; but soon the natives began to come in from the hills. To the soldiers' amazement, the people welcomed them in English. The soldiers asked, "Why did you learn and speak English? What use is it to you out here in the jungles?"

One native replied, "We read your letters from heaven. They saved our lives. We would be dead now if we had not been able to read."

The Bible is God's letter from heaven; but people will die if they are not able to read.



LITTLE LETTERS TO LOVED ONES

By Pearle Halladay

Precious One:

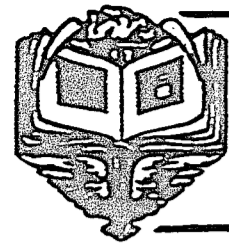
You are so very dear to me, but far more dear to God, our Father; always remember that. And remember, too, what the Master said in Matthew 5: 16: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

Where does the light shine brightest? In a dark place, of course. Who is most in need of light? Why, those who are in darkness. Can you not see, dearest, that you must let the light of His love and tenderness show forth in all that you do and say right where you are? You may be sad and depressed, I know; it may be hard for you to witness for Him, but the Master knows all your difficulties, and what you do for His sake and in His name will receive a reward. Recall again Philippians 4: 19: "But my God shall supply all your needs according to his riches in glory by Christ Jesus."

Do you need a true friend? Rest assured He will give you the friendship you need—and better still, He will be your truest friend, now and always.

Each experience in life is to teach us some lesson. We are told in Ephesians 5: 20 to be "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." So we should thank Him and ask His guidance in the trying times. From any perplexing burden will surely come a blessing—if we let His light shine through.

Lovingly,



STUDY to show thyslf approved UNTO GOD

THE HANDS OF JESUS

(A Bible Study)

By Rev. Harold E. Snide

"See my hands . . . and . . . he showed them his hands . . ." Luke 24: 39, 40.

A consideration of the hands of Jesus at different periods and in varied circumstances of His life, suggests a variety of lessons.

IN THE MANGER

This is the season of the year when Christian thought everywhere is turning to the Babe of Bethlehem. When the shepherds "found . . . the babe lying in the manger" (Luke 2: 16), and a few weeks later, after Joseph had been able to find a "house," and an unknown number of Eastern Wisemen "came into the house and saw the young child with Mary his mother; and they fell down and worshipped him" (Matt. 2: 11), the hands of Jesus were doubtless moving as aimlessly as those of any baby. The helplessness of the infant Jesus emphasizes the glory, love, and wonder of the Incarnation. "Who, existing in the form of God . . . emptied himself . . . being made in the likeness of men." Phil. 2: 6, 7. A.S.V. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. 2: 14. If we can imagine those hands of Baby Jesus, destined to serve and to suffer, when He like any babe was learning that they were a part of Him, we can but marvel at the condescending love of God.

IN THE SHOP

"And he went down with them, and came to Nazareth; and he was subject unto them. . . . And Jesus advanced in wisdom and stature, and in favor with God and men." Luke 2: 51, 52. "Is not this the carpenter?" Mark 6: 3. He was setting us an example of useful labor—yes, "and that ye study to be quiet, and to do your own business, and to work with your hands." 1 Thes. 4: 11. "If any will not work, neither

let him eat." 2 Thes. 3: 10. But in the earlier years Jesus may not have come to any full realization that He was setting an example for the world; He was probably more keenly aware of the real need for a larger family income. Jesus was a poor boy. And did His hands get blistered, calloused, torn by splinters or misguided chisels? Did He pound His thumb like any boy learning to be a carpenter? Did His muscles ache? I think so. There is no instance where His being divine excused Him from the common hardships of humanity. It was part of the Plan that He should live as we must live. The rabble around the Cross unconsciously uttered a great truth: "He saved others; himself he cannot save." Matt. 27: 42. "Wherefore in all things it behoved him to be made like unto his brethren. . . . For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Heb. 2: 17, 18. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4: 15.

HE SHOWED THEM HIS HANDS

By Mary Brainard Smith

He showed them His hands, on them the marks of toil.
They fashioned yokes and ploughs with plane and saw:
Yea, and they fashioned too the flowers and trees,
The sun and moon and stars, without a flaw.
My life, O Lord, I give into Thy hands.
Toiler Divine, make me Thine own plans.

He showed His hands, those strong yet gentle hands,
Whose slightest touch for sufferers banished pain,
And, laid in pity on the maimed and halt,
Wrought healing and gave wholeness once again.
My life, maimed by sin's crippling overmuch,
I bring Thee, Lord, O heal me by Thy touch!

He showed His hands; the blood drops crimson there,
The cruel wounds that men in sinning gave,
And yet that show past doubting God's great love,
That gladly suffered anguish men to save.
Within those hands, that still the nail prints bear,
I lay my life, to find its saving there.

He showed His hands; in blessing stretched them forth,
Godlike to give Himself, and then to pour
His added gifts until our lives o'erflow
With riches from His never-failing store!
I hold my life beneath Thy hands, O Lord,
That Thou may'st fill it with Thy life outpoured.

—Selected.

IN LOVING MINISTRY

The sympathy of Jesus was often shown by His touching those in need of healing; a word would have been sufficient, but His extended hand expressed His compassion. "And they bring a blind man unto him, and besought him to touch him, and he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly." Mark 8: 22-25. "And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. Matt. 8: 2, 3. "And they brought young children to him, that he should touch them. . . . And he took them up in his arms, put his hands upon them, and blessed them." Mark 10: 13, 16. When there was such strife among the twelve—"which of them should be accounted the greatest" (Luke 22: 24)—that no one would volunteer to serve the others in an act of hospitality customary to that age and country, "he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." John 13: 4, 5. O that our hands were always as eager to act in loving service as the hands of Jesus!

REBUKING WRONG

At least twice Jesus emphasized the spoken word of rebuke by the use of the hand. When He found money-mad speculators using the temple for a brokerage office and turning the temple precincts into a barnyard, He was filled with righteous indignation—"The zeal of thine house hath eaten me up." John 2: 17. "And when he had made a scourge of small cords, he drove them all out of the temple." John 2: 15. Jesus knew what He would do with those "small cords" when He picked them up; and He must have been thinking it over all while He was braiding them and knotting them into a scourge suitable for driving cattle—perhaps the task of an hour or two—and all the while Jesus' in-

dignation rising! Righteous indignation is unselfish and therefore noble; common anger is selfish and therefore evil. Extreme pacifists should take another look at that scourge made of small cords.

Again, when "the scribes and Pharisees brought unto him a woman taken in adultery . . . Jesus stooped down, and with his finger wrote on the ground." John 8: 3-6. Whether He was listing their sins or writing the Ten Commandments (which would amount to the same thing) or just acting with nonchalance, I do not know. At least His hands, the only sinless hands, threw no stones of condemnation.

ON THE CROSS AND AFTER

His are the hands pierced for our salvation, unselfish to the last, and calling forth the prayer in words perhaps in rhythm with the hammer blows: "Fa - ther, for - give - them - for - they - know - not - what - they - do," and earning by that death the right to say for all who believe on Him, "Father, forgive them." Those nail marks would be the surest identification after His resurrection: "See my hands and my feet, that it is I myself . . . And when he had said this, he showed them his hands and his feet." Luke 24: 39, 40.

IN GLORY

There are two statements in the prophets which it is easy to believe refer to the hands of Jesus. God assures Zion that He will not forget her: "Behold, I have graven thee upon the palms of my hands" (Isaiah 49: 16); as we sing in the familiar words of Fanny Crosby, "I shall know Him by the print of the nails in His hands." Another prophet opens a door into a realm where those are who are not fully acquainted with all that Jesus suffered: "And one shall say unto him, what are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends." (Zech. 13: 6, and see other Messianic references in the same chapter.)

Shall we not trust our lies without hesitancy or reserve to those hands which bled for us? Shall not our hands serve as His hands served?

A pair of little hands I see,
Two chubby infant hands so wee,
Clutching sweet Mary's face in glee.

(Continued on page 410)

"Fear not; for, behold, I bring
you good tidings of
great joy. . . ."

When Jesus Was Born in Bethlehem

IN A LITTLE VALLEY among the hills of Galilee, about seventy-five miles from Bethlehem, was the pretty little town of Nazareth, lying on the hillside at one end of the valley. This was the home of Joseph and Mary, the parents of Jesus.

Before Jesus was born Joseph and Mary had been called to Bethlehem to be taxed, for Caesar Augustus, the Roman Emperor and ruler of Palestine, had commanded that all the world should be taxed.

So Joseph and Mary started on the long, tiresome journey which took them three or four days, a journey which we could take in a few hours. But, you see, in those days people had to travel on foot or on donkeys or camels. They were very tired when they reached Bethlehem and at once tried to find a room in the inn where they might rest and spend the night. But they found the inn already filled with guests; so they had to find shelter in a stable, and laying their blankets on the hay, they prepared to spend the night. On that very night Jesus, our Saviour, was born—in a manger.

About a mile away from Bethlehem, on the hillside east of Bethlehem, some shepherds were tending their sheep. They had to take turns watching their sheep for at any time wild beasts might come out of the



woods and kill them if they were not guarded constantly.

Suddenly, as they watched, a bright light shone around them, and looking up they saw a beautiful angel coming down to them from the sky. He was coming right toward them, and at first they were afraid. But they soon forgot their fears, for the angel smiled at them lovingly, and their hearts were filled with rejoicing as they heard him say, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Then as the angel paused, a multitude of other angels joined him, all praising God singing:

Glory to God in the highest,
And on earth peace, good will toward men.

This beautiful, soul-stirring song has been sung many, many times by those who love and honor our dear Lord Jesus.

Then the angels left them, and the shepherds said to each other, "Let us now go even unto Bethlehem, and see the thing that has come to pass, which the Lord hath made known unto us." As soon as the gates of the city were open, the shepherds went and found the baby Jesus, lying in the manger, as the angels had promised, with his happy, loving mother, Mary.

How happy and thankful the shepherds were as they bowed before the baby Jesus, the Son of God, and worshiped Him. Then they went back to their sheep, telling everyone they met about the beautiful angels, their message, and the joy they felt as they looked upon the baby Jesus, "who is Christ the Lord." "And all they that heard it wondered at those things which were told them by the shepherds."

Mizpah S. Greene.

THE BABE OF BETHLEHEM

The moon shone down on a manger bed,
In Bethlehem long ago;
And the stars above their soft light shed;
As the angels came below—

To the shepherds guarding their flocks at night,
As they slept on the grassy hill,
And they bowed as the heavenly light shone bright,
With awe their hearts to fill.

They hastened to go where the Baby lay,
With the father watching near,
As the mother bent o'er His bed of hay;
There was nothing for Him to fear.

And the Wise Men followed their guiding star
Bringing their gifts of love,
Riding to Him from their lands afar,
To worship that Babe from above.

And today we worship that Babe so dear
Who slept on His manger bed,
As we think how the stars shone down so bright,
On our Saviour, their light to shed.

M. S. G.

THE CANDLE OF THE LORD

(Continued from page 398)

Such has been my own experience, and to anyone who now laments I would say:

Cease not your striving. Draw near to God every day, not only in prayer, but in searching out illustrative, appealing passages of Scripture. Read them carefully, and let them speak to you. Set a double watch over your speech, the tone of your voice, and the words you use. Do these things, not to be praised by your fellow men, but because you love God and want to keep your lamp of life bright and clear and because you want to be a help to those in need of the Light you hope to let shine. A person is not judged for his much speaking or much doing, but for the purity and purpose of his life. "Keep thy heart with all diligence, for out of it are the issues of life."

Jesus challenges us to live by His inner spirit, not by some code. We must let the truth of Christ go down deep into us till it gets under our thoughts and purpose. We must "seek first the kingdom of God and his righteousness" if in life we would prove that "the spirit of man is the candle of the Lord." Let us pray—

A PETITION

To Thee our morning song we raise,
Our Father, Priest, and King;
The homage of our grateful hearts,
To Thee, we gladly bring.

Although despondent we may be,
And dark the way may seem,
Help us, dear Lord, by faith to catch
One bright and shining gleam.

Help us, dear Lord, by faith to clasp
Thy loving hand in ours,
To feel that Thou wilt be with us
Through all life's darkest hours.

Lord, help us thus by faith to live
And wholly trust in Thee.
Then, though the way be dark and drear,
Our hearts shall happy be.

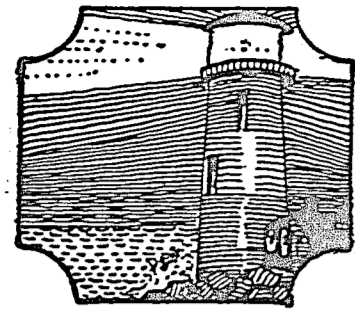
—Selected.

UNDISCOVERED

I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me. — Sir Isaac Newton.

CHILDREN'S PAGE

Mizpah S. Greene, Andover, N. Y.



Today's homes are beacon lights
guiding children into tomorrow.

History of Tomorrow in the Making Today

By Mark Sanford, Little Genesee, N. Y.

Licensed minister and deacon in the Seventh Day Baptist Church

WE ARE TOLD that Jesus, after he was baptized, spent forty days in the wilderness of Judea thinking things through and meeting the temptations presented by the popular ideas of His day. There alone with God He was able to draw upon the influence of His home training and see the real values of all human relations. He could see that moral and spiritual gains were more important than physical gains. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

He could see that the world could not be saved by spectacular leadership or by civil laws. He could see that the only way to change the world was to change the spiritual ideas of the common people.

He decided to live the life of a common man among the common people, and by living and dying for his ideals He has changed the world.

For two thousand years we have been trying to use the methods which Jesus rejected, and they have always failed. The new order in Europe and the new deal in America were attempts to work from the top down rather than from the bottom up.

The only real progress we have made has been the result of improving the ideals of the common people. This is always a choice of leadership. We choose the leaders we will follow. There could be no Hitlers or Tojos without people who are willing to follow such leadership.

We cannot depend upon our schools, churches, or other agencies to train our children; first, because the children cannot overcome the influence of their home life, and second, because our teachers and other workers are themselves the products of our homes and cannot be expected to have ideals very much above the ideals of the homes from which they come.

If we wish to raise the ideals of our schools and colleges, we must raise better teachers and students.

We often feel that we do not know how to teach our children, but we should remember that no one has ever learned how to keep

from teaching their children. They see our lives. Indifference is just as easy to teach as any other quality. We do teach something.

We may be able to slide through life on the influence of our home training, but what about our children? What kind of home life do they have?

The history of tomorrow is being written in our homes today.

CHILDREN ARE OFTEN LEFT TO SHIFT FOR THEMSELVES

By J. Edgar Hoover

Children, who need love and guidance to prepare their minds and bodies for the serious business of adulthood, are often left to shift for themselves. I recall the case of Robert, age 16. On one occasion, he entered a small liquor store and ordered a pint of whisky. Upon being required to show his Selective Service card, the youth pulled out a .32 caliber revolver and told the proprietor to place the contents of the cash register in a paper bag. Robert got away with \$84. A few months later after other such crimes, Robert was sentenced to serve a total of twenty to forty years in prison. He had been charged with robbery, grand larceny, and carrying a firearm.

CHRISTIAN EDUCATION

Rev. Harley Sutton, Alfred Station, N. Y.

The boy's mother had been dead for about three years prior to his criminal activities. His father, a weak, ineffectual individual, was away from home on business most of the time. He was extremely indulgent with the boy and as a result, never won his respect. The father supplied Robert with daily spending money, often as much as \$15 in one day. While the father was away, the older sister who cared for the house was unable to control Robert. The youngster was obstinate, independent, disagreeable, and rebelled against the ordinary standards of society. He became addicted to motion pictures, emerging as a miniature gangster attempting to imitate the so-called criminal heroes in the movies.

Indictment Against Society

The primary responsibility for youthful offenders must certainly rest somewhere. At an age when understanding guidance is needed, youngsters more often than not are deprived of worth-while counsel and are left to their own resources.

We cannot lightly pass over the thousands of cases which constantly come to our attention in which young people have made disastrous mistakes which bring destruction to their lives and to the hope of their parents. The arrests of youngsters do not constitute a pleasant picture. It falls far short of the ideal of American citizenship. It is an indictment against constituted society, against the indulgence and apathy of the public, that a nation such as America bows under the disgrace of a set of circumstances in which children under voting age lead a criminal parade.

Such a breakdown in our youth represents a danger to our democratic institutions and reflects a lack of respect for the processes of law and order. There is a need for inspirational education of youth—education that will teach children the necessity and the value of good citizenship as well as the utter futility of crime.

In most instances, juvenile offenders result when adults have fallen down on their responsibilities as educators. Oftentimes youths have been lured into crime because adults have failed to provide proper outlets and upbringing. Too many cases of young offenders reflect laxity in early discipline, indifference on the part of parents and neglect by the community.

HUMAN PERSONALITY

MOST PRECIOUS MATERIAL IN THE WORLD

By Rev. Harley Sutton

"If it takes a fifty-thousand-dollar man to
Guide a client,
Develop a coal mine,
Put a corporation on its feet,
What is the teacher worth who takes that
boy of yours,
Guides him
Develops him,
Puts him on his feet,
And makes a man of him?"

Yes, to us who are the Christian leaders in local churches is entrusted the most precious material in the world—human personality.

In the lives of eager-eyed children needing to be led, in the alert young people standing at the crossroads of life, in the confused adults seeking guidance in a disturbed world, we find our task and the call of consecration to that task.

"Consecration is not alone avowal of purpose. It is also giving one's self to training for that purpose! Indeed the degree to which a leader applies himself to preparation indicates the measure of his consecration. While it is true that we need more leaders in our churches, it is equally true that we have need of better training for the leaders we already have, those now on the job." So states a Baptist booklet.

The final test of the teaching work of the church is the extent to which it leads people to live the Christian life!

The following questions must be answered by the Church as it faces its teaching task:

- (1) Does your church in its teaching work lead people into a **personal** relationship with God?
- (2) Does it develop a growing understanding and appreciation of the life and teachings of Jesus, lead to loyalty to Jesus as Saviour, Friend, and Leader, and result in an acceptance of Him as personal Saviour?
- (3) Does it provide for an increasing knowledge, understanding, and love of the Bible, and an intelligent appreciation of other records of Christian experience?
- (4) Does it lead to a progressive development of character in harmony with the ideals of Jesus? That is, does the Christian life come to apply to every phase of life?
- (5) Does it lead

into enthusiastic and intelligent participation in the building of a Christian community and world? (6) Does it develop an intelligent understanding of the purpose and work of the church, leading to habitual, joyous participation in its life and work? (7) Does it lead to the acceptance of a Christian interpretation of life and the universe?

Except as these things be in your church program and abound, that program is not meeting the needs of growing persons.

Just as the sailor's compass must be adjusted so that it will always point in the right direction, so our program of Christian education needs to be held up before these standards to find out where it needs to be strengthened.

Yes, Christ calls. He calls us to so many kinds of service. Those who are called to teach should be thoroughly trained.

Young people, both boys and girls, should be called out by the church for special training to become teachers in the Sabbath school. Unless there is emphasis on this need there will not be enough recruits to fill the needs of the church.

CHURCH YOUTH ORGANIZATIONS

CHRISTIAN ENDEAVOR

The International Society of Christian Endeavor is one of the oldest youth movements in the Church. Just now an enlistment challenge is being made by the society under the slogan, "Enlist for Christ," and a very fine packet of enlistment materials has been prepared and can be secured from the society's new headquarters at Box 1110, Columbus 16, Ohio. Every youth group should have this packet and go to work.

WORLD-WIDE CONFERENCE

As a part of the World Council of Churches there is to be a world-wide youth conference at Oslo, Norway, next summer where the need of bringing the gospel to bear on world problems and world peoples will be presented in a tremendously important program.

UNITED CHRISTIAN YOUTH

The United Christian Youth Movement is a branch of the International Council of Religious Education and represents the interdenominational program of Youth Fellowships in over forty Protestant denominations. This movement has been sponsoring youth rallies of great magnitude in such cities as Dayton, Ohio. Many summer conferences are also sponsored by this movement, where

THE HANDS OF JESUS

(Continued from page 405)

Two boyish hands, sturdy and brown,
Holding the plane in Nazareth Town
In Joseph's shop, as the sun goes down.

Two hands of a youth, older grown,
Folded in prayer by a rugged stone
Out on the hilltop all alone.

A young man's hands, toil-marked and strong,
Seeking to aid in the restless throng,
The helpless victims of sin and wrong.

Two tired hands 'neath the olive tree,
In the garden of gray Gethsemane,
Clasped for my sins in agony.

Two hands outstretched on a cross of wood,
From cruel nail-wounds red with blood,
Bringing a lost world back to God.

O hands of my Crucified Christ Divine,
Take into thine own these hands of mine,
And teach them to serve with a love like thine.

The above poem entitled "My Saviour's Hands" was written by Bell Mona Menzies and originally appeared in The Sunday School Times.

SABBATH SCHOOL LESSON FOR DECEMBER 14, 1946

Philemon: A Letter on Christian Brotherhood
Basic Scripture—The Book of Philemon
Memory Selection—2 Corinthians 3: 17

LIGHT

Thy word is a lamp unto my feet and a light unto my path. — Psalm 119: 105.

Walk while ye have the light, lest darkness come upon you. — John 12: 35.

Those having lamps will pass them on to another. — Plato.

OLD-TIMER
S E Z . . .



"I had a team onced that was a willin' pair of hosses. One was willin' to pull, and the other was willin' he should. They didn't git fur with a load. We won't neither—if we work that way!"

thousands of youth receive inspiration and much-needed training in how to put the Christian gospel into action, and how to win other youth to Christ.

THE SABBATH RECORDER

THE LAW

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Matthew 5: 17, 18.

The transgression of the law constitutes sin, and the wages of sin is death. Thus, all who have transgressed the law are condemned to death. However, Christ took our sins upon himself and paid the penalty demanded by the law and the law was thus fulfilled, but it most certainly was not thus destroyed.

All who accept Christ as their personal Saviour, as their sin-guilt substitute, are truly saved from the penalty of death, and eternal life is thus attained. We glory in salvation by grace, which is the love and favor of God, rather than in animal sacrifices.

The Ten Commandments, including the seventh-day Sabbath, were not destroyed by the fulfillment of the law, nor was any other day made holy thereby.

All of the Ten Commandments remain the will of God and essential to 100% Christian living AFTER salvation is attained.

MY PERSONAL DECISION

"Let your LIGHT so shine before men . . ."

Matthew 5: 16.

I thoughtfully and solemnly

- Accept Christ as my personal Saviour and declare my purpose with God's help to live a faithful and useful Christian life.
- Reaffirm my faith in Christ as my personal Saviour and rededicate my life to Him in faithful service.

Name

Address

[Clip out the above blank, checking the decision of your choice, or copy down your decision. Sign your name and address, and give or send the statement to your pastor. If you are not now a member of and would like to join a Seventh Day Baptist Church, write the American Sabbath Tract Society, Plainfield, N. J.]

BOOKS OF LIGHT

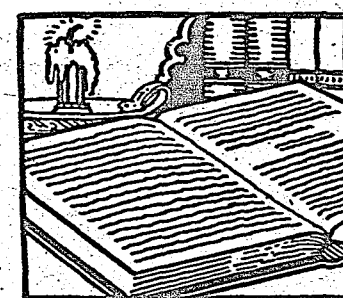
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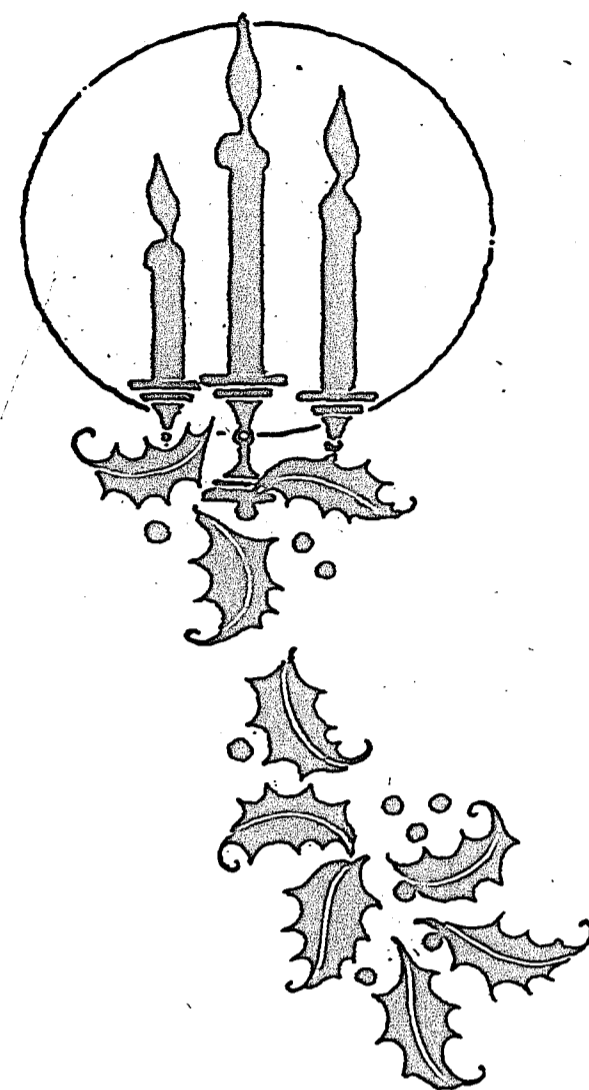
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THE LIGHT OF GOD IS FALLING

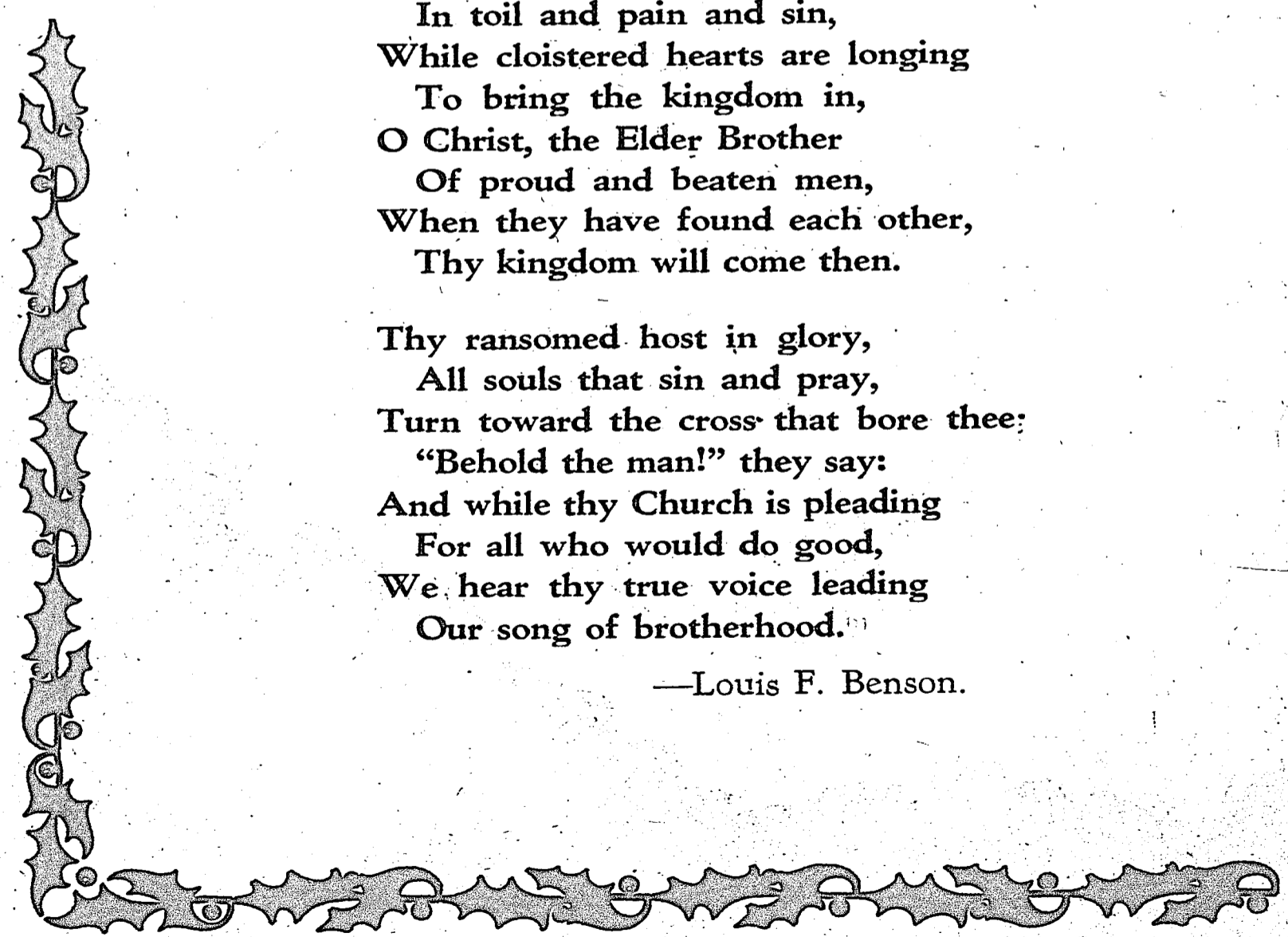
The light of God is falling
Upon life's common way;
The Master's voice still calling,
"Come, walk with me today."
No duty can seem lowly
To him who lives with thee,
And all of life grows holy,
O Christ of Galilee.

Who shares his life's pure pleasures,
And walks the honest road,
Who trades with heaping measures,
And lifts his brother's load,
Who turns the wrong down bluntly,
And lends the right a hand;
He dwells in God's own country,
He tills the Holy Land.

Where human lives are thronging
In toil and pain and sin,
While cloistered hearts are longing
To bring the kingdom in,
O Christ, the Elder Brother
Of proud and beaten men,
When they have found each other,
Thy kingdom will come then.

Thy ransomed host in glory,
All souls that sin and pray,
Turn toward the cross that bore thee:
"Behold the man!" they say:
And while thy Church is pleading
For all who would do good,
We hear thy true voice leading
Our song of brotherhood.⁽¹⁾

—Louis F. Benson.



DECEMBER 9, 1946

The Sabbath

Recorder

