

The Sabbath

Recorder

1911

The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration

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THIS WEEK'S COVER

Entitled "Hope of the World," the cover picture is a Religious News Service photo. It serves to introduce the general theme for this issue, and is symbolic of the fact that in the Bible can be found the solutions to the problems of the world in the critical months ahead.

WHAT WHERE

TOWARD A MORE CHRISTIAN WORLD

When many thousands of Japanese were made homeless by American bombings, the Japanese Christians opened their small chapels—or such of them as were not destroyed completely—placed mats on the floors, and cared for large numbers of refugees, says Chaplain Martin C. Poch, recently returned from Tokyo. In addition, he says, they set up charcoal burners in the back of the chapels for cooking the scant food rations available. At first the Buddhists and Shintoists were puzzled by the interest of the Christians in the housing shortage and refugee problem, but when they got the idea they quickly opened up their beautiful temples as sleeping quarters.—W. W. Reid.

Qualified Negro nurses who are barred from state associations because of racial discrimination have received membership in the American Nurses' Association by a recent action of that body.

Because of its defiance of "pagan philosophies" during the war, the Protestant church group in Italy, though but a small percentage of the population, exercises an influence out of all proportion to its size, according to Dr. Robbins W. Barstow, director of World Council Service, now operating in Europe. "The Waldensian and other evangelical pastors," he reports, "were among the heroic leaders of resistance to the pagan philosophies of both Fascism and Nazism, being oppressed by both these forces in turn, and suffering many hardships in addition to the inevitable destructiveness of war. Nevertheless they emerged stronger in their faith and higher in the esteem of their countrymen. The scattered congregations face the future with courage and confidence, relying on the promises of God as they have been tested and proved."

When a plane load of one hundred fifty-five cases of hatching eggs were sent from Dayton, Ohio, to Warsaw, Poland, the church group which gathered them noted proudly, and significantly: "When the shells carried by this plane burst, it will be with life, not destruction." — CWS News.

The figures on 1945 gambling operations have appeared in the press, and they total the staggering sum of more than \$10,000,000,000. The whole nation was astounded when we learned that the development of the atomic bomb cost us \$2,000,000,000 over a period of several years. — Religious Telescope.

During the forty years in which Japan dominated the life of Korea, only Bibles and hymnals were permitted in the Korean language—all school books and other publications were in official Japanese. It was, therefore, in the Christian churches and classes that the written language of old Korea was preserved. But millions of her younger people have never learned to write in Korean and know practically nothing concerning her notable and ancient literature. —W. W. Reid.

EDITORIALS

READING AND LIVING IT!

"America has always been a Bible reading nation." Turning the pages of history, a person can find ample proof of this striking statement.

Early schools came into being so that children might learn to read the Word of God and set the standards of their lives by its teachings. The colonial colleges were founded to train ministers of the gospel. The destiny of the nation in its early years and through the successive crises of its growth was in the hands of men and women who derived their thoughts about education, politics, and human relations from the Great Book. The Bible was the inspiration for such documents as the Declaration of Independence, the Bill of Rights, and more recently the Atlantic Charter.

"Americans have always read the Bible." Again the fact is boldly expressed. True, since 1800 the Holy Word has been America's best seller. When westward-moving Americans made wagon tracks through the mountain passes into the West, out across the great plains, and to the Pacific, Bible-laden colporteurs were on their heels. Through five wars, accenting the painful progression from an agricultural to a highly industrialized nation, the Bible has consistently been an intimate part of everyday life. In both peace and war this has been true.

The American Bible Society recounts two examples from recent history.

"... the Bible stands the wearying watches of the night," wrote a war correspondent on a U. S. Navy vessel off Okinawa. "It is in the turrets, it knows the plotting room, the decoding room, the hum of turbines and the smooth confusion of the magazine. It has felt heartbeats quicken in battle; with the dying, it has gone to death." These are words written prior to that sunny August

morning which ushered in the cataclysmic age of the atomic bomb—written not by a chaplain or a representative of the Bible Society, but by an American newspaperman reporting a fact that is typically American.

The other account about avid reading of Scripture comes from a minister who spent his vacation last summer traveling to Greece on a ship which carried one hundred horses to the war-impooverished country. "Reverend, what time do I get the Bible today," became the constant question. While the Bible Society has been supplying Bibles and Testaments for the libraries of many of the cattle ships, it seems that this particular ship had no library at all. A dozen Bibles, as well as other books, could have been profitably used among the crew of sixty-five—but the parson's Bible was the only book on board. It was a well-used volume to start with, but after being exposed to practically continuous daily use, the minister now proudly exhibits the wear and tear from the elements and spots of discoloration on the binding from dashes of salt water.

Many of those who wanted to borrow the Bible, the minister knows, were not religiously inclined, but he also realized that the effective way to read the Bible is to set a definite time and stick to it. As the requests to borrow the Book came to him, a regular period was arranged for each reader and the waiting list grew. The men talked about this situation and finally decided something should be done. That "something" came to a head at the last religious service on shipboard, when an offering of twenty-five dollars was received with which to buy Bibles for the ship's library.

Yes, God's Word has been—and is being—read widely. And yet one does not have to look far to see evidences of conduct and attitudes not based on Biblical principles. The United States has just been involved in history's most devastating war. Does the Bible advocate armed conflict as a means of

PIN POINT EDITORIALS

"No aim is too high, no task too great, no sin too strong, no trial too hard for those who patiently and humbly rest upon God's grace: who wait on Him that He may renew their strength."

* * *

One by One

"Take no thought for the morrow," said Jesus, "for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Pile three hundred sixty-five panes of transparent glass one upon the other and try to look through them.

What do you see? Nothing but inky blackness. Take one pane off the pile and look through it. Now what do you see? You see everything that is in sight.

Thus you face the year with three hundred sixty-five days piled one upon the other—all in darkness.

If each morning you take from off the pile of days the one which comes first, you are enabled to see your duty clearly.

Do today's duty. Trust Him for tomorrow, and peace will come to your heart and mind.

—War Cry.

* * *

Do not despise your situation; in it you must act, suffer, and conquer. From every point on earth we are equally near to heaven and to the Infinite.

—Amiel's Journal.

settling differences? Many citizens of this country—and the world—at this very moment are enveloped in clouds of suspicion, doubt, fear, prejudice, hatred, and selfishness. Have these conditions been Scripture-inspired?

Best seller. Most widely read. Held in highest regard. This the Bible has been to Americans in the past. What of the Book in the future?

One commentator says:

We are still benumbed by the prospects the war's end has laid before us: glorious on one hand; terrifying on the other. Each new day of peace gives more evidence of man's potentialities for creating a good life. But the continuing spectre of unemployment and its attendant misery and underprivilege still hovers over our nation. We must face our responsibility with the roving restlessness of hordes of landless people. Peace is fortified by standing armies of occupation, a competition of arms, eternal watchfulness. Beyond our shores are millions who need everything man must have to live.

Will the Bible be to the America of tomorrow what it has always been to yesterday's America? Each retiring generation

passes on so little of its past, of its lessons learned, to its children. Will the Eternal Word of God survive?

It must—and in an even more dynamic way than ever before. Possibly too much emphasis has been placed on reading the Bible. Almost anyone can suggest a plan for reading through the Book in one year. Many know how many minutes it takes to read various passages. Some can tell which book is the longest, which the shortest, which ones are alike, and any number of other interesting statistics related to reading Scripture. Of course, read the Word, we must. But Bible reading means little unless it is translated into real Bible study, Bible thinking, Bible acting, and Bible living. That is what America—and the world—needs in the months to come: **Bible living!**

THUMBNAIL SKETCHES

About Seventh Day Baptists and Their Activities

With over two hundred religious denominations in the United States, it is no wonder that each generation needs to be told "who is who" among denominations. Many are inquiring about Seventh Day Baptists.

HISTORY

During the Reformation in England and with the rise of the Puritan movement, when the people began to read the Bible for themselves, the Sabbath became a live question throughout Great Britain. Men with conviction began keeping the Sabbath. Many were imprisoned, and at least one was cruelly put to death, a martyr to the Sabbath truth. The character and ability of these Sabbath-keeping Christians were such that churches were built up and flourished.

In 1664, one of these Sabbath keepers came from London to Newport, R. I., and in 1671/72, he was instrumental in founding the first Seventh Day Baptist Church in America. For more than three hundred years in England and America, Seventh Day Baptists have maintained an organized denominational existence, have practiced Sabbath observance, and have carried on evangelistic and missionary work. They now have churches in many countries; and, through them, other groups of Christians have accepted the Sabbath.

—The Sabbath in the Bible and History.

Text: And he said to them, "The sabbath was made for man, not man for the sabbath; therefore the Son of man is Lord also of the sabbath."

Mark 2: 27, 28.

The Sabbath: God's and Man's

By Ahva J. C. Bond

Dean, Alfred School of Theology

THE SABBATH WAS MADE FOR MAN.
MAN WAS MADE FOR GOD.
THE SABBATH SHOULD MAKE MAN
MORE GODLIKE.

That the Sabbath was made for man is the testimony of Jesus as recorded in our text. And that testimony is in harmony with the Bible's account of creation. Everything that God created in the beginning was created for man's use. When God had created the world, and called it good, he meant it was good for man. Every single object and every bit of energy, active or latent, in the earth and sea and air, were meant to serve man, made in the image of God. There can be no joy in beauty unless there is a being who can behold it, appreciate it, and share it. God's final purpose in creation was not realized until man had been created, a being who could see, in some measure, with the eyes of God.

Man was made for God, and to be like God. Man is nothing less than the fulfillment of God's own purpose in creating the universe. He is the answer to God's life of love. God is a God of love. No one can love without loving someone. God's own character is revealed and his highest longing answered as men love him, and as they use his creation in a way to make themselves and all mankind more Godlike.

Now, if the Sabbath was made for man, and man was made for God, how can the Sabbath make man more Godlike?

The Sabbath is a symbol of God's presence in the world which he created. This was the order of creation: first the world, then man, and then the Sabbath. First the material world to sustain man, then man for whom material provision had been made, and then a Holy Day in which man might contemplate creation and honor the Creator—share with God the beauty of the universe and participate in a glorious spiritual fellowship.

The Sabbath, the symbol of God's presence, has no magic power to make man more

Godlike. Its blessing comes through sacred observance and thoughtful use. A young woman said to me recently, "In the Sabbath we have what the Catholic has in the Mass." The Catholic believes in the "real presence"; that is, by some magic, in the hands of the priest the bread becomes the very flesh of Jesus. There is no such transubstantiation claimed for the Sabbath. But by recorded act of God a portion of time is made holy. By a holy use of that portion of time between sunset Friday evening and sunset the following evening, because of its divine designation, its holy use through the centuries, and the sanction of Jesus Christ, the Son of God, our Saviour, the Christian may live for a day each week in a miniature heaven.

As I have said, this is not by magic. But there is a way. The way we begin the Sabbath means much because it reflects a mood—a mood that leads into a deeper, holier mood.

Uncle Levi Bond of Lost Creek, W. Va., knew how to begin the Sabbath. He lived to be a hundred and one years old, and in his nineties walked a half mile to the church every Sabbath morning, and taught a Sabbath school class. But my story has to do with the Sabbath's beginning. During my last year in college the Lost Creek church was without a pastor. I used to go over from Salem on Friday afternoon to be there to conduct their service on Sabbath morning. One Friday evening I decided I would call upon Uncle Levi in his little shoe shop which stood near the railroad track. As I approached the open door, I witnessed a scene which I shall never forget. It is very vivid now, after more than forty years. As I approached the east door, Uncle Levi was sitting by the west window, with his back towards me. I walked quietly, reluctant to disturb the picture. The sun was just going down, which meant for him the coming of another Sabbath. He had taken off his apron and put it to one side. He had reached for his convenient Bible, had opened it, and held it

between his knees in such a way that the evening glow lighted up its pages. His back was straight, as always, but his head was bent so that his eyes could rest at a proper angle on the lighted page. His work was done, his tools had been laid aside. The Sabbath was fast approaching, and he was entering into its rest and its blessing. A conscious recognition of the dawning Sabbath, purposeful meditation on the word of God, a turning from worldly occupation to things of the spirit—these make the Sabbath a blessing.

Quite in line with this thought, a girl of thirteen said to her mother recently, "It is good that the Sabbath follows immediately at the end of the school week. I put my books away for the day with no question as to whether I should get them out for study. Then Sunday gives me a chance to catch up and to look ahead to the next week's school duties."

A former student in the School of Theology at Alfred has caught the right idea. He expresses it somewhat as follows. When Friday evening comes, we turn from the work of the week; we have no engagement of a worldly nature; we spend the evening with high thoughts and happy associations; we go to bed at a seasonable hour. Through the night our subconscious mind works on these wholesome materials, and when we awaken on Sabbath morning the day is different.

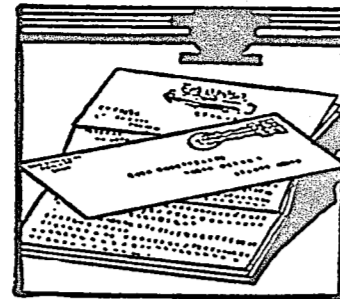
**It is God's Sabbath; he made it.
It is man's Sabbath; he needs it.**

It should make us more conscious of God, and more like Jesus Christ. Its highest value for us will depend upon how we use it; whether we hold it sacred and keep it holy.

O Give Thanks Unto the Lord

This is the day which the Lord hath made;
We will rejoice and be glad in it.
Enter into his gates with thanksgiving,
And into his courts with praise.
The Lord hath done great things for us,
Whereof we are glad.
O give thanks unto the Lord,
For he is good.
It is good to give thanks unto the Lord,
And to sing praises unto thy name, O Most High.
I will praise thee, O Lord my God,
With my whole heart.

M. S. G.



LITTLE LETTERS TO LOVED ONES

By Pearle Halladay

Dear Friend:

Did you ever think that each day is like the page of a book and you are reading a story? Sometimes the story is continued for many days, and sometimes it is completed on a single page. This is the story I read today.

She was walking down a long room with a heavy garment on her arm. It was not her work to carry that garment; it had been thrust upon her by another. She was a small person—but I wonder what her weight would be in heaven's balance scales? Her step was slow, dragging a little, and her eyes were pained and puzzled.

As she came slowly towards me the heavy, brown garment seemed to shape itself into a cross with sharp thorns which pierced her side. Slowly she walked on—and then—I saw a hand, the strong, tender hand of the Carpenter's Son, reach out and lift one side of the cross. The burden grew lighter, and she lifted her eyes to the western windows where the sunlight came streaming in. A smile came to her lips, for in some way she felt the Presence that always brings strength and courage to aching hearts when burdens are heavy.

Remember, dear one, that the nail-pierced Hand is ever ready to carry the heavier side of your cross, and you have His unfailing promise: "Lo, I am with you alway; even unto the end of the world." Matt. 28: 20.

Lovingly,

NEW YEAR'S THOUGHTS

By Lillian Gray

Let us walk softly, friend,
For strange paths lie before us all untrod;
The new year, spotless from the hand of God,
Is thine, and mine, O friend.

Let us walk straightly, friend;
Forget the crooked paths behind us now,
Press on with steadier purpose on our brow,
To better deeds, O friend.

Let us walk gladly, friend;
Perchance some greater good than we have known
Is waiting for us, or some fair hope frown
Shall yet return, O friend.

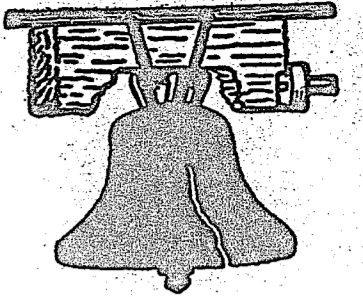
Let us walk kindly, friend;

Let Love walk with us, friend.

—Silver Cross.

"Speak a shade more kindly than the year before,
Pray a little oftener, love a little more;
Cling a little closer to the Father's love;
Thus life below shall liker grow to life above."

Our forefathers turned to the Bible for the inscription on the Liberty Bell. . . . We must turn to it for its guidance in —



MAKING LIBERTY SURE AND WORLD WIDE

WHEN SAMUEL F. SMITH wrote the stirring words of "America," a hymn to freedom, he voiced not only sentiments which every American holds but a universal human longing—"Let freedom ring!" How many millions who have suffered under Nazi and Japanese tyranny have yearned for the return of freedom, as millions more have fought that they and the world might have it! So longed for and bought at such a cost, freedom is indeed priceless among all human possessions.

Beyond the glory of freedom in America, Smith put only one major idea into his verses. It is that God is the "Author of liberty." Liberty does not have its origin in man. God has implanted it in man's breast. The very longing of the heart for release from the chains of tyranny, of lying propaganda, of fear, is of divine origin. But from Him comes more than the longing for freedom. From Him comes liberty itself. It cannot be rightly understood without reference to His purposes. It cannot be gained and held without obedience to Him. Disobedience of God is the beginning of the end of freedom.

Perhaps this is the reason that, more than all others in the oppressed lands, the churches have stood up before tyranny and rebuked it. They knew not only that it was contrary to the will of God, but that its eventual overthrow was therefore sure. Perhaps this is the reason millions of those who have gone to fight for the world's freedom have carried with them the Bible. Perhaps this is the reason urgent requests are coming from the liberated lands for the Book of which they have been deprived.

For the Bible knows the whole story of human slavery and human freedom. In it both single persons and whole peoples suffer in physical bondage. In it bondage is shown to be not only physical; the more desperate bondage of the soul is known here as nowhere else. And, because it is God's book for mankind, the way of freedom is here proclaimed. He who is the Way, the Truth,

and the Life declared: "Ye shall know the truth, and the truth shall make you free!"

Small wonder indeed that the Bible Society rejoices that, in the face of the great difficulties of our time, so many copies of the Book in which is the truth which makes men free have gone into eager hands in so many places, and that so many Christian people are coming to the society's aid as it faces the overwhelming task of the years just ahead. Remembering that our forefathers turned to the Bible (Lev. 25: 10) for the inscription upon the Liberty Bell, "Proclaim liberty throughout all the land unto all the inhabitants thereof," we must turn to it for its guidance in making that liberty sure and world wide.

A burning, guiding light may spread across the world from the leaders of the churches of Europe who in the desperation of their struggle for liberty turned afresh to God's Word in contrast to the evil authority of the Nazi state, and in the name of that Word and the Christian conscience defied the State at the risk of life itself. In 1934 a great body of Protestant pastors in Germany declared that "Jesus Christ, as he is declared to us in holy Scripture, is the one Word of God which we must hear; that in life and death we must trust and obey." In that spirit thousands of pastors in Germany did resist, were arrested and put in concentration camps, and many died there. Men like Bishop Berggrav in Norway, Dr. Bursche in Poland, Dr. Eijkman and Dr. Kraemer in Holland, leaders in their churches, suffered for their defiance—and many hundreds of others with them. In utterance after utterance the churches of Holland, Belgium, France, Norway, Germany, and Czechoslovakia attacked the Nazi treatment of the Jews, the assaults on family life, the inter-

WOMAN'S WORK

Frances Davis, Salem, W. Va.

ference with worship, even the central Nazi conception of the supremacy of the State over all life. And every utterance stemmed implicitly or explicitly from the teaching of the Bible. It is in this conviction that Christians all over Europe are again studying the Bible and seeking afresh to learn its lessons. They know that even when political liberty is again gained and with it freedom of religion, the deeper moral struggle must go on, must go on among all the people and in every generation—the struggle against the chains of self-interest and selfishness, of ignorance and vice, of coarse living, of cynicism and despair, of racial and national and class hatreds—of all that complexity of human weakness that is sin. Here too they know the Word of God is supreme, both as the revelation of the standard of life to which God calls us and also as holding out to men the power whereby they may live in accordance with it. God grant that the burning light of the witness of the people of Europe may ignite in luminous flame all churches the world around in passionate devotion and faithful obedience to the Word of God! — American Bible Society.

A Prayer for Remembering

Lest I forget true beauty
Of dawn over a hill,
A serene star, a lark's clear call,
Let me remember still
A star, a dawn, a lark's sweet song—
The happiness each brings—
Knowing full well within my heart
These are eternal things.

—Velma Ashton Cummings
(Kaleidograph).

Proof

If radio's slim fingers
Can pluck a melody
From night—and toss it over
A continent or sea;

If the petaled white notes
Of a violin
Are blown across the mountains
Or a city's din;

If songs, like crimson roses,
Are culled from thin blue air,
Why should mortals wonder
If God hears prayer?

—Ethel Romig Fuller.

WHAT JESUS DOES FOR US

LISTEN TO THE NEW TESTAMENT WRITERS

What may I expect if I put my life completely in the hands of Jesus? Does he offer me more than I can get if I follow the ways of the world? Am I willing to trust him to do what his word says he will do for me? Listen to what the New Testament writers say about it.

1. **Jesus is our sin bearer:**
"He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness." 1 Peter 2: 24.
2. **Jesus is made sin for us:**
"For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God." 2 Cor. 5: 21.
3. **Jesus died for our sins:**
"For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God." 1 Peter 3: 18.
4. **Jesus takes away our sins:**
"Behold, the Lamb of God, who takes away the sin of the world!" John 1: 29.
5. **Jesus' blood cleanses us:**
"The blood of Jesus his Son cleanses us from all sin." 1 John 1: 7.
6. **Jesus makes us free:**
"So if the Son makes you free, you will be free indeed." John 8: 36.
7. **Jesus knocks for entrance:**
"Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me." Rev. 3: 20.
8. **Jesus' spirit enters our heart:**
"God has sent the spirit of his Son into our hearts." Gal. 4: 6.
9. **Jesus turns none away:**
"Him who comes to me I will not cast out." John 6: 37.
10. **Jesus makes us new creatures:**
"If any one is in Christ, he is a new creation; the old has passed away, behold, the new has come." 2 Cor. 5: 17.
11. **Jesus makes us his children:**
"But to all who received him, who believed in his name, he gave power to become children of God." John 1: 12.
12. **Jesus gives eternal life:**
"So must the Son of man be lifted up, that whosoever believes in him may have eternal life." John 3: 15.

These verses are found in the Revised Standard Version. They show us how much Jesus loves us. They convince us that we must not neglect our salvation. They tell us how we may be saved.

L. O. G.

SAVED TO SERVE WE ARE SAVED THROUGH CHRIST; IN HIS LOVE WE LIVE TO SERVE HIS NAME

SALVATION is one of the greatest desires of mankind. It is a part of many religions. In some religions salvation is the means of escape from a life hereafter which is believed to be unpleasant. In others it is presented as a means of securing the hereafter. In the Lord Jesus Christ God has revealed to us the true answer to this question of the ages. God gave his Son as the death penalty for man's sin that whosoever believes in him might have eternal life—a glorious life.

The salvation given us by Jesus Christ is more than a free ticket to the life after this one—although it does give us that assurance. Salvation means to be saved from sins. It is not just the sins we have committed in the past from which we are forgiven in receiving Christ. It is a power, by the working of the Holy Spirit within us, which helps us to refrain from sinful ways; and when in our weakness we do stumble, the loving, forgiving hand of God lifts us up again because our Saviour paid the price of our sins for us.

The text for this message is Galatians 5: 14 which reads: "For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." This is the test of our Christianity. Through our trust in God and faith in the Lord Jesus Christ we are saved from condemnation and have eternal life. But that is only the beginning of Christianity—just the new birth. It is possible for us to be saved by our faith yet fail to develop that inward life which makes Christianity a vital force in the world. The law of God rules the world. Disobedience of his law brings trouble to the offender and the innocent alike. God's law must be fulfilled in our actions every day, with an ever expanding growth. Through God's love working within us we can love our neighbors as ourselves.

Today the world needs a vital Christianity. We believe that the Lord Jesus Christ will return to earth to rule all nations and peoples, and judgment will be brought against

A Sermonette by Rev. Trevah R. Sutton,
Salemville, Pa.

the wicked. In the meantime we ought to exert every influence we can for the things that are good, and be instrumental in winning others to Christ through the love of God. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Galatians 5: 22, 23. "If we live in the Spirit, let us also walk in the Spirit." Galatians 5: 25.

DOING GOOD WHILE THE DAY LASTS

As Christ was approaching the hour of his death, he said to the Father, "I have finished the work which thou gavest me to do." One of the significant things in this statement made on the eve of Christ's tragic death is the expression of satisfaction that he had finished the work assigned him. He could have done infinitely more had not others hindered him; but the Father had taken this into account and Christ could say as he looked back over his life and forward to the cross that he had done what was given him to do.

One of the greatest satisfactions that can come to us is to look back over life and be able to feel that, amidst stress and struggle, victories and defeats, we have fulfilled life's mission. No finite being ever so completely accomplished the mission of life as did Christ, and there must be more or less of regret on the part of imperfect men; but if they have tried earnestly, sincerely, and lovingly to fill their places in life, they have a satisfaction that is akin to that experienced by Christ as he approached his passion.

To realize this satisfaction one must develop his physical, mental, and spiritual powers to their fullest capacity; he must not waste his

MISSIONS

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

time nor rob God in tithes and offerings; he must not let stumbling blocks turn him aside; and above all, to the best of his ability and opportunity, he must endeavor to establish the kingdom of Christ on earth in faithfulness to the Great Commission.

"We are not saved by works. "For by grace ye are saved through faith." "Even so faith, if it hath not works, is dead, being alone." We must depend on God, and we must do what we can. We must do this now, for multitudes need our help and the gospel which has made us happy and free. This is evangelism. W. L. B.

RELIGION AND DIVINE WORSHIP

GOVERNOR THOMAS E. DEWEY
URGES CHURCH SUPPORT

Thoughtful people, no matter what their creed, can be of only one mind on the subject of religion and divine worship. At no time in our history was there a greater need for us to have recourse to the inspiration and wisdom of revealed religion.

The nations of a perplexed world are striving with might and main for peace. It is beyond question that the people of the earth are desperately sincere in this longing. Unhappily, we again have the spectacle of the attempted frustration and thwarting of this longing by misguided rulers of some nations. If each people could speak to the others from its heart, the permanent and just peace that we seek would be easy of attainment. But doubts and suspicions miscarry the voices of the people. Thus we see the arrival of peace hampered and delayed by misunderstandings, dissensions, and hatreds.

For all this confusion and reciprocal suspicion, there is a remedy. It is an old, old remedy which the ministers of our great religions have preached to us for centuries. Did we but listen and carry out the teachings of that message literally, our problems would be solved, for there are no problems for which the revelations of religion do not have an answer. Without the spirit of religious faith, the wisest of statesmen labor in vain.

I deem it a privilege, therefore, both personally and as governor of the State of New York, to urge the people to give their support . . . to more frequent and more constant attendance at church.

CHURCH ETIQUETTE

THINGS TO REMEMBER ABOUT
THE HOUSE OF GOD

1. Come. Never miss church unless it is absolutely necessary. George Washington's pastor said of him: "No company ever kept him away from church."
2. Come early. Rushing into the church the last minute is not conducive to true worship.
3. Come with your whole family. The church service is not a convention to which a family should send merely a delegate.
4. Take a place towards the front of the church; leave the rear for those who may come late.
5. Be devout—the church is not a theater or a place of amusement. You come to worship God, not to whisper, lounge, or sleep. God's house deserves our utmost reverence.
6. Be thoughtful of the comfort of others. Never make a haystack of yourself at the end of the row and expect others to crawl over you to reach a seat.
7. Help strangers to find and follow the service in the hymnal. If they have no book, share your own with them.
8. Always remember that strangers are the guests of the church members. Treat them with the same courtesy as you would if they should visit you in your own home.
9. Give a good offering to God.
10. Never rush for the door after the benediction as though the church were on fire. Speak and be spoken to.
11. Never stay from church because the church is not perfect. How lonesome you would feel in a perfect church!
12. Remember at all times that you are in the House of God.—Bellingham Dial.

Prayer for Children

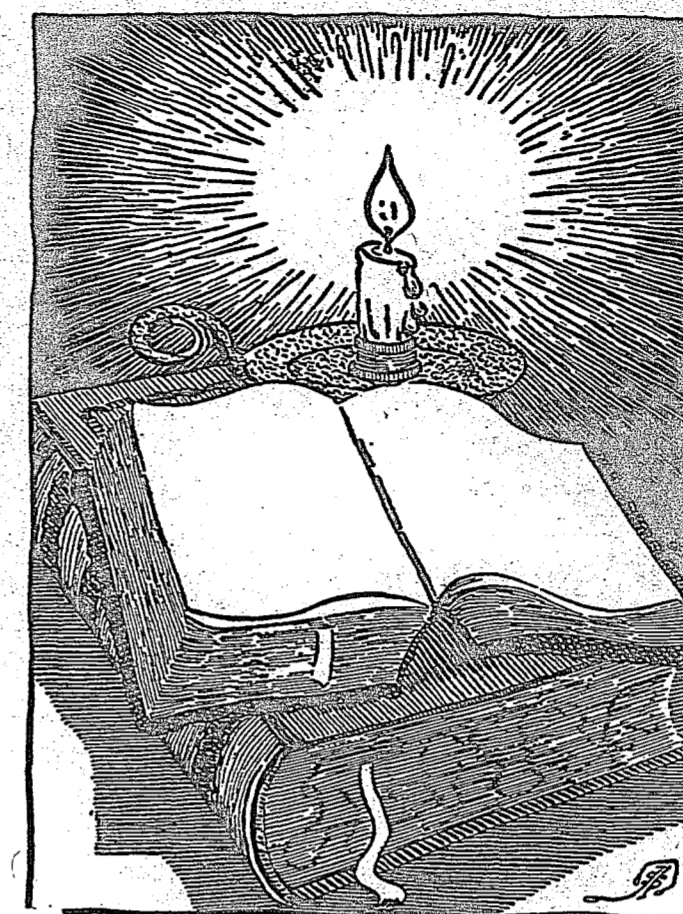
Somewhere—the place it matters not—somewhere
I saw a child, hungry and thin of face,
Eyes in whose pools life's joy no longer stirred,
Lips that were dead to laughter's eager kiss,
Yet parted fiercely to a crust of bread.
And since that time I walk in ceaseless dread,
Dread that the child I saw, and all the hosts
Of children in a world at play with death,
May die; or living, live in bitterness.

—Selected (from the W. Va.
Club Woman).

You Have the Word of God in Your Possession

READ IT

A great many have superstitious feeling about reading the Bible. Men carry texts as Indians carry amulets, with the superstitious idea that God will bless them to their good. The mere reading of the Bible, or carrying of texts, will not do you any good. A man may own a farm, and yet go to the poorhouse. His land must be cultivated, or it will do him no good.—H. W. Beecher.



LIVE IT

An English officer from Peking was asked by a gentleman if he had witnessed any effects of Christianity upon the high officials of the Chinese Empire. In reply, the official said that he had once asked a high mandarin if he had ever read the Bible. The mandarin returned to his inner room and brought back a book full of extracts from the New Testament, saying that he had copied from it the things which he most admitted. Then

laying the book on the table, he put his hand upon it and said, "If only the people who profess this religion were to live in accordance with its precepts, this religion would spread all over the world."

—G. F. Hallock.

MEMORIZE IT

The best way to commit Scripture to memory is to practice it. A Korean once said to his missionary friend, "I can recite from memory the Sermon on the Mount," and he did it perfectly. "But," said the missionary, "we must not only commit God's Word to memory; we must practice it daily."

"Ah, that is how I learned it," said the Korean. "I tried and tried and not a sentence would stick in my memory until I thought of memorizing one verse at a time, and going out immediately to practice that verse upon a neighbor. That worked and that is how I committed to memory the whole of the Sermon on the Mount." — Selected.

REMEMBER IT

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." — 2 Timothy 3: 16, 17.

(This is reprinted from the *Friendly Guest, Battle Creek, Mich.*)

WHEN YOU READ THE BIBLE THROUGH

By Amos R. Wells

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms (the twenty-third!)
Twelfth of Romans, First of Proverbs—
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, weary,
And yawn through a hurried prayer,
You who treat the Crown of writings
As you treat no other book—
Just a paragraph disjointed,
Just a crude, impatient look—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in every rapture
When you read the Bible through.

EVANGELISM OF YOUTH

Grounded in Great Christian Convictions

CHRIStIANS must evangelize or civilization and all its works will perish. With new certainty it is clear that mankind, individually and collectively, is lost without Christ. Against this staggering fact all else seems trivial and inconsequential.

An evangelism to reach and hold youth of today must have mental virility. It must be grounded in great Christian convictions. It must have satisfying answers to the questions which youth ask concerning God, the personality of Jesus, the Bible, the church, the nature and destiny of man. If it is to gain the consent of the minds of today's informed youth and adults it must be intellectually respectable. It must be at home on the campus and in the library as well as in the intimate fireside conversation, and the long nights of soul searching. It must not wear shabby garments of outmoded thoughts.

The Christian faith must be expressed in a living language with fresh meaning and

A COVENANT FOR CHURCHES

The church can help the Sabbath school teacher in the following ways:

1. Provide a meeting place for the class, with as great freedom from distraction as possible.
2. Provide adequate heating, lighting, ventilation, and cleanliness.
3. Provide helpful lesson materials, maps, blackboards, and other aids in teaching.
4. Conduct helpful workers' conferences.
5. Provide moral support and backing for the teacher.
6. Provide textbooks and other literature to aid in preparation and study of the lesson materials.
7. Make available suitable magazines and other materials needed for the teacher's general improvement while in service.
8. Provide sympathetic supervision and counsel.
9. Encourage parents and guardians of children to co-operate.
10. Co-operate with other churches, when advisable, in maintaining a leaders' training school or courses.
11. Make available whatever money is needed to pay the cost of maintaining the school.
12. By prayer and social recognition, to aid the teacher in every possible way.

power for youth today. There is a wide gap between the thought patterns of youth and the sterile verbiage in which the dynamite of Christianity is often wrapped. The theology which will be effective in the evangelism of youth is the doctrine which can be lived by, which actually makes a difference in daily experience.

An evangelism to move youth must have depth of feeling. It must have the capacity to stir youth to action. It should not be afraid, therefore, of the emotions which are the springs of action. No cold intellectuality can be substituted for the warmth of true affection for Christ, loyalty to the truth, love of God.

When emotion and intellect join forces, there is little danger of overemphasizing either. Christianity without emotion is a sterile thing, without the spark of life which has made it a force in personal living and a dynamic factor in establishing the reign of God on earth. If sufficient feeling can ever once in human destiny be coupled with deep conviction and harnessed to the right purpose, there is no force on earth which can stop the progress of Christianity.

An evangelism to transform youth must be rooted in experience. This means that there must be definite awareness of God, real communion with him in prayer, and actual commitment to Christ as Saviour, Lord, and Guide for life.

An evangelism which will make a difference to youth must demand ethical behavior. It must furnish guidance to the conscience that it may become increasingly Christian. Here is one of the sources of greatest confusion to youth. Each Christian must develop his own code of living in order that the "Thou shalt" of the Christian conscience may take form in the evangelizing of daily life. In the last analysis, the very structure of society depends upon the integrity, good will, and moral responsibility of the individual citizen. This gives a new urgency to evangelism and Christian education.

An evangelism to be true to the genius of the Christian religion must cause the individual to look beyond himself. It must have missionary and social passion. This concern for others which lies at the very center of the gospel has led millions of Christians to lose themselves in the service of Christ for the good of mankind. Expanded on a world scale, it is our one hope. The alternatives are clear, either we become our brother's keeper in a world neighborhood, or we face annihilation. Today's evangelism must make itself felt most intensely wherever man lives—in the shop, the labor union meeting, the city hall, the court room. The issue is how to make the good neighbor policy a working force over the back fences of human relationships and national sovereignties.

An evangelism which is to have enduring meaning for youth must be nurtured and sustained in a living fellowship. There must be intimate association with other Christians if the spiritual glow is to be maintained. That is why the church is so important to the Christian life. Any evangelism which does not magnify the church is doomed to ultimate failure. Christian fellowship seeks out others with whom to share the convictions, hopes, and aims of the followers of Christ. It is the one experience big enough to afford a place for friendly association and understanding of all peoples, races, and tongues. Its noblest expression is in fellowship with God through Christ.

In the dazzling new golden age of comfort and wonder-working promised by the professional advertisers there will be breathtaking developments in travel, radio, and television. These offer enormous potentialities for religion which the church must have the vision to utilize to the full. However, they have not, as yet, made obsolete the local church as the primary unit of evangelism. Our clear responsibility is to make more strong and effective this unit. It is in the light of this important objective that all types of present-day evangelism should be evaluated. Do they build strong local

CHRISTIAN EDUCATION

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

churches with functioning groups of children, young people, and adults?

Of primary importance to evangelism is the building of solid faith in Christian education. All who share in it need to be transfused with a sense of divine mission. There is solid basis for hope that the contagious faith of those radiant youth who have been exposed afresh to the spirit of God may produce in our times a new and vibrant Christian evangelism.

The next decade constitutes one of the great moments of history. At a time when new patterns of thought of world organization are being forced upon us the necessity is laid on the doorstep of Protestantism to demonstrate its spiritual unity in Christ by a courageous and united effort in evangelism—before it is too late. It is imperative that we determine upon a few main highways which will lead us to this goal and that we pool our resources in an effort commensurate with the greatness of the task. Only thus can we keep faith with this hour and with our God. "This generation with Christ—can change the world."

A COVENANT FOR TEACHERS

As a Sabbath school teacher, I will endeavor to:

1. Be regular in attendance.
2. Be present early to greet the pupils upon their arrival.
3. Keep the records carefully.
4. Maintain discipline.
5. Spend adequate time in general and specific preparation for each lesson (not neglecting the cultivation of the devotional life).
6. Worship with the pupils during periods in which they are expected to hold communion with God.
7. In case of unavoidable absence, notify superintendent and aid in getting a substitute.
8. Improve my teaching by attending special training courses when they are available, and by reading approved literature on the subject of leadership.
9. Follow up absentees and visitors.
10. Live an exemplary life in both moral and religious matters.
11. Attend monthly workers' conferences.
12. Understand the pupils and their background.
13. Consult with my superiors before substituting new curricular materials for that which has been approved.
14. Be alert to make friendly contacts with pupils outside the classroom.
15. Co-operate, cheerfully, with other teachers and with the officers of the school.

CHRISTIAN YOUTH ARE ELIGIBLE IN WRITING CONTEST

Young people sixteen to twenty-five years of age who are seniors in high school, freshmen in college, or employed young people who are high school graduates and leaders in local church, denominational, or interdenominational work, are eligible to participate in the Parshad Youth Week Award essay writing contest. Top ranking young man or woman in the national contest will receive a four year college scholarship. There are other equally valuable prizes. Essays must be completed before the end of January, so write immediately to Rev. Harley Sutton, Alfred Station, N. Y., for particulars.



YOUTH FELLOWSHIP CORNER

I PLEDGE MY LIFE

By Helen Ruth Green

(A high school student and member of the Milton, Wis., Seventh Day Baptist Church.)

While sitting in a little clearing in the trees, I have been thinking of God's words that I have read in my Bible. I have prayed to him here in this beautiful spot. The noises of the outside world have been shut out by the wind in the trees and the singing of the birds. As I look through my notebook, I find some words from the Bible that were used by Solomon Carpenter in his sermon before the Missionary Association in 1845:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

These words make me feel that I must go out and "teach all nations . . . to observe all things whatsoever I have commanded you." God has commanded us—including me—to do this and promised to be with us always. These words should awaken all of us to the fact that we have a big job. There are millions of people who do not know of God.

I have been stirred by the words of the Bible and feel that I must do something about it. So I shall study the words of God to find new meaning in them. I shall pray to God all through the days that I may find the kingdom of God. I shall try my best to overcome darkness with light in the hearts

FROM THE EDITOR'S DESK

A column wherein the readers may freely express their opinions, as long as they do not deal in personalities or pure controversy.

[The following was sent in by a Recorder reader who sees much in the letter to make it "worth publishing." It was written by a pastor in central California to a friend of his who has been separated from another denomination. This cast-out friend is attempting to organize a church in Canada. The government there exercises some authority in the matter of names and refused to allow the new group to use the name they had chosen because others are already using it.]

Dear Brother:

Grace be unto you and peace from God the Father and Jesus Christ our Lord. I always have enjoyed reading your little paper, The Voice of Mt. Zion. Now I see you are in trouble with your former brethren. Now why study about a new name and a new organization? There are too many churches and organizations already. Why not join one that gives you all the liberty to grow in grace as high as you can go and be baptized with the Holy Spirit as deep as possible? One that will not dictate to you in the least; will let you have your church services just as you enjoy them; let you call your own pastors; pay them as much as you can or let them labor free; give what you can, no more, to the denominational budget or extension fund?

Various Names

We have many churches that call themselves Seventh Day Baptist God's Church, Seventh Day Baptist Church of God, Seventh Day Baptist Assembly of God, Seventh Day Baptist Church of Christ, etc. If you like the name Mt. Zion, well, call it Seventh Day Baptist Mt. Zion Church, and all your troubles would be over. You would belong to an organization which the government recognizes. Your pastors would be recognized as are all other pastors. If they are ordained, the Seventh Day Baptists would accept their former ordination; if not ordained, they would be glad to help you or

of those I meet along the way—just as the trees, the sun, and the breezes overcome the noises of the outside world at this moment for me. I shall present my body as "a living sacrifice."

dain them. They ordained me ten years ago, and I was never dictated what to preach or what to believe. They give us perfect liberty in every way. You would not find a better organization system among Sabbath keepers, and you cannot organize a better church—unless you want dictatorship, which will end as it always does, in division.

With the Seventh Day Baptists each church regulates itself. Neighbor churches will help you but will never dictate. Conference will give counsel, but never tell you what you have to do. They will give credentials or license according to the church's vote or selection. Seventh Day Baptists believe in the Sabbath and baptism by immersion. They believe on the Lord Jesus Christ as the Bible teaches. They give liberty for personal views. They don't all believe alike, but love one another as brethren just the same. I never received any greater love anywhere than among them. They don't claim to have all the truth, but they have a great desire to be led into all truth. They fellowship with all the churches that will give them a chance; they condemn none but love all, and would like to see all live in accordance with Bible truth.

Fine Organization

Now you won't find a better organization, and can't organize a better one. They have stood as Sabbath keepers for over three hundred years. They have churches and missionaries in South America, China, Africa, Jamaica, Australia, New Zealand, England, Germany, and Holland. If you read their Sabbath Recorder, published in Plainfield, N. J., you will know more about them.

We have a little group here. About twenty meet every Sabbath, and we love one another out of the depth of our hearts. They showed such great love to me that I really feel that I am not worthy of it. We have never had any election trouble or any one working behind one's back, as I have experienced among other people. Oh, I praise God out of the depth of my heart that he led me out, and brought me into a church that has such love for me! And they show it, too, by giving heed to what I say, and even giving a donation for my work. The General Conference, meeting at Milton, Wis., in August, voted to send me greetings, and acknowledged the work that I did.

Brother B— told me, when he joined the — church, that I had not joined the right church; but I tell him now that he and you folks have not joined the right church. If you would join the Seventh Day Baptists, you could grow in grace as much as you could, and no one would hold you back.

Broadminded

But one thing you must remember: don't try to make others believe or do just as you do. Give them the liberty that you like to have, and everything will work out all right. It seems your church is speaking in tongues—or some of you do. Don't expect that of others right away. They may not believe in your way of speaking in tongues. Love them just the same, and don't urge or try to force them. Seventh Day Baptists are very broadminded. They listen to lots of things and study, but they don't accept every wind of doctrine. They give liberty of conscience and liberty of speech. Most of their teachers and preachers are well educated.

Now, my dear brother, I write this because I love you. I feel with you. When we were cast out, no one seemed to care for us; but when the dear Seventh Day Baptists found out about it, they took us in and really showed us their love. I, as pastor of a Seventh Day Baptist church, invite you to investigate our system. If you like it and think you can go with us, all right. We will do all we can for you. If not, we love you just the same and wish God's blessing on whatever you do. I can't leave the Seventh Day Baptists, because they really love me, and you will hardly ever leave a group that loves you. Love will hold together.

With great love to you all,

B. B. F.

THESE I ASK

Give me a task
To make me strong;
Help me to serve,
To right a wrong.
Teach me to smile
And spread good cheer,
To banish doubt
Or quench a tear.
When comes night
And efforts cease,
Grant me, dear God,
The gift of peace.

—Anonymous.

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."



In
Bethlehem
of Judea

MANY, MANY YEARS AGO there lived in the far country of Persia some men who were called Magi, or wise men. All their time was spent in study. More than anything else they studied the heavens. They would sit up night after night to watch the stars. In those times people believed that every time a great man was born a brilliant star in the heavens would herald it. These wise men had heard that a king of the Jewish people was soon to be born, and they were anxiously watching for an exceedingly bright star that would herald the birth of this Jewish King.

After long and patient waiting they at last discovered in the sky a very bright star which they had never seen before and which night after night did not set but remained in the very same place. They were sure this was the star they had been looking for these many nights, and they decided to journey to the Jewish city of Jerusalem to search for the King. So they started on their journey taking with them gold, and frankincense (a very costly perfume), and myrrh (an expensive gum often used for perfume).

CHILDREN'S PAGE

Mizpah S. Greene, Andover, N. Y.

To their joy and surprise they saw the beautiful bright star going just before them leading the way. So they hurried on over the great desert and at last came to Palestine. As soon as they reached Jerusalem, they began to inquire for "him that was born King of the Jews," but though they inquired far and wide, no one knew anything about him. They could not understand why the Jews were not rejoicing because the King they had long waited for had come at last. But, you see, the Jews expected an earthly king, royally born and heralded by wonderful signs. They were not thinking of the baby Jesus, born in a manger.

At last Herod, king of Judea, heard of the wise men and the King they were seeking, and calling before him the Jewish priests asked them if they knew where the Christ was to be born. They answered one and all, "In Bethlehem of Judea, for thus it is written in the prophets."

At once Herod sent for the wise men, and told them to go to Bethlehem, and when they had found the child to come back and tell him where the child was so that he might go and worship him. But the truth was that Herod didn't want to worship the child Jesus. He wanted to kill him, because he was afraid if Jesus was to be an earthly King of the Jews, when he grew up he

would take the throne away from him and his sons.

At once the wise men hurried to travel the six miles to Bethlehem, and the beautiful, bright star led them to the village of Bethlehem and hung directly over the place where lay Jesus, the Son of God. As soon as they had found him, they knelt down and worshiped him and gave him their gold, frankincense, and myrrh. Then they thought they would go to Jerusalem to tell Herod the wonderful news; but in the night the angel of the Lord told them not to go back to Herod, for he only wanted to kill Jesus. So they went back to their country by another road.

Herod waited a long time for the wise men to come back; and when they did not come, he was very angry. Since he could

○ LITTLE TOWN OF BETHLEHEM

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by.
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell:
O come to us, abide with us,
Our Lord Immanuel.

go into the land of Israel; for they are dead who sought the young child's life."

Joseph and Mary were happy to return to their own country once more. They expect not find where Jesus was, he decided to kill all the baby boys in Bethlehem under two years old, so that Jesus could not possibly grow up. But the Father in heaven was watching over Jesus and in a dream told Joseph to take Jesus and flee into Egypt. So when Herod was destroying all the babies in Bethlehem, the baby Jesus was on his way to Egypt, safe from harm.

After Herod was dead, an angel came to Joseph in a dream and said, "Arise, and take the young child and his mother, and expect to go back to Bethlehem, but they

FOR THE SCRAPBOOK

COMPENSATIONS

By Irene Post Hulett

My flowering crab has lost the charm
Of its rose-colored days
As through my kitchen window
Regretfully I gaze.

Yet in the place of rosy blooms
Are branches russet red,
And at its base, for violets
Gay barberries instead.

Is it not true that through the years
Our Father grace bestows,
And by such compensations
His loving-kindness shows.

The russet leaves, the barberries
Against the grey-green barn
Still give me joyfulness akin
To springtime's magic charm.

It may be when the winter's snows
Enfold my much-loved tree,
That I shall compensation find
In its sheer purity.

Milton, Wis.

JESUS WILL COME AGAIN

By Bessie Davis Groscup

Looking forward to that blessed hope
Of Jesus' glorious appearing,
We would labor in His vineyard,
As we see the time is nearing.

In the glory of His presence
We'll be changed to be like Him,
When His hosts of blessed angels
Take us from this world of sin.

Let us daily live in patience,
Keeping all of God's commands,
Walking in the faith of Jesus
As we bravely take our stand.

Shiloh, N. J.

Happy folks are busy folks
With the game of "how to live,"
And they practice very often,
How to take and how to give.

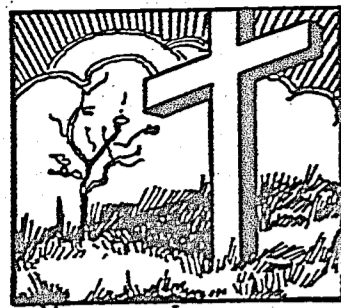
—H. F. H.

God dropped a spark down into everyone,
And if we find and fan it to a blaze,
It'll spring up and glow, like—like the sun,
And light the wandering out of stony ways.

—Masfield.

learned that the ruler in Judea was a son of the cruel Herod; so they returned to their old home, Nazareth.

M. S. G.



Amidst the Storms of Life HIS TRUTH ENDURETH

THE BIBLE contains the mind of God, the state of man, the way of salvation. Its doctrines are holy; its precepts are binding; its records are true. Read it to be wise; believe it to be safe; and practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's charter.

Christ is its grand object; our good its design, and the redemption of man its end. It should fill the memory, rule the heart, and guide the feet. — Paul E. Holdcraft.

THIS BOOK is the hive of all sweetness, the armory of all well-tempered weapons, the tower of the universe, the lamp that kindles all other lights, the home of all majesties and splendors, the steppingstones upon which heaven stoops to kiss the earth with its glories, the marriage ring that unites the celestial and the terrestrial, while all the clustering white-robed multitudes of the sky stand around to rejoice at the nuptials. This Book is the wreath into which are twisted all garlands, the song into which has been struck all harmonies, the river of delight into which hath flooded all the great tides of hallelujahs, the measureless firmament into which all suns and moons and stars and constellations and galaxies and immensities and universes and eternities wheel and blaze and triumph.

—T. De Witt Talmage.

ALL THE BIBLE'S ENEMIES have not torn one hole in its vesture nor stolen one flower from its wonderful garden nor diluted one drop of honey from its abundant hive nor broken one string on its thousand-stringed harp nor drowned one sweet word in infidel ink nor made dim one ray of its perpetual light nor stayed its triumphant progress by so much as one brief hour.

—Dr. R. G. Lee.

WHEN CHILDHOOD needs a standard of truth, when youth calls for a beacon of light, when sorrow cries for consolation, when weakness needs sustaining grace, when age needs a staff, when the weary seek refuge and rest, when hungry hearts call for living bread, when the thirsty pilgrim needs refreshing inspiration, when the drifting soul needs an anchor, when the sinful need salvation, my mother's Bible is the book to which they may all turn and find their supply. — Selected.

ONLY IGNORANCE scoffs at the Bible! The greatest rulers, the greatest statesmen, the greatest scholars, writers, orators, scientists, soldiers, and the untold millions of the common people—all have thrilled to its divine wisdom.

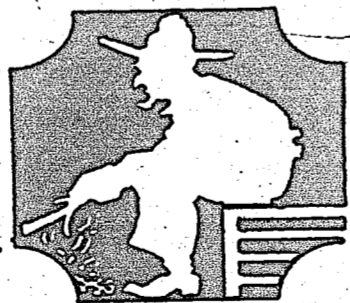
Its lyrics of unfathomable tenderness, its orations of compelling potency, its contemplative prose of preternatural grandeur have never been equaled. Its emotional depths and its intellectual heights make it the one and only Book of books, vouchsafed for the guidance of mankind through the ages.

—Christian Digest.

THE BIBLE, after all, must be its own argument and defense. The power of it can never be proved unless it is felt. The authority of it can never be supported unless it is manifest. The light of it can never be demonstrated unless it shines.

—H. J. van Dyke.

OLD-TIMER
S E Z . . .



"I bin readin' in these here cattle magazines and farm papers about synthetic things takin' the place of real things. This synthetic religion is what puts the 'sin' right out in the open."

THE SABBATH RECORDER

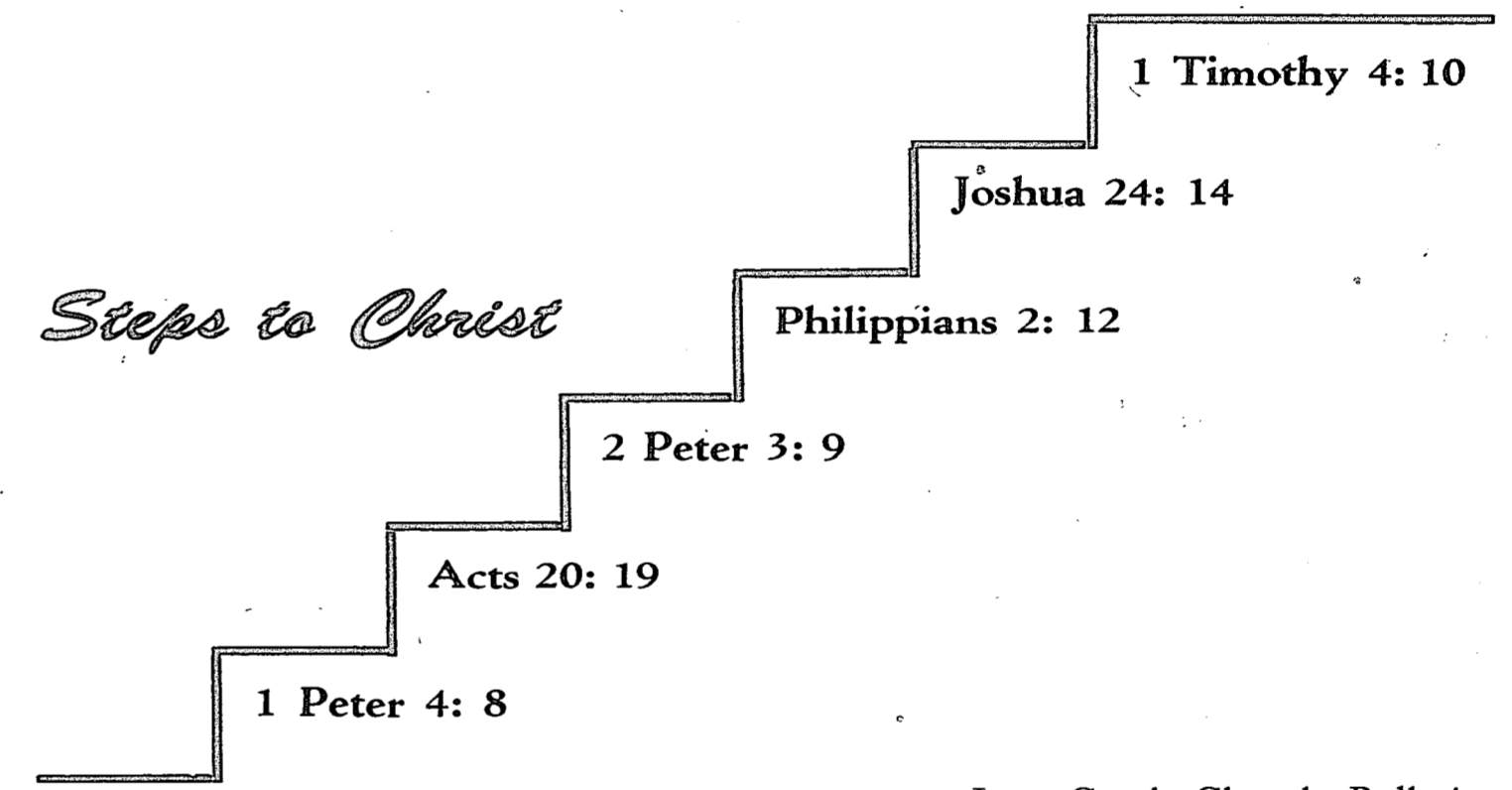
MY DECISION

- I accept Jesus Christ as my personal Saviour and Lord and will become his disciple.
- I reaffirm my faith in and my loyalty to Jesus Christ and earnestly resolve to make an advance in my Christian living.
- I will study the meaning of the Christian gospel for my life and endeavor to carry the spirit of Christ into all my relationships with my fellow men.

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.]



—Lost Creek Church Bulletin.



GOSPEL TRACTS
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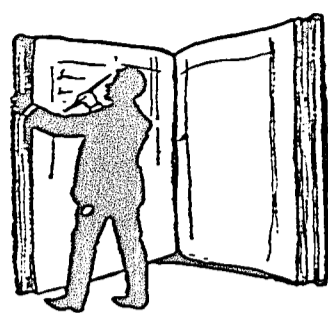
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*Clean Pages --
All Unspoiled*

I am the New Year.

I am the one unspoiled bit of Beauty in God's Universe.
I am Romance, and Glitter, and High Resolution, and—
Dreams.

My only handicap is the dead weight of old habits and
hard-set ways of doing things that I must carry over from
the past into my new ministry to your heart.

My one fear is that some day you also will settle down
to the conviction that the new is always an illusion.

My single hope lies in your chance **FAITH:**

Faith that what has been proved impossible by long
experience can at last be attained;

Faith that failure is but an incident and not the end
of the journey;

Faith that, some day, mankind will be free from the
shackles of his own forging, childhood will have its chance,
and Love will achieve its Godlike destiny;

Faith that he who said, "Behold, I make all things new,"
had somehow grasped the secret for making his own dream
come true.

Faith that those who share with him the adventure of
his self-commitment shall find the secret of overflowing life.

I am God's plan for girding the loins of his intrepid
co-workers in the long, but joyous march to the goal of his
Beneficent Purpose.

I am the New Year.

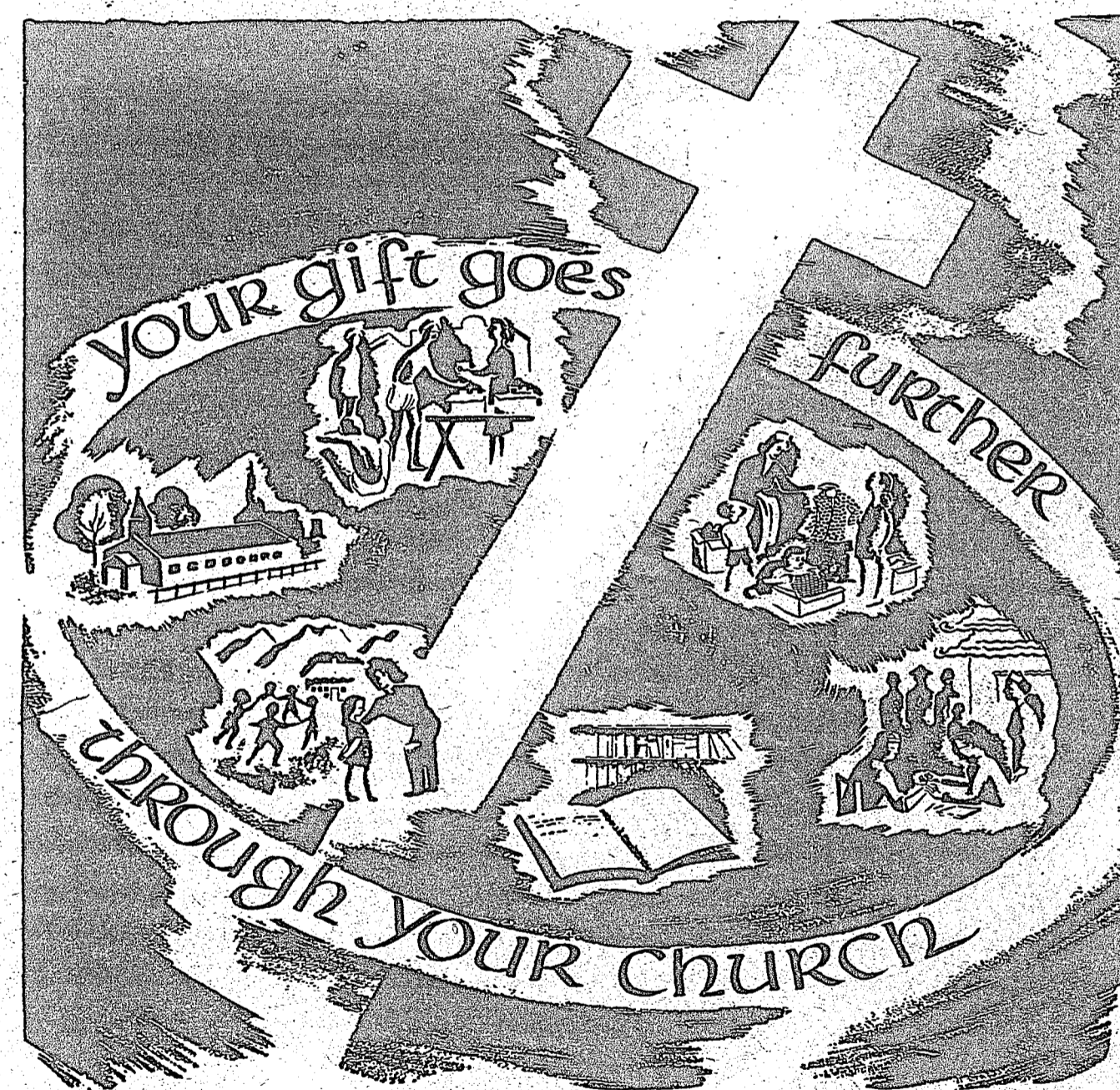
—Selected.



JANUARY 13, 1947

The Sabbath

Recorder



O Lord, behold my affliction: for the enemy has magnified
himself. . . . Is it nothing to you, all ye that pass by?

—Lamentations.