

A Psalm of Thanksgiving

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

Psalm 100

WORLD-WIDE BIBLE READING THANKSGIVING TO CHRISTMAS

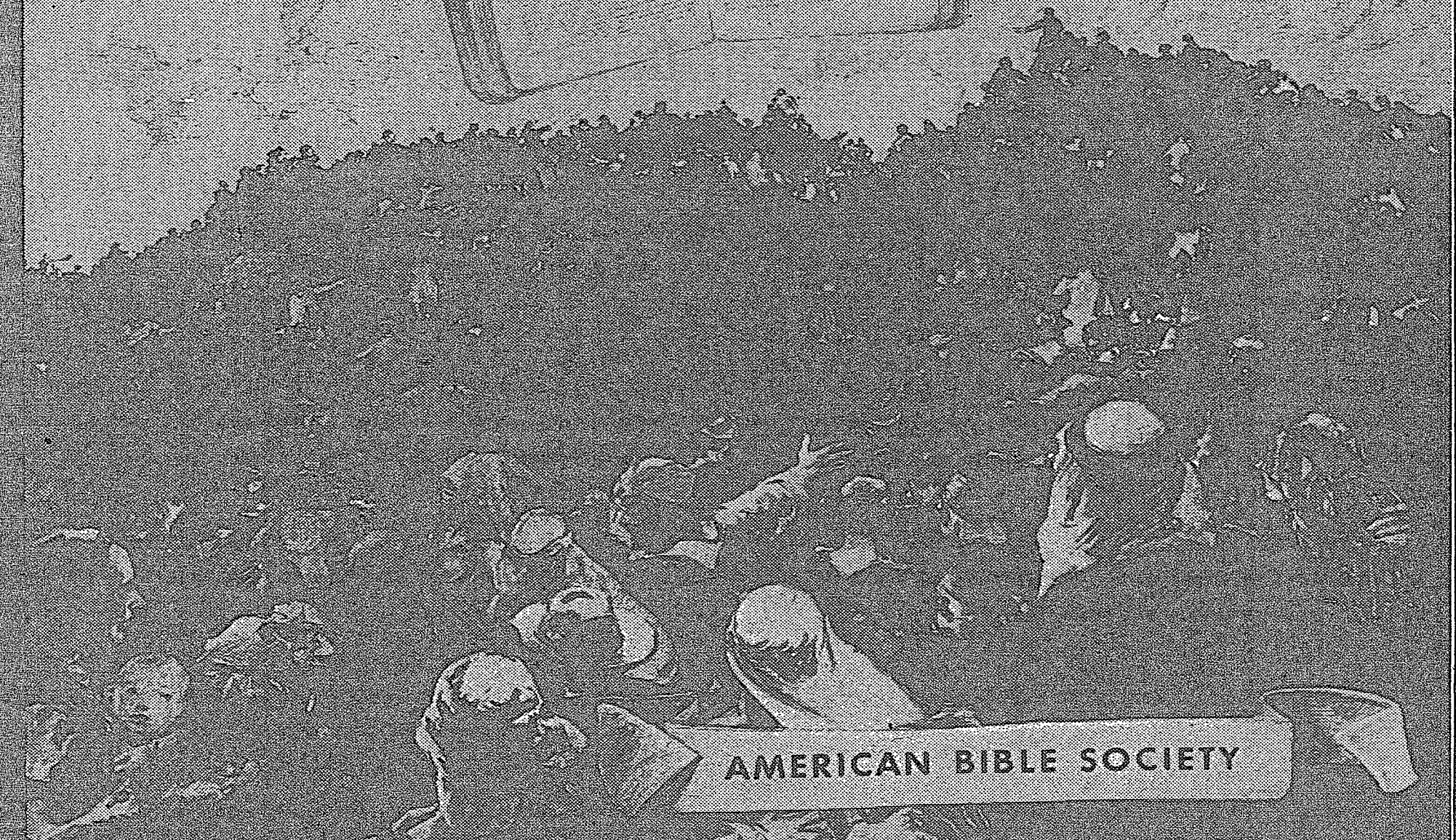
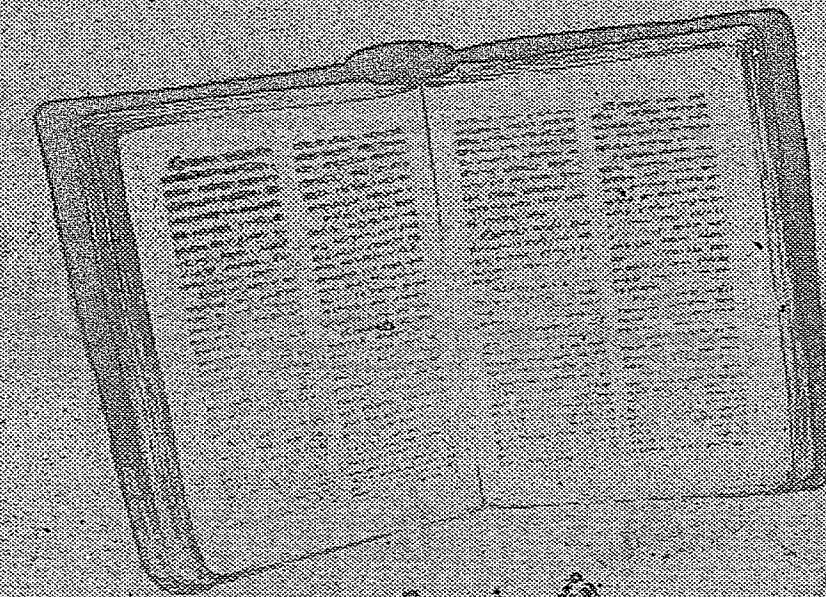
NOVEMBER 27 TO DECEMBER 25

THEME: "ONE WORLD — ONE BOOK"

Thanksgiving, Nov. 27, Psalm 145	.....	"One God"	Fri., Luke 15: 11-32	.....	"One Redemption"
Fri., Psalm 103	.....	"One Blessing"	Bible Sabbath, Dec. 13		
Sabbath, Nov. 29,			Acts 17: 16-31	.....	"One Family"
John 3: 1-21	.....	"One Birth"	Sun., Psalm 119: 1-19, v. 89, 105	.....	"One Book"
Sun., John 1: 1-18	.....	"One Word"	Mon., Psalm 67	.....	"One People"
Mon., Matt. 5: 1-16	.....	"One Discipleship"	Tues., John 4: 5-30	.....	"One Truth"
Tues., Matt. 6: 19-34	.....	"One Treasure"	Wed., Psalm 19	.....	"One World"
Wed., Psalm 90	.....	"One Dwelling"	Thurs., Deut. 5: 6-27	.....	"One Law"
Thurs., John 14: 1-21	.....	"One Comforter"	Fri., 2 Tim. 3: 12-4: 8	.....	"One Crown"
Fri., James 1	.....	"One Wisdom"	Sabbath, Dec. 20		
Sabbath, Dec. 6			Rev. 21: 1-7	.....	"One Heaven"
Philippians 2: 1-18	.....	"One Mind"	Sun., Isa. 53; Matt. 11: 28-30	.....	"One Burden-Bearer"
Sun., John 15: 1-17	.....	"One Vine"	Mon., Luke 1: 26-38	.....	"One Son"
Mon., Psalms 91, 121	.....	"One Keeper"	Tues., Luke 1: 39-56	.....	"One Song"
Tues., John 17: 1-26	.....	"One Prayer"	Wed., Luke 1: 57-80	.....	"One Prophecy"
Wed., 1 Cor. 13	.....	"One Love"	Christmas, Dec. 25		
Thurs., Luke 15: 1-10; Rom. 1: 16, 17	.....	"One Purpose"	Isa. 40: 1-5; Luke 2: 1-20, 40	.....	"One Saviour"

The Sabbath Recorder

One World - One Book



AMERICAN BIBLE SOCIETY

The Sabbath Recorder

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WHAT WHERE TOWARD A MORE CHRISTIAN WORLD

FAMINE AGAIN IMPERILS INDIA

Aid to the people of India, faced with new threats of famine which may last into 1948, has been pledged by Arnold B. Vaught, Secretary for India of Church World Service, on behalf of the Protestant Churches of America, after consultation with the India Committee of that organization. The committee includes representatives of the Foreign Missions Conference of North America, and of the mission boards of most Protestant denominations working in that country.

Verification of persistent reports of new famine areas developing in India were contained in a cable addressed to Dr. J. L. Dodds, chairman of the CWS India Committee from L. A. Blickenstaff, CWS representative in Bombay, which claimed that famine conditions, though less publicized at the present time, were actually more critical than a year ago.

The cable said:

Conditions in India generally worse than last year but not as widely publicized - Bombay food and grain stocks low - Punjab supply ample but disturbances seriously affect procurement and distribution - Frontier provinces lacking but Punjab under Pakistan Administration may meet need - United Provinces conditions best - Central provinces supply and ration very low - Madras short and procurement unsatisfactory - Bengal improvement over last year - East Bengal may require assistance - Assam Orissa and Sind conditions fair - Central Indian States worst due to wheat loss by rust shortages likely continue December or longer - Nearer famine condition than last year expected.

A previous communication received from Mr. E. C. Bhatta, a secretary of the National Christian Council of India with headquarters at Nagpur, reports that the famine conditions in the south of India are already very serious, and asks what help the American Churches might be able to send. He gave the following resume of the food procurement program as gleaned from the India press.

Punjab — Due to general disturbed conditions procurement is at a standstill but no shortage is expected.

Northwest Frontier Provinces — Shortage as usual. Monthly deficit 5,000 tons and low stocks. Some aid must be given.

(Concluded on page 384)

EDITORIALS

"One World - - - One Book"

We are "One World"—physically. Time, space, and geographical boundaries are all but annihilated by speed of travel and rapid means of communication. Breakfast in Los Angeles, dinner in New York, supper in London—and so on around the world in less time than is required to travel by train from Los Angeles to New York; in less time than is required to travel by ship from New York to Liverpool. It is incredible, yet it is true.

We are "One World" — geographically, and cannot help it.

The phenomenal scientific discoveries and developments of this generation outstrip those of a thousand years of the past. Breathlessly, we stand at civilization's brink, wondering, "What next!" Yet, in this brief moment of intense interest and anticipation the breezes of God bring freshly to our minds the age-old message of assurance and hope: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Psalm 24: 1.

Ah! This is our answer. If we regard and reverence God as the Creator, and consider that all creation is His, then we are secure. And the great forces of the universe will be harnessed to do His will and channeled to bring in His kingdom.

But as we look about us there are so many folks who obviously pay little attention or respect to God, who ignore the fact that the world is His. They regard the earth as theirs for the taking, and people as so many pawns in the game of their generation. When demons of this mold get into power the world is thrown into chaos. We have recently emerged from the most savagely sadistic conflict the world has ever known. The very

power that hastened the termination of hostilities now hangs over civilization's head with the threat of destruction.

Although we are "One World" — physically, and cannot help it; we are not "One World" — spiritually, but with God's help we can help it! However, we cannot wait until tomorrow or the next day to act. We must act now. The spiritual needs of the world must be met as well as its physical needs. Spiritually, the world needs: One Book, One Saviour, and One Message.

One Book

The Bible is the One Book. It is related that Sir Walter Scott during his last illness asked his servant to bring him the Book. Being uncertain, the servant asked, "Sir, which book?" And Sir Walter Scott replied, "There is only one Book."

"One World" needs "One Book." Otherwise, it will not be one world long. We believe that the Author of "One Book" is drawing His creation of "One World" toward Himself in these tremendous times. The Spirit of God is moving among men today, leading them to discover and rediscover His message to "One World." This message is found in the "One Book."

The Bible

We search the world for truth. We call
The good, the true, the beautiful,
From graven stone and written scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—John Greenleaf Whittier, from
Quotable Poems, Clark-Gillespie.

The American Bible Society is sponsoring again this year "World-wide Bible Reading" from Thanksgiving to Christmas. The theme, as we know, is: "One World—One Book." As we glance through the list of daily subjects beginning, Thanksgiving, November 27, and ending, Christmas, December 25, we are impressed by their oneness. They commence with "One God" and conclude with "One Saviour." Throughout this season of universal Bible reading may we increasingly come to know that, truly, "One World" needs "One Book."

One Saviour

"One World" needs "One Saviour." Man cannot save himself from the forces which he has turned loose in the world. He cannot save himself from himself, let alone the forces that storm the citadel of his soul. He needs the Christ, the Saviour of the world, in order that he may be saved from himself and the forces of the world. "One World" needs "One Saviour."

Jesus Christ qualified as the Saviour of the world, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3: 16, 17.

At the close of His earthly ministry, Christ clearly expressed His concern that all disciples in every age might be one. In John 17, which is called the Intercessory Prayer, He prayed for the apostles whom the Father had given Him to witness to His person and mission. As the Father had sent Jesus Christ into the world to live and proclaim God's love and forgiveness and victorious life, so Jesus sent His disciples into the world to teach and preach Him as God's love and forgiveness and victorious life.

The latter part of the Intercessory Prayer portrays Jesus praying for us. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all 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." John 17: 20, 21.

This is tremendous! Jesus prays that we may be one in Him that the world may believe in His divine person and mission.

The world needs the Saviour. "One World" — "One Saviour."

One Message

The world needs One Message. Otherwise, how can it become "One World"—spiritually? The only message that can pull the world together as one is the gospel of Jesus Christ. There are so many interpretations of the message today that at times folks become confused and do not know what to believe. This much is certain: If the message brings peace and joy to the believer in Christ, and an indomitable urge to share the good news of Christ, and a complete consecration to Christ—there can be no mistake. There need be no confusion. This is the true message shining forth from "The true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 9-13.

No man can accept Jesus Christ as Saviour unless he hear about Him. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Romans 10: 13-15.

"One World" spiritually is a world that calls upon the name of the Lord. It is a believing, hearing world. It is a preaching, teaching, practicing world. It is a world gathered to read the "One Book." It is a world consecrated to the "One Saviour." It is a world united in sharing the "One Message."

"Go ye therefore," said Jesus, "and make disciples of 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. Amen." Matthew 28: 19, 20.

The Sabbath—Today, Tomorrow, and Forever

(An answer to the issue raised by Dr. J. Nelson Norwood of Alfred, N. Y.)

By L. L. Wright

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It is a fact that life today is so complex that rigid cessation from all labor on the Sabbath day, or on any day, by all persons on earth, is an utter impossibility without entailing misery and suffering and death, as we poor humans visualize things. Anyone who disagrees with this statement has not given the matter very much consideration.

However, if and when spirituality abounds throughout the whole world to the degree that all persons truly desire to keep the Sabbath day holy, I have faith to believe that God will provide a way whereby it will be possible.

We do know that right now the Sabbath day—the seventh day of the week, saith the Lord—can be observed as the day of rest and worship in much the same manner as Sunday, the first day of the week, is now observed. Furthermore, we do know that right now the Sabbath day can be observed and should be observed without the pleasure-bent holiday spirit that characterizes first day observance.

As for myself, I shall not worry very much about the utter impossibility of everyone ceasing from all labor on the Sabbath day, until that matter becomes a real problem, and I'll trust God to solve that problem if and when it does arise.

This simple explanation might not satisfy all persons, so perhaps we should delve into the matter a little deeper. In the first place, we should understand what constitutes true Sabbath observance and what constitutes false Sabbath observance. Christ anticipated this question. He made it plain that cessation from all labor on the Sabbath day, in itself alone, does not constitute Sabbath observance and living unto righteousness. He made it plain that doing labor on the Sabbath day, in itself alone, does not constitute Sabbath desecration and living unto unrighteousness. Christ illustrated that it is the spirit back of the act of performing labor or of not performing labor on the Sabbath day that is of true consequence.

Our Lord Jesus Christ declared that our righteousness should exceed the righteousness of the scribes and Pharisees and, mark you well, they were strict to a fault about their Sabbath observance, so much so that they leveled criticism against the disciples for plucking and eating corn on the Sabbath day. However, Christ actually rebuked the Pharisees for their strict outward show of Sabbath observance without the inward spirit, with these words: "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." To bring out the hidden meaning in this passage of Scripture, let us restate it in words that we, today, can understand better. Christ told the Pharisees: If you Pharisees, who have criticized the disciples for plucking and eating corn on the Sabbath day, had only understood the meaning of the simple phrase, "I will have mercy and not sacrifice," you would not have condemned the disciples for plucking and eating corn on the Sabbath day; but instead you would have shown them mercy and perhaps would have fed them and you would not have required of them that they sacrifice their hunger until the Sabbath day was ended, and thus you would truly have been living unto righteousness. In this episode, Christ revealed that not all labor performed on the Sabbath day constitutes Sabbath desecration, for did He not use the word "guiltless"?

Immediately following this corn plucking and eating episode, Christ healed the man with the withered hand and this act likewise was performed on the Sabbath day. This was an act of mercy and Christ did not require the man with the withered hand to sacrifice himself with his affliction until a later time when the Sabbath day was ended—thus, again revealing that not all labor performed on the Sabbath day constitutes Sabbath desecration.

To lay down laws regarding the matter of exactly how the Sabbath day should be observed is Pharisaical, but the matter of when the Sabbath day should be observed is beyond question. When and how are twins in

controversy, but when to keep the Sabbath day can be ruled out very quickly, if the Holy Bible is fully accepted as final authority, since when to keep the Sabbath day is not questioned throughout the entire Holy Bible, not by the scribes and Pharisees, not by the disciples, not by Christ, and not by any other person or persons. Furthermore, how to keep the Sabbath day need not be in controversy with us today, as it was with the scribes and Pharisees, since Christ in His teachings revealed that we should truly live unto righteousness on the Sabbath day as well as on all other days.

I find that the Word of God is all-sufficient to every individual that truly strives to live unto righteousness, unto being right with God, following reconciliation to God through Christ, but it must be taught and taught and taught, until mankind awakens to the realization that to truly live (and not just exist) and be blessed, both here and hereafter, is contingent upon doing the will of God in all particulars, including keeping the Sabbath day holy in a manner that is in accordance with the teachings of Christ and leaves the individual at peace with God, regardless of whether or not some Pharisaical person may criticize.

In my humble opinion, our first objective should be to restore the Sabbath day to its once highly respected and honored position before God and man, and all Christendom should join in this movement, which they will do in God's own time. Then will follow true teaching by all Christendom regarding the matter of how the Sabbath day should be observed in accordance with the teachings of Christ and not in accordance with the teachings of the Pharisees. When all of this comes to pass, have no fear, God will provide a way whereby the whole world can keep the Sabbath day holy, if they desire to do so. Did not God in a miraculous manner for forty long years provide a way whereby the Sabbath day could be properly observed by the children of Israel as they wandered in the wilderness? Will not God be equally mindful of us when the need arises?

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

o This generation of Seventh Day Baptists must not fail the world's Redeemer!

"Are Ye Able?"

"Are ye able?" This is the question Christ asked James and John when their mother came to Him requesting that they be given the places of honor in His kingdom. It was a pertinent question. They told Him that they were able, and their subsequent lives proved that, aided by His grace, they were able to meet what came to them. Doubtless they had very little idea what was before them, but they had made a complete surrender and thought they were willing to do and endure anything. The same question is constantly coming to the followers of Christ today.

Professed Christians face the question, temptations come, they are called to use their talents in the service of Christ, wrongs are inflicted, and the good name is slandered. The question comes from the Master, are ye able to overcome temptation, to consecrate your talents to the good of others, to bear wrong and misrepresentation?

The same question comes to Churches in many ways. Are ye able to reach out to the lost, nurture the membership, build up the kingdom in your midst, and help carry the gospel to the ends of the earth?

This question is being asked denominations. It comes to Seventh Day Baptists. God has led and kept them through the centuries amidst hardship, persecution, and martyrdom. He has brought them to a day of great opportunity. He is asking them, "Are ye able to keep the faith, to take the Bible and the Bible alone as a guide, to maintain the work as it has been handed down, to enter the many new doors, and to make Christ supreme in heart and life?"

We are able; but what our answer is depends on us. The material and intellectual resources are at hand. God's grace, strength, and wisdom are offered. We cannot fail if we give an affirmative answer and consecrate all, now, and in the years to come, as did John and James. "Are ye able?" We are answering "yes" or "no." What is our answer as individuals, Churches, and a denomination? This generation of Seventh Day Baptists must not fail the world's Redeemer!

W. L. B.

THE CALL OF THE CROWD

A SERMON

By Allen Bond
Student, School of Theology,
Alfred, N. Y.

We have all heard of people who were conspicuous by their absence, but one of the most conspicuous things about Sabbath-keepers is that we are such a decided minority. And as a minority we are subject to a certain type of argument on the Sabbath matter—a line of argument which finds its appeal in the natural desire to be like others. Therefore it is well for us not only to be able to give a Scriptural reason for our Sabbath convictions, but able also to meet these other arguments, which we might properly label as the call of the crowd. So here are five typical questions which come to us as a Sabbath-keeping minority, and which to a certain degree apply to other truth-seeking minorities.

Probably the first question that comes is, "How can the majority be wrong?" In a democratic country that is a natural question, but anyone who will carefully examine the decisions of majorities will be sure to conclude that truth often runs in minorities. Christianity itself is a minority. And when we look within Christendom we find that many of the truths now generally accepted by Protestants were once considered heresies. Consider the Reformation, with its minorities. Dare we say the majority was right then?

When we study the Bible we see that it deals with minorities. A minority was saved from the flood. The Israelites, God's chosen people, held truths which marked them as different from the many nations around them. Within Israel itself we find that the majority was often wrong: When the twelve spies went into the promised land, only two brought back an encouraging report. Caleb and Joshua were outnumbered, and the people refused to heed them. But of all this great multitude, only these two lived to enter the promised land, in vindication and reward for their minority stand.

We can't escape the conclusion that the majority is often wrong, and when we remember that man is depraved, with a nature that is twisted and distorted, it is easier to understand how the majority can be wrong.

This does not mean that a minority view is therefore automatically right, for many minorities are wrong. But it does mean that we must go by the teaching of God's Word, and not by man's general opinion.

A second question, much like the first, is, "How can great teachers and scholars be wrong?" It may seem like covering the same ground twice to answer this, but since there is a little difference, we may well profit by considering this, too. Again we look to the pages of history, and find that the great religious leaders and scholars were often wrong. Consider the Catholic scholars during the Reformation. Though in some things they were undoubtedly right, we believe they were wrong in many things. Then consider the scholars in the days of Christ's earthly ministry. Were they not blind to the fact that He was the Messiah promised to them in those very books which they claimed to know so thoroughly? And yet they rejected Him. Consider Nicodemus, in John 3, who was a sincere Bible scholar of his own day. Yet Jesus found him ignorant of the truth of the necessity for the new birth, which Jesus indicated he should have known from his studying. Since Nicodemus was mistaken, don't you think that the same situation might be true of scholars today?

An interesting sidelight here is the fact that many Sundaykeeping scholars actually believe that the seventh day is right according to the Bible, although their actions speak differently. In the case of these scholars, then, it is a case of an unwilling heart rather than a darkened mind. But even though all Sundaykeeping scholars should be sincere in upholding Sunday, that would not be enough to change our convictions. As true Protestants we look to the Bible for truth, and not to men. As Luther said in the days of the Reformation, "Never mind the scribes—What saith the Scriptures?"¹

Now comes a third question from the crowd of those who keep Sunday: "How can we explain God's blessing on Sundaykeepers?" We look about us, and we see that Sundaykeepers have been blessed. We can't deny the fact. But let's not stop there. Does God bless them because they are perfect? We say, "No," for we know that none are perfect. So God must be blessing them in spite of some imperfections, and who can

¹ A. H. Strong, "Systematic Theology," p. 912.

say that Sundaykeeping is not one such imperfection? God uses imperfect instruments in order that the praise might go to Him, and not to those He uses. When we read Philippians 1 we see that God blesses the preaching of His word because it is His word, and not because of the one who preaches it. Even where truth is mixed with error, God will bless the truth. But here is a real lesson for us—it is not the truth we hold but the truth we preach that God blesses. Buried talents can't bring blessing. Perhaps these Sunday Churches have grown more than we have because they have been more active in preaching the truth they do have, while we are lukewarm in carrying out our mission in the world. At any rate, we may be sure of this—God's blessing on Sundaykeepers is not a stamp of approval on the day they keep any more than God's blessing Jacob (and other patriarchs) was a stamp of approval on polygamy and other sins in their lives. In deciding our course of action we cannot ignore God's Word in favor of these appearances. Appearances were against Job, too, but his friends misjudged him when they depended on their human reason.

Now comes another question—a very appealing line of argument, since it appears to be on such a lofty plane of unselfish service: "Could we not serve God better by giving up the Sabbath and joining with the majority?" When it is put that way, it sounds mighty convincing, but we are reminded of the story of Saul, in 1 Samuel 15. Saul tried to excuse his disobedient sparing of sheep and oxen on the ground that his purpose was to have them to offer to God as a greater sacrifice. God, through His prophet, still condemned this action by saying, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." That is God's attitude toward such disobedience, no matter what seemingly good motive may be claimed. The end does not justify the means.

Now study the nature of the temptation Satan offered to Jesus. Jesus knew that the only way to save lost humanity was to give His life on the cross, as a propitiation for sin. Still, it was His desire to gain the alle-

giance and following of men. So Satan, in substance, told Jesus that He could have this following of men—this broader influence—by falling down and worshiping him. Remember that this was a temptation to give up a principle in order to have a greater influence. We can see, then, that this apparently lofty motive for giving up the Sabbath is of the same stamp as these other temptations of Satanic origin.

Perhaps we should reword this smooth-sounding and tempting question thus: "Could we not serve God better by disobeying Him?" This sounds harsh, but it shows the true nature of the proposal. We would not break any other commandment in order to have a greater influence, would we? We would not think of stealing in order to enlarge our missionary outreach. Obedience comes first of all. Often we will be tempted to sacrifice principle on the altar of expediency, but it is never right. To do so is to set our own wisdom above that of God, as much as to say, "Now God, you say to do thus and so, but in my superior wisdom I can see that that is not the best way, for it would limit my influence. So I am going to do it my own way." We are to be judged for our faithfulness, rather than for fruitfulness. Quantity can never compensate for lack of quality.

There is still one question which the crowd directs toward anyone who stands alone because of his convictions: "Why be a stickler for such small details?" Well, that is no new question. I imagine that Athanasius heard it, too. Who was Athanasius? He was a young man who came into prominence early in the fourth century in connection with the theological controversies then going on regarding the person of Christ. Athanasius led the party that opposed the Arian heresy, for Arius insisted that the Father and Son had merely similar essence, while Athanasius contended for the sameness of essence. What makes this so interesting is the fact that when the words "same" and "similar" were expressed in the Greek, the difference between them was merely the insertion of one letter. So we can imagine the compromisers of that day coming to Athanasius and saying, "You are just a young man with great possibilities. Why ruin your future by your stubborn attitude? If you will just concede this one point, you can

have a much greater influence. After all, it is only the difference of one letter, Athanasius. Why be a stickler for such small details?" But he did not give in, and though the emperor banished him because of it, the majority of Christendom thanks him today for his insistence upon and loyalty to "small" details.

Perhaps we underestimate the importance of the little things in God's world, and fail to see the far-reaching results of some seemingly small incident. I have heard that just a little thing like a gnat caused one of the first airplanes to crash, when it was sucked into the carburetor. Little seeds grow into great results. Examples might be multiplied, but on this matter of small things, perhaps we could do no better than to quote this, "Trifles are trifles only to triflers. Awake to the significance of the insignificant! For you are in a world that belongs not alone to the God of the infinite, but also to the God of the infinitesimal."¹ Yes, we must be "sticklers" for small details!

In conclusion, let us admit that the matter of which day we observe is a small detail when contrasted with more important matters of salvation, etc. Yes, it may be called a small thing, but never forget that obedience in small things is not a small thing. This is brought out clearly in the parable Jesus told in Luke 19: 12-27. In verse 17 we read, "And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities." The reward was for faithfulness in little things. In the story of Adam and Eve we have an example of disobedience in a test which involved a simple matter. The fact that it was just a little thing is what made it such a good test of obedience. Just so with the Sabbath—its seeming triviality makes it all the better a test of obedience. May God grant that we may be faithful in the test of obedience given to us regarding the "small" detail of which day we observe as the Sabbath!

¹ A. H. Strong, "Systematic Theology," p. 589, quoting from the S. S. Times.

"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."—Matthew 5: 10 (R.S.V.)

A GRATEFUL PATIENT WRITES

A letter from a Japanese patient in The Salvation Army Sugunami Tuberculosis Sanatorium in Tokyo, Japan, expressing: "my gratitude before I die to the people in America who extend their warm hands to the people who were their enemy until yesterday," was received recently by Commissioner Ernest I. Pugmire, National Commander in the United States. Before the war, Commissioner Pugmire served twelve years with The Salvation Army in China and Japan.

The grateful patient, whose case was diagnosed as tuberculosis of the kidneys before the end of the war, was hospitalized only early this summer because of crowded hospital conditions in Japan.

"I am living a lonesome life alone day after day in a one man's room," the letter said. "It is the LARA relief supplies which bring me joy who is living in this miserable condition. I am continuously supplied with powdered milk and sometimes with canned goods. The other day I received clothing. . . . It has become the happiest moment to me when I drink milk diluted with hot water three times a day. . . . The Japanese Government does not take special measures for the sake of patients in sanatoriums, when the delivery of food delays, but we patients of the sanatorium live on this gift while there is no delivery of foods."

During the past year many of the supplies for the Sugunami Sanatorium, and other Salvation Army Homes and Sanatoria in Japan, have been furnished by the Licensed Agencies for Relief in Asia (LARA), which includes the following organizations: The American Friends Service Committee; The Brethren Service Committee; The Church War Service Committee on Christian Science Wartime Activities of The Mother Church; the Labor League for Human Rights of the AFL; Lutheran World Relief, Inc.; the Mennonite Central Committee, Inc.; The National CIO Community Service Committee; The Salvation Army; War Relief Services of The National Catholic Welfare Conference; the International Committee of the Young Men's Christian Association, Inc.; and the World Emergency and War Victims Funds of the Y.W.C.A., Inc.

—The Salvation Army.

"THE GREATEST STORY EVER TOLD"

Radio's Greatest Achievement

Dramatic Presentation of the Teachings of Christ Shows a New and Remarkably Successful Way to Public Service

There may be a great many things wrong with radio, depending on what critic you read, or what programs you like or dislike. But there's one thing with radio that's right—very right. That is "The Greatest Story Ever Told," a coast-to-coast dramatic presentation based on the teachings of Christ—a radio program that, early in 1947, boldly came on the air with tradition-breaking innovations which no one had dared try before, and which have proved to be exactly what a large segment of the radio audience wanted, and what this world of ours needed.

"The Greatest Story Ever Told" first went on the air on the ABC network on Sunday, January 26, 1947, with nothing more than simple announcements that here was a program which dramatized the teachings of Christ—a religious program, presented with all the reverence and piety that the best talent could offer, yet given with dramatic impact that would make good radio listening.

This, of course, was not the first time a religious program was offered on the air. Others had been on before, though perhaps not on such an extensive network, and not produced with such a large cast of actors, a large orchestra, and a choir. Furthermore, never before had any program used the voice of Christ on the air. Nor had any other regularly sponsored program ever gone on the air without any commercials whatever. Only the sponsor identification of the Goodyear Tire and Rubber Company, required by Federal Communications Commission rules, was used.

But behind this opening program was a great deal of effort, a great deal of thinking, and a great many fervent prayers that such a greatly needed program would get the reception it deserved.

Five months before that opening night, executives and directors of the Goodyear Tire and Rubber Company were asked to listen to a recording of a new program as part of the presentation made to them by their advertising agency. When the half-hour recording was played to them, hardly

anyone stirred for that full time. When the recording was completed, the opinion was almost unanimous that this was a program worthy of Goodyear's sponsorship.

One question came up, however. The first program, based on the parable of the Good Samaritan, was excellent. Could other programs of equal merit be produced?

Fulton Oursler, senior editor of the "Reader's Digest," and one of the country's leading religious authorities, who was responsible for the original program, was sure that this high standard could be kept up. He went to work, together with the Kudner Agency representatives, and prepared and recorded a second program. This was presented to Goodyear executives, and convinced them that the high quality of the program could and would be maintained.

One other point came up here. The program was of a nature that would hardly lend itself to any commercial product promotion. To follow the voice of Christ with a "plug" on Goodyear tires would spoil the entire effect of the program. It was decided, therefore, that no commercial would be used on the program. Goodyear felt that this would be definitely a public service offering, without any commercial attached to it.

This reasoning followed the belief of Mr. P. W. Litchfield, chairman of the board of Goodyear:

"It seemed to us that many people felt the lessons taught by the Prince of Peace should become more a part of our thinking and action than has been the case in recent years. We consider it the duty of all large business corporations, not only to their stockholders, employees, and customers, but for the good of the general public, both nationally and internationally, to render any service we could along these lines, and that it would be a justifiable expenditure.

"One Person, two thousands years ago, confined by transportation to a radius of eighty miles, during his short lifetime, travel-

ing on foot or on the back of a domestic animal, reaching only those within the sound of His voice, left such an impression on the hearts of mankind throughout the world and over many centuries, that we thought it would be a worth-while contribution to society if this same lesson could be brought, through the power of modern radio, to a world-wide audience who today are so much in need of it." . . .

Since the subject is one that might very easily offend various groups of people, an advisory board composed of three clergymen representing various faiths approves each script. Such care in selection and treatment of programs has resulted in high commendation from all religious groups, even in cases where highly controversial subjects were treated. Mr. Oursler continues to select the themes and supervise the preparation of the program.

Before the first presentation of the program on the air, private hearings were held all over the country before religious, civic, and educational groups. Comments invariably were enthusiastic, with many suggestions that aided in improving the program. A "closed circuit" broadcast, to which additional community leaders were invited by the two hundred stations in the network, was also held before the first program was aired.

The response to the program was amazing. It was expected that many people would enjoy it. Everything in the preparation and production of the program was aimed to make the program not only inspirational, but also entertaining, still keeping within the limits of the respect and reverence due the subject. But criticism was expected. For example, the matter of using the voice of Christ on the air was a point that was discussed for a long time before it was decided to use it.

Surprisingly, no such criticism was forthcoming. Almost unanimously, everybody who heard the program marked it as one of the greatest accomplishments in radio.

Dr. Daniel MacGregor, head of the Division of Christian Education of the Protestant Episcopal Church of America said, "I have been amazed and delighted at the resourcefulness, the balance, and the reverence displayed. The thing is not only done well technically, but it is also done well religiously."

Dr. Harry Emerson Fosdick said, "This program may help save the world from chaos. It can do what preachers cannot do—it can take the message of the brotherhood of man and the Fatherhood of God beyond the pulpit, and outside the Churches into the hearts of the people."

Dr. Johnson of the Inter-Council Committee on Christian Family Life, said, "I think the idea and the program I have heard are both superb. They can make a very important contribution to real religious faith and living."

Even more praise came from the professional entertainment world. The "New York Times" radio critic called it "one of the most significant ethereal achievements in recent years." "Variety," a leading magazine of the entertainment world, in giving the program a special award, called it "an unselfish endeavor toward utilizing radio in the public interest, a gesture that well-nigh stands alone."

The program was selected as one of the ten best for National Family Week, and in giving it this honor, the committee pointed out that it was the youngest of the programs so selected. One of Goodyear's competitors in the rubber business, the General Tire and Rubber Company, took full page ads in many of the country's leading Sunday newspapers, urging the people to listen to "The Greatest Story Ever Told," even though it was sponsored by a competing firm. Other companies have since reprinted this announcement, urging people to listen to this program.

Religious, civic, and educational organizations have been wholehearted in their support. Publications reaching these groups have been enthusiastic in their support of the program. Priests and ministers from the pulpit, have urged their congregations to listen. Other organizations have mailed cards and letters to all their members urging them to tune in. Some of these mailings were as high as 300,000 letters.

The program has been short-waved to all parts of the world by the State Department, and has also been translated into Spanish for Latin American broadcast. Church schools have used the programs as part of their study training.

The program continues to gain in popularity and to serve the public welfare. All thinking Church people will want to do their

THE BIBLE IN JAPAN

The first Japanese Bibles printed in the United States are now ready for shipment to Japan. This edition of 150,000, produced by the American Bible Society, is not only the first edition printed in the United States, but it is also the largest edition of Japanese Bibles that has ever been printed.

Because no Japanese Bibles have been printed in Japan since 1941, these books are being anxiously awaited by the Japanese, according to reports received by the Bible Society, from the Japan Bible Society in Tokyo.

The books measure $5\frac{3}{8}$ x 8 inches, contain 1696 pages and weigh almost three pounds. They are bound in black cloth. It took 440,000 pounds of Bible paper to produce this one edition. The Japanese Bible contains 50 per cent more paper than an English Bible. This printing utilized more paper than in a normal pre-war year the Bible Society might have used for all the Bibles they printed in various languages in a year's production.

The entire edition will be forwarded as rapidly as possible to Japan. If the entire edition were forwarded at the same time it would require eight of the largest size box cars to transport the books to the coast. All of the Japanese Bibles should be in Tokyo well before Christmas.

General MacArthur has said recently that, owing to the vacuum left by the changes which have occurred in Japan, "there now exists an opportunity without counterpart since the birth of Christ for the spread of Christianity among the people of the Far East."

utmost to tell others about the program and to assure the sponsor that it is serving a real need in the listening schedule of the American public. "The Greatest Story Ever Told" is certainly an important religious influence for our nation. — Release, Department of Radio Education, International Council of Religious Education.

Because of the evangelistic power of this program I would like to recommend it for family listening.

Harley Sutton.

As soon as the war ended and before missionaries could be sent back to their posts, the Japanese Christian leaders requested of the American Bible Society 150,000 Japanese Bibles and 2,500,000 Japanese New Testaments. The society started work immediately to fill this order, and so far have forwarded 1,200,000 Japanese Testaments and in addition about 700,000 separate Gospels in Japanese.

The Gospel is finding its way in Japan today. Many hundreds of Bible study classes and groups have been organized in schools, factories, hospitals, offices and farmers' homes, widely scattered all over the country, such as have never been known before. A group of journalists and business men, it is reported, meet each week to study the Bible in a Tokyo newspaper office.

—American Bible Society.

THE BIBLE IN CHINA

A secretary of the American Bible Society in China made a recent trip to Hongkong and Canton, from Shanghai. "Some Chinese women, who had come by sedan-chair some thirty-four miles to attend their first post-war conference, discovered that Scriptures could be purchased at this conference," he wrote the Bible Society. "For a long time their home town had been cut off from Scriptures. Immediately, these women took the money allowed for their return journey and bought up all the Scriptures they could and, carrying these, they walked home. When people use car, rail, or chair fare to purchase Scriptures and then walk, the written Word really means something."

Never in the history of missions in China has the demand been so great as it is today for copies of the complete Bible, the report says further. From all over the country, except from the regions controlled by Communists, come increasing demands for the Word, and it is a fact that most of the time of many missionaries is spent in Bible teaching. The Bible Society is doing all it possibly can to meet the need for Scriptures, but the means are limited and the need is immense. — American Bible Society.

Child Evangelism

By Miss Jeanne Coon

(Junior, Salem College, Salem, W. Va.)

Given on program of the Women's Society at General Conference, Thursday afternoon, August 21, 1947

Friends, the need for child evangelism today is appalling. Statistics prove that 27,000,000 children never even darken a Church door, and eighty per cent of the number who do attend Church school are never evangelized. In this modern age of supposedly universal Christianity, how can we, adults and young people, complacently turn aside the subject of child evangelism in the face of such a failure?

The Child Evangelism Movement is comparatively young, and its international director and founder, J. Irvin Overholtzer, is still vigorously supporting its cause today. It is from his books and pamphlets that I will take most of my remarks.

Child evangelism is definitely set forth as being Scriptural. In Matthew 18: 6 Jesus said to His disciples, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Mark, in his gospel, quotes the same discourse, but he stated that Jesus took the child in His arms. A child of a carrying age is usually eight years old or younger. "When a child can be conscious of sin, is he not old enough to know the Saviour? When a child is old enough to knowingly sin, he is old enough to savingly believe."

Child evangelism is so very reasonable, for Jesus taught that an adult could not enter the kingdom except he become as a little child. Then surely the conclusion of this statement is that a child can enter the kingdom more easily than an adult. Children are humble, they are teachable, trustful, and are not steeped in the habits of sin. Their tender consciences readily acknowledge their sinfulness and they are eager for our Lord's forgiveness.

The supreme importance of child evangelism is clearly stated in the Bible, for it is not His will "that any of these little ones should perish." It is so important that hell-

fire is involved in our offense to little children, and the greatest offense we can give to any child is to fail to evangelize him. It is a greater sin to fail to lead a child to Christ than an adult, for an adult may seek and read for himself, but a child is helpless if left to his own understanding.

The question has often been asked, "Can a little child be born again?" "The Word of God which promises regeneration to those who receive Christ does not limit this promise to adults. The wonderful promise of salvation is to 'whosoever.' We limit the scope of this promise if we do not apply it to children. We should, then, lead children to accept Christ, expecting, asking for, and claiming nothing short of their regeneration."

The duty of child evangelism belongs first to the parents, and second to the Church. Today, however, the parents fail to see the great importance in this matter and leave it to the Church which is also failing, for only 20 per cent of Church school scholars are converted while attending sessions. In the face of these failures there **must** be some alternative, and there is, in the rapidly growing Child Evangelism Movement.

It takes true greatness to be a child evangelist, for it calls for humility in order to work continually with children, but this task will result in numberless souls saved eternally. "When an adult has been won, a soul has been saved; when a child is brought to salvation, a soul and a life have been saved." Children are at their most impressionable age period, therefore their souls are easily won during this time. Have we done our duty to the children unless we teach them and lead them to receive Christ as their very own Saviour?

There are many examples of childhood conversions. For instance, Matthew Henry was converted at ten years of age, Isaac Watts at nine, Jonathan Edwards at seven. G. Campbell Morgan says that he is sure that he is "born again," but it happened when he was so young that he does not even remember the event. Clarence Benson says that out of seventy-one corporate members of the American Board of Missions, nineteen stated that they were converted at so early an age that they were unable to re-

member, while thirty-four were led to Christ before they were fourteen years old. The children themselves testify to the saving grace of their Saviour. An eleven year old says, "Quite a long while ago I took Jesus for my Saviour. When you take Jesus for your Saviour, you are born again. The Bible says, 'Believe on the Lord Jesus Christ and thou shalt be saved.' I know that I am saved because I believe that the Lord Jesus died in my place." From where has this popular belief of today arisen—that the adults are more important? The "Sunday School Times" printed the following heart-rending account which should arouse some of these skeptics to their senses: "Rose Mary was an attendant at one of the schools conducted by the Canadian Sunday School Mission. Because she was only six years old, it might be questioned if she were not too young to profit—so thought the teacher. On the final day, opportunity was given for anyone who wished to accept Christ to come to the front. Rose Mary left her seat, but the teacher said, 'Perhaps you don't fully understand, Rose Mary. You are so young. You had better go back to your seat.' And Rose Mary went back. Her heart was full of anguish that overflowed in tears. Questioned by the teacher as to the cause, the child who was 'too little to understand' sobbed, 'My parents don't want me to be a Christian and now teacher doesn't want me to be one either.' Rose Mary and the teacher knelt in the schoolroom and a little child entered into life—'simply to Thy cross I cling.' One need not be very old or wise to do that."

I would like to have the time to tell you of the methods used in bringing children to Christ; of the flannelgraph, the "Wordless Book," and how to use them. There are certain steps one should follow in leading a child to Christ, but if I can impress upon you only the utter importance of child evangelism, I will feel abundantly repaid.

I would like to enumerate for you here the hindrances to child evangelism, the first of which is a lack of vision. "Our children are being impregnated with evolutionary philosophy and its antagonism to the Bible as soon as they enter the public schools. We must reach these children with the gospel before their simple faith can be undermined and destroyed."

The second hindrance to child evangelism is lack of definite prayer. We should pray for the neglected millions of children. Many are now praying that every child in their particular city or county may have a chance to accept Christ. Will you enlist in such a ministry of definite prayer?

Confusion on the subject of child evangelism is the third hindrance. The whole subject should be restudied and looked into again.

The fourth hindrance is the fear that children who profess to accept Christ will not be regenerated. "Faith takes God at His Word and faith believes God's promises hold true when He says 'whosoever.'"

Doubt as to whether saved children will hold faithful is the fifth hindrance. "We must remember that the Lord holds us accountable for what we can do and not for what we cannot do. Statistics prove that those converted as children have remained faithful better than those converted when adults."

Superficial work is the sixth hindrance to child evangelism. "Many children have been asked to 'follow Jesus' or to 'love Jesus,' and when they have assented they have been counted as converts. That is not evangelism. Joining the Church without coming as a lost sinner and accepting salvation through Christ's death on the cross, is not evangelism, and it never results in regeneration."

A wrong attitude shown to a child who has accepted Christ is the seventh hindrance. "A new convert must be fed. We do wrong to them when we expect perfection of child believers and we also make a grave mistake when we do not seek to lead them into a life of courageous witnessing and living."

The eighth hindrance to child evangelism is the lack of appreciation and support of child evangelists and child evangelism programs. Many workers in this great cause for Christ are receiving a mere pittance by way of support.

We as Seventh Day Baptists have a job to do to help overcome these hindrances. When this has been done, our children will come into their spiritual heritage. What is a child's spiritual heritage? The chance and the right to know the Lord. May the Lord help us to build our program with Christ at the center, having a child in His arms.

GOD GAVE BREAD EVEN TO THE PEOPLE WHO GRUMBLED

By Mizpah S. Greene
Andover, N. Y.

Once upon a time a large company of people were traveling through a lonely wilderness or desert, looking for a new home. They had been very unhappy in the land from which they had come, for they had been slaves in an enemy country and very cruelly treated.

But the desert was hot and sandy and the people grew very, very tired, for their journey was a very long one. There were no homes along the way where they could stop and rest, only lonely wilderness all around them. There were not even rivers or lakes or springs at which they might refresh themselves with a drink of pure, cool water. There were no automobiles or trains or airplanes or even horses to carry them. Some rode on camels, but most of them had to walk.

Their food and water they had to carry in leather jugs and baskets, and after they had traveled many miles and many days their supplies began to give out. All became hungry and thirsty and the little children began to beg for food and drink and to cry because they were so tired. The fathers and mothers and the children who were old enough kept looking and hoping and praying that they might find a spring or river of cool, sweet water to drink, but though they traveled for many miles they could not find the tiniest stream, and they grew more hungry and thirsty every minute. What would become of them if they could not find food and water soon? When they had almost given up, to their surprise and joy they came upon a stream of water. Quickly they stooped down and tasted it, but it was so bitter that they could not drink it. Then they began to whine and complain to their leader, Moses, crying out, "what shall we drink?"

Moses cried unto the Lord and the Lord showed him a tree. When Moses had cast it into the bitter water the people stooped down and tasted it and found it sweet. They drank and drank until they were cool and refreshed and ready to continue their journey. Soon they came where there were twelve wells of water and seventy palm trees growing nearby, and there they pitched their tents and rested for awhile, but not for long

for they were anxious to hurry on to find their new home.

They left the twelve springs and seventy palm trees behind them and traveled on. But again the wilderness was hot and sandy and there was no water or food. And again the people began to whine and complain to Moses, saying, "Would to God we had died by the hand of the Lord in the land of Egypt where we did eat bread to the full." They began to think he had brought this whole crowd of people into the wilderness to kill them with hunger. Moses told them that they were really complaining against God, not against him.

Again Moses prayed to the Lord and God promised that in the evening and the morning there should be food. Then Moses called the people together and told them that God was taking care of them, for in the evening and the morning there should be food.

When the evening came, large flocks of quail flew by. The people caught them and cooked them and were no longer hungry, for they had plenty of food that night.

In the morning when the dew was gone the ground was covered with small, white, round things as small as hoarfrost on the ground. The people said, "It is manna," which was the same as saying, "What is it?" and Moses said, "It is the bread which the Lord hath given you to eat. Gather as much as you want."

Morning after morning they gathered it, God's gift of bread. For five days they gathered just enough for each day, but as they were directed by God, on the sixth day they gathered enough to last them over the Sabbath. So the people rested on the seventh day, their Sabbath and our Sabbath.

We know that God is the one who cares for us, too, and sends us our bread day by day. Our bread comes from flour; our flour comes from wheat; our wheat comes from God.

Don't you think the people in this true story were ashamed because they grumbled when they had to wait for food and drink? We must not grumble when our prayers are

FAMINE AGAIN IMPERILS INDIA

(Continued from page 370)

United Provinces — Top all the provinces for speed. Target set by the end of July is 368,000 tons, out of which 306,000 tons already acquired.

Bombay — Rice procurement progress is good. Wheat poor. There is shortage of goods on the whole.

Central Provinces — Rice good, wheat and millets poor. Wheat daily ration has been cut down to 2 oz. per person. The rice ration continues to be the same as before. The situation is unsatisfactory.

Madras — It has made disappointing progress so far though some progress has been made during the last few weeks. Target figure is 1,700,000 as compared with 1,112,000 tons last year.

Bengal — Progress is better than last year.

Assam — Orissa and Sind are surplus provinces and are doing their best to help others.

Expressing their appreciation of help already sent through the interdenominational channel of CWS, a recent letter from Mr. and Mrs. J. M. Benade, mission workers of Lahore, India, said:

Speaking of Christian service, we wish to record in a special way our appreciation of the co-operative Church World Service program of which India has been beneficiary. Just one item of that service was to send five barrels of powdered milk for use among the refugees made homeless by the recent troubles in the Punjab. Would that you could have seen the excitement and delight of the doctors and the ladies' committee at the Ganga Ram Hospital when the first barrel was opened and some of the powder was mixed with water. Before even the barrel was opened, there was a label in greeting on the lid for all to read, "A gift from Christians in America through their Churches to their friends overseas." At the hospital there were several who wished for more such barrels of "excel-

not answered at once, but trust God to do what is best for us.

You know that this story was taken from the most wonderful Book in the world, the Book we all know and love, the Book that tells us how to live in the best and wisest way. I do not need to tell you the name of this Book of all books, for you all know it. May we all live by its wonderful teachings.

lent milk" to distribute among the other needy groups whom they knew. Sometimes India's poverty and malnutrition evident among the children almost overwhelms one. The food situation in the country is worsening. The arrival of every shipload of grain is heralded widely in the newspapers.

Another letter received by Mrs. A. L. Warnshuis, wife of the executive vice-president of CWS, from Miss M. Jongewaard, Palmaner, Chittoor District, South India, said:

With all the changes going on in India, we in Palmaner go along much as we did before with only more concern than ever about food stuffs. Rations have been cut down from 10 oz. to 8 oz. of rice or other grains per day which is not enough for anyone, let alone a working man. We are so happy we have the milk and vitamin tablets to give—enough for another month, but after that, what? Each servant, school girl, and child at the Baby Centre gets a cup of milk, an army biscuit, and a vitamin tablet. Yesterday we served over 200 at the Centre—to Moslems, Hindus, and Christians alike—all using same cup to drink out of—they are washed between but no caste appears when people are hungry. I got 210 lbs. of milk through Mr. Blickenstaff and 360 lbs. through our District Collector to distribute free to poor. Also received twelve cases of army biscuits and the children love them. 1942 stock and some are moldy but most are still good. We do hope collector can continue to supply the dried milk to us. School has been open for five weeks and so far no girls in Hospital Cottage. I credit this to milk and vitamins. It seemed a lot of money to spend for vitamins at the time, but I am so grateful for the twenty-four bottles, but dread time when we shall have none to give.

Mr. Vaught said that "one pound of rice or grain a day is almost famine rations. A year ago it was 12 oz. in Bengal. Now the ration in South India is cut to 8 oz. Other areas are about as badly off. People cannot exist on such a diet. The milk and vitamins Church World Service is sending to India cannot solve such a problem, but by giving strategic aid under competent supervision, we can save many lives."

Administrative supervision of the American Churches relief program in India has been under the National Christian Council Relief Committee. — Church World Service.

IMPORTANT

The Seventh Day Baptist Church of Chicago, Ill., meeting at 410 S. Michigan Avenue, in Room 821, will change its hour of meeting to 2 p.m. beginning December 6, 1947.

Loyal F. Hurley,
Pastor.

"The Marriage of the Lamb"

By Rev. James McGeachy*

17 Higham Road, Tottenham, London, N. 17, Eng.

In Revelation 19 we find the great multitude of the saints in heaven rejoicing over the final destruction of Babylon the Great, the ecclesiastical system which while claiming to be the bride of Christ had grossly betrayed Him, and had played the harlot with the kings of the earth, arraying herself in the glory of the world. The wrath of God in the seven last plagues had destroyed the last vestiges of her pretensions, and the smoke of her burning rolled upward to the heavens.

The saints of the Gospel Age who comprise the true Church of Christ, though despised by the world and persecuted by Babylon, had been taken to heaven before the plagues fell, at the first stage of the second advent under the sixth seal (Rev. 6: 12-17), for they appear before the throne of God in heaven (Rev. 7: 9-17) before the seventh seal is opened in Revelation 8: 1.

This great multitude of the saved of all nations thus escape the judgments that fall on the earth under the sounding of the seven trumpets, and the pouring out of the seven vials, and are joined by the 144,000 on the sea of glass before the final plagues fall on the beast and his worshipers. A confirmation of the fact that they are in heaven during the time of Babylon's punishment is found in Revelation 18: 20 where we read, "Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her." The inhabitants of heaven are called to rejoice, and these comprise the saints and apostles and prophets, so they must be in heaven at the time referred to, and that implies their previous resurrection and rapture. Revelation 19: 1-7 records their response to this command to rejoice, and here it distinctly says they are in heaven. "Hallelujah!" they cry, "Salvation, and glory, and power, belong to our God: for true and righteous are his judgments." A second

* Rev. James McGeachy is pastor of the "Mill Yard" Seventh Day Baptist Church, London, Eng., and editor of "The Sabbath Observer," which is the official organ of this Church and the Evangelical Sabbatarian Mission. "The Marriage of the Lamb" appeared in the October-December, 1947, issue of "The Sabbath Observer."

time they shout, "Hallelujah!" The twenty-four elders and the four living creatures fall down and worship God and join the chorus, "Amen; Hallelujah!"

A voice from the throne calls for another paean of praise to our God from the multitude of the saved, and at once a mighty chorus of song fills heaven in such volume that John heard it as the rolling of the mighty ocean, and great thunders. "Hallelujah: for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready."

Throughout the book of Revelation the Lord Jesus is represented as the Lamb, and is first seen in the midst of the Throne of God in Revelation 5: 6-14 receiving the worship and praise of the heavenly hosts, and in Revelation 7: 9-17 of the great multitude, and finally as standing on the heavenly mount Zion with the 144,000. (Rev. 14: 1-5.)

Now all rejoice because the time of the marriage of the Lamb has come.

Christ is the Heavenly Bridegroom who has been long awaiting His bride. John 3: 29. His second advent is depicted in the Parable of the Virgins in Matthew 25: 1-13 as the coming of the Bridegroom, whom the virgins were awaiting in order that they might go in with Him to the marriage feast.

Paul undoubtedly likened the Church to a bride, and says he had espoused the believers to one husband, that he might present them as a pure virgin to Christ (2 Cor. 11: 2); and also in Ephesians 5: 22-32 he exhorts husbands to love their wives, even as Christ loves the Church, which He is sanctifying and cleansing that He might present the Church to Himself a glorious Church, without spot or wrinkle, but holy and without blemish. This then must be the great event to which the Lord Jesus, the Heavenly Bridegroom, is looking forward, the union with the purified Church as His glorious bride.

In the book of Revelation itself the bride is the New Jerusalem, the City of God, for

in Revelation 21: 9-11 an angel invited John to see the bride, the wife of the Lamb, and taking him to a high mountain showed him the holy city Jerusalem, coming down out of heaven, having the glory of God. The beauties of this glorious city are vividly depicted in the description of it which follows, a description which precludes the idea that the city is merely a symbolical representation of the Church. Other Scriptures assure us that it is a literal city. Even Paul in Galatians 4: 26 while the Church was on earth, and writing to the Church, speaks of "the Jerusalem that is above" in contrast to the earthly Jerusalem, and says the city above is the mother of the children of God who comprise the Church, while Hebrews 12: 22-24 says that believers have come "to mount Zion, and unto the city of the living God, the heavenly Jerusalem." This is the city for which Abraham looked "which hath the foundations, whose builder and maker is God." (Heb. 11: 10.)

The only way to reconcile the mixture of figures is to regard the Church as comprising those who will inhabit the heavenly city. A city without living inhabitants, however beautiful its buildings, would afford no satisfaction to its maker, and since God has designed His city to be the eternal habitation of those saved through His Son, He will not be content till they enter through the pearly gates and tread its golden streets, and take up their residence in its many mansions, and are there united forever with Christ, His Son. It is not difficult therefore to conceive that following the destruction of the false bride on earth the saints in glory as the true bride of the Lamb will be given full possession of this glorious city, and that will involve a great occasion of special festivity and rejoicing, and Christ Himself will be enthroned as its King and Ruler, and this is what is called the marriage of the Lamb, showing the intimate relationship into which He will then enter with His people.

The city will be adorned by its righteous citizens, for they are the ones who give it its character as a holy city. Its inhabitants are all holy and righteous, and their taking up their places within its walls is the bride making herself ready for the reception of the bridegroom. "It was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous

acts of the saints." (Rev. 19: 8, R.V.) Their righteousness springs not from themselves, but it is inspired by the indwelling Spirit of God. They now reap the reward of having followed the leadings of the Spirit while on earth in doing many righteous acts which may have involved inconvenience and hardship and persecution at the time. Each such act has purified their souls more and more, preparing them to grace the Eternal City in that day.

The angel bade John then write, "Blessed are they which are bidden to the marriage supper of the Lamb."

The invitation to attend that glorious wedding feast is extended to all in the preaching of the gospel, to come to the marriage of the King of Heaven has prepared for His Son. The parable of Matthew 22: 1-14 shows us that many will despise the royal invitation, and therefore will not be there, and others will be called to take their places. What a privilege it will be to be there! What an opportunity many will miss because they failed to appreciate the honor offered to them by the gospel!

We have a vivid illustration in the royal marriage which is the center of the world's attention this autumn, when King George VI makes a marriage for his daughter, the beloved Princess Elizabeth, and Lt. Philip Mountbatten. What a privilege it would be to be invited to their marriage feast! Would we despise it if such an invitation came to us? Surely not.

It is unlikely that any reader of this article will be invited to this earthly royal wedding, but everyone of you is invited to attend the royal wedding in heaven, the marriage supper of the Lamb. Will you accept it? Will you be there? "The Spirit and the bride say, Come!" (Rev. 22: 17.)

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Fri., Psalm 103	"One Blessing"	Bible Sabbath, Dec. 13	
Sabbath, Nov. 29,		Acts 17: 16-31	"One Family"
John 3: 1-21	"One Birth"	Sun., Psalm 119: 1-19, v. 89, 105	"One Book"
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Thurs., John 14: 1-21	"One Comforter"	Fri., 2 Tim. 3: 12-4: 8	"One Crown"
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Sabbath, Dec. 6		Rev. 21: 1-7	"One Heaven"
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Sun., John 15: 1-17	"One Vine"		"One Burden-Bearer"
Mon., Psalms 91, 121	"One Keeper"	Mon., Luke 1: 26-38	"One Son"
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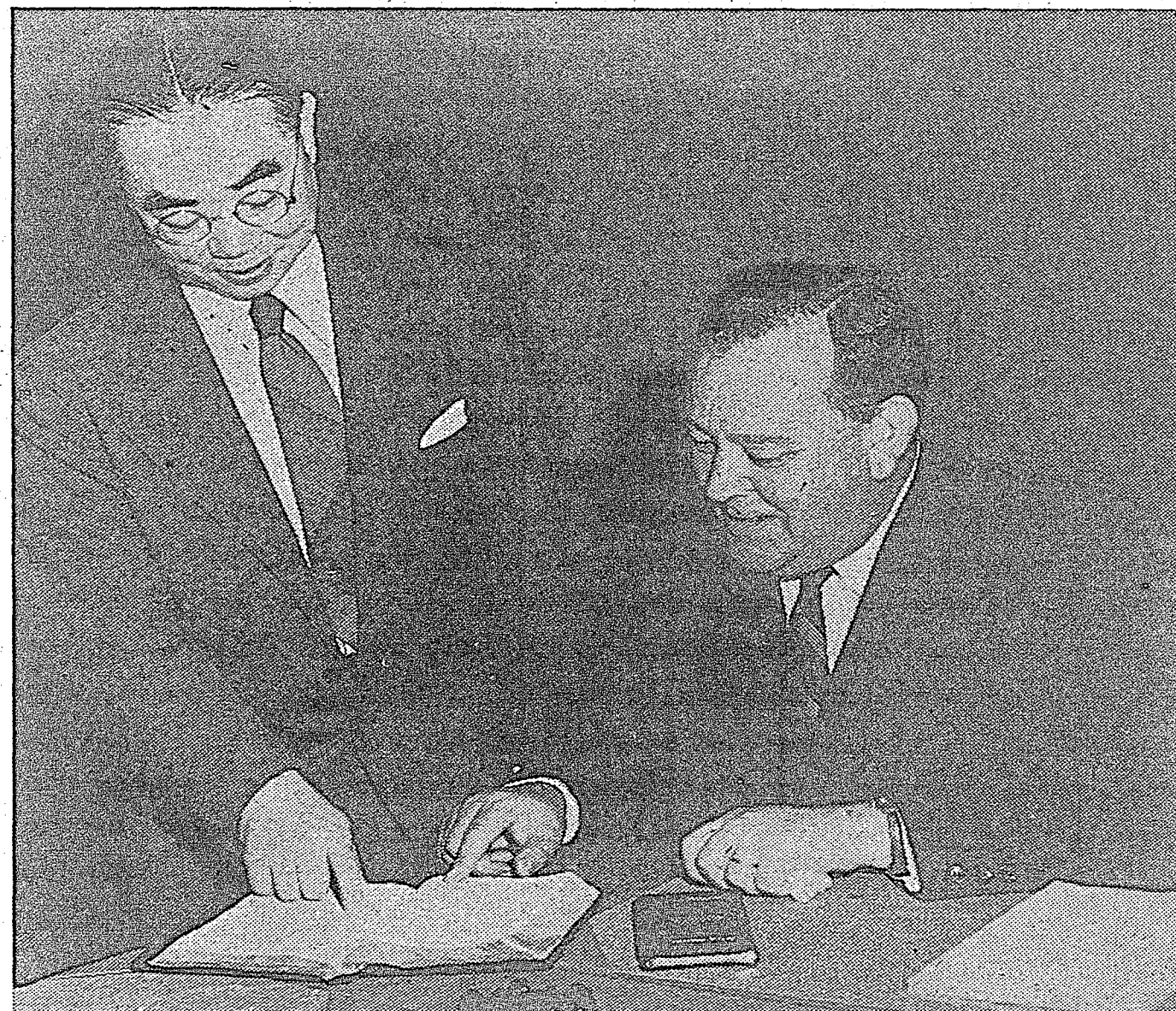
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The Sabbath Recorder

The Hon. Trygve Lie, Secretary General of the United Nations (right) and Dr. C. L. Hsia of the Chinese Delegation, read "How pleasant it is for brethren to dwell together in unity." (Psalm 133: 1.)

Photo: Courtesy of American Bible Society.



The Hon. Trygve Lie Receives a Bible

Two books have been added recently to the personal library of the Honorable Trygve Lie, Secretary General of the United Nations. They are an English Bible and a New Testament in Norwegian. These books were presented to Mr. Lie by Dr. C. L. Hsia, alternate delegate to the Security Council of the Chinese delegation to the United Nations, and a member of the Board of Managers of the American Bible Society, on behalf of the society.

Not that the Bible is an unfamiliar book to Mr. Lie. He told the officers of the Bible Society that he had read the Bible many times. In his native Norway, he said, the Bible is given to the children as they are enrolled in Sunday school, so that when they learn to read, the Bible is one of the first books in which they pick out words and phrases.

In the quiet of his conference room at Lake Success, with the bright and colorful flags of the many countries belonging to the United Nations, blowing in the breeze outside, Mr. Lie sat down and opened the Bible at random. He glanced at the printed page, then quickly called Dr. Hsia. "Look what the Book says," and Mr. Lie pointed to the 133rd psalm, the opening verse of which reads, "Behold, how good and how pleasant

it is for brethren to dwell together in unity!" A more appropriate verse could not have been found.

Mr. Lie closed his response of thanks to the officers of the Bible Society with an expression of hope that men of all faiths, by their encouragement and support, would back up the great international program of the United Nations, that there might be permanent peace and security in the world. He emphasized the importance of such support by the Christian nations of the world.

The American Bible Society, in the promotion of its 1947 World-wide Bible Reading program from Thanksgiving to Christmas, is encouraging the idea that if there is to be "One World" the sure foundation on which it can rest is the "One Book." — American Bible Society Release.

SPECIAL ISSUE

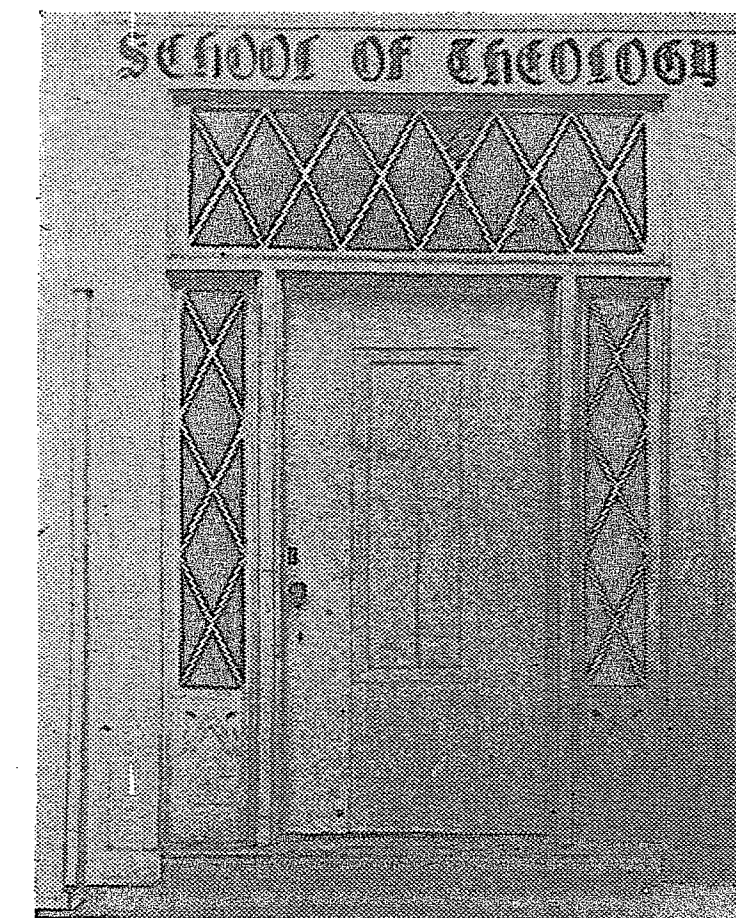
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