

The Sabbath

Recorder



The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor
L. H. NORTH, Manager of the Publishing House

Contributing Editors:

DAVID S. CLARKE Missions
WILLIAM L. BURDICK, D.D., Emeritus
(MRS.) FRANCES DAVIS Woman's Work
(MRS.) HETTIE W. SKAGGS, Acting
HARLEY SUTTON Christian Education
(MRS.) MIZPAH S. GREENE Children's Page

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Front Cover Picture

"Winter Morning" — RNS Photo.

"He saith to the snow, Be thou on the earth."
Job 37: 6.

RADIO PROGRAM INCREASES INTEREST IN THE BIBLE

There is no doubt that today there is a general increase in religious interest, as reflected by the increase in religious activity, reading of the Bible, and Church attendance. Religious programs on the air have helped a great deal in bringing this about. One of the most important programs in this respect is "The Greatest Story Ever Told," the dramatic presentation of the teachings of Christ, which has been honored as one of the outstanding programs in the history of radio.

Dr. Frederick W. Cropp, secretary of the American Bible Society, pointed to this program as an outstanding example of what radio can do for religion. The American Bible Society distributes millions of leaflets each year suggesting helpful Bible reading. In the society's work over many years, Dr. Cropp has noticed that today, more than ever before, the Bible is a "living book" which continues to be the "best seller" by all standards.

"The Greatest Story Ever Told," heard over the ABC network Sundays at 6:30 p.m., EST, is probably the first religious radio program which has dramatized the teachings of Christ in a way that makes these teachings reflect the problems of our lives today.

It is the only program on the air which portrays the voice of Christ in actual passages from the Bible. Its high quality in presentation and strong influence on the listeners has brought many of them to read the Bible more often and more carefully. Since this program is broadcast to fifty-eight countries throughout the world, in addition to our own land, its influence is really world-wide. The program is offered as a public service by the Good-year Tire and Rubber Company, and contains no commercial announcements.

—ABC News Release.

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Coming to Grips with Actuality

Fellowship among truly Christian folks is the most precious experience this side of heaven. It is an experience that is entered upon too casually and taken too much for granted, except by a minority group in the Christian Church. What the Church of Jesus Christ does through real fellowship in Him in this generation will determine the effectiveness of the Church for generations to come. And the Church cannot fulfill its mission unless it is effective.

Therefore, every means of promoting fellowship throughout the Christian Church should be carried forward vigorously. And every barrier that hinders fellowship among Christians should be removed right away. But this is far easier said than done — it may sound good, yet it is difficult to accomplish, it is easy to put onto paper but to put it into practice is quite another matter.

The largest stumbling block to progress in Christian fellowship is selfishness, the lack of appreciation of the other person and his place in the life and program of the Christian group. And selfishness is nothing short of trying to live for self and at the same time to be known as a follower of Christ. This is inconsistent and impossible.

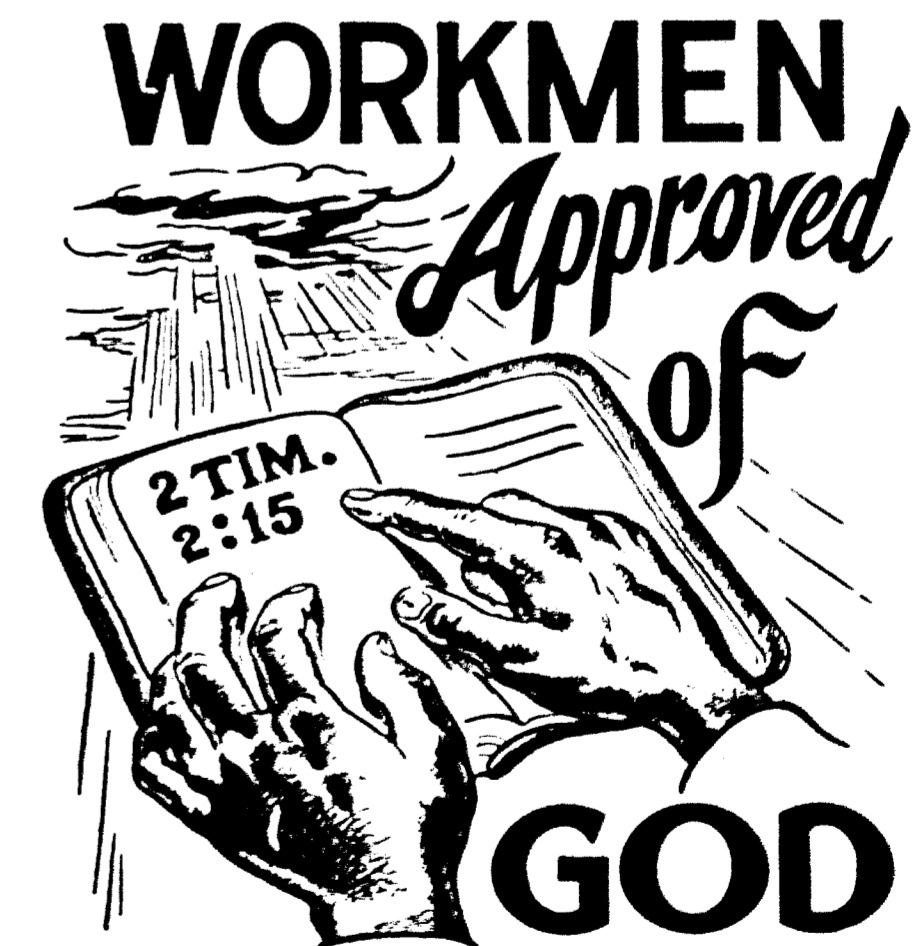
How, then, can we actively promote fellowship in Christ and rapidly remove the road blocks on His highway? If the former is done, the latter will be accomplished. When actual fellowship in Christ is entered upon, road blocks on the King's highway will disappear.

Open Churches will promote fellowship in Christ. We do not mean primarily the opening of the physical Church plant for daily meditation and worship and activity, as essential as this is in many instances. We mean Churches of the open fellowship in Christ. We mean Churches in which folks feel at home — where families with children are welcome as well as those without; where children are worked with and not walked over; where age and youth meet in mutual quest of life's highest values in Christ; where teacher and stu-

dent meet at the feet of the Master Teacher; where merchant and mechanic come to worship God and to receive His guidance in the involved relationships in business and industry; where the materially-fortunate and the poverty-stricken mingle freely; where the stranger is welcomed; where all gather about the Table of our Lord on equal footing to receive the emblems of His sacrifice on Calvary — these and more are evidences of the open Church, the Church of actual fellowship in Christ.

How can we who have had these matchless experiences of Christian fellowship deny them to those who have not? Dare we be delinquent in this privilege? When we realize that the fellowship of the open Church depends upon each and every one of us, we have made the greatest discovery of the Christian experience, we have come to grips with actuality.

How many folks will we win to fellowship with Christ during 1949?



Slogan chosen by Rev. Loyal F. Hurley, President, Seventh Day Baptist General Conference, Salem, W. Va. Art work by Stanley Burdick, junior at Salem College, Salem, W. Va.

BIBLE STUDY OF 1 JOHN, "THE GOSPEL OF CERTAINTIES"

By REV. ALTON L. WHEELER, Pastor
Seventh Day Baptist Church, Battle Creek, Mich.

CHAPTER II

CHRIST IS OUR ADVOCATE

We are commanded not to sin. (2: 1a)

(See Isa. 1: 16; John 5: 14; 8: 11; Rom. 6: 12; 1 Cor. 15: 34.)

One who is truly "in Christ" will not want to sin.

We are told that if we do sin, Christ is anxious to intercede for us. (2: 1b)

a. He is our "Advocate" (Counselor, Helper, Intercessor).

b. He is "the propitiation for our sins" and for those of the "whole world." (See Rom. 3: 25; 1 John 2: 2; 4: 10.) (2: 2)

c. He is our "Intercessor." (See Isa. 53: 12; Luke 22: 32; 23: 34; John 17: 9; Rom. 8: 34; Heb. 7: 25.)

d. He is our "Mediator." (See 1 Tim. 2: 5; Heb. 8: 6; 9: 15, 24; 12: 24.)

We are reminded that if we "know Him," we will keep His commandments.

a. We are to keep His commandments. (Obedience is a test of love.) (2: 3) (See John 14: 15, 23; Matt. 19: 17; 1 John 5: 3; Rev. 14: 12; 22: 9.)

b. We are to "walk as He walked" — "to live just as He lived." (Goodspeed) (See Matt. 16: 24; John 13: 15; Rom. 15: 5; 2 Cor. 10: 1; Phil. 2: 5; Col. 3: 13; Heb. 3: 1; 12: 2; 1 Pet. 1: 22.)

c. We are to love others ("the brother"). (2: 9-11) (See Deut. 10: 19; Matt. 22: 34; John 13: 35; 15: 12; Rom. 12: 9; 1 Thess. 3: 12; 1 Pet. 1: 22.)

We are warned against worldliness. (2: 15-17)

a. Lust of the flesh.

b. Lust of the eyes.

c. Pride of Life (These — not of Father but of world).

Note parallel of these three classifications with temptations of Eve (Gen. 3) and of Jesus (Matt. 4).

We are warned against false leaders.

a. We are warned of the ANTICHRIST. (2: 18, 22)

1. Defined as one who denies that Jesus is the Christ, the begotten Son of God. (2: 23)

2. Described as "many" — not as a single individual. (2: 18b)

b. We are warned against SEDUCERS. (2: 26)

(See Mark 13: 22; Acts 20: 30; 1 Tim. 4: 1; 2 Tim. 3: 13.)

We are reminded of the Holy Spirit who is anxious to instruct us. (2: 20, 27)

a. We have been "anointed" by the Holy Spirit in knowledge. (Goodspeed) (2: 20)

b. We must depend upon the Holy Spirit to reveal to us the truth about all things. (2: 27)

We are charged to "abide in" Christ — so that when He shall return, we shall not be "ashamed at His coming." (2: 28)

CHAPTER III

GOD LOVES US — AND HAS PROVED IT

Through His love He has adopted us as His children. (3: 1)

(See Deut. 14: 2; Isa. 63: 16; Hosea 11: 1; John 1: 12; Rom. 8: 15; 2 Cor. 6: 18; Gal. 4: 5, 6.)

Sin disqualifies men as His children.

a. Those who repent become sons of God. (3: 4)

b. Those who continue to sin are children of the devil. (3: 8) (See Matt. 13: 38; John 8: 44; Acts 13: 10.)

Christ came to destroy the works of the devil. (3: 8)

a. He was sinless. (3: 5b) (See Isa. 53: 9; John 8: 48; 2 Cor. 5: 21; Heb. 4: 15; 7: 26; 1 Pet. 1: 19; 2: 22.)

b. He is our Sin Bearer (assumes our guilt and pays the price). (3: 5a) (See Isa. 53: 5, 12; Heb. 9: 28; 1 Pet. 2: 24; Gal. 3: 13)

The more the love of God abides in us, the less we sin. (3: 9)

Love is the test of sonship.

a. Our love for God is determined, partly, by our love toward our "brothers." (3: 11)

b. Love involves sacrifice (3: 16, 17)

c. Love effects motivations and acts as well as words (3: 18)

Obedience leads to confidence. (3: 18, 19)

a. Does John imply that our consciences determine whether or not an act is a sin?

b. Does John lead us to believe that one should "let his conscience be his guide"? (3: 21)

Testimonies for Christ and the Sabbath

PAWCATUCK SEVENTH DAY BAPTIST CHURCH, WESTERLY, R. I.

In the September issue of the "Federal Council Bulletin" an editorial begins thus: "It is high time to challenge the prevailing indifference to what people do on the Sabbath day." There are conditions in the world, at home and abroad, that cause us concern and distress. Seriously and almost frantically, men and nations are seeking a solution to the difficult problems confronting us. Increasingly, Christians realize that this old world cannot be set right except upon Christian principles. Christian principles can have no influence in the community and in the world except they spring from the heart. This implies that these principles must first be implanted and nurtured in the heart. If this be true, then it must be recognized that the gospel must be preached; souls in the darkness of sin or ignorance must have the enlightening of Him who not only came into the world to bring light, but who is Himself the Light.

All this implies that there is need, not only upon the part of the pastor and the missionary, but upon the part of every professing Christian, that the gospel be preached by word of mouth, but more by day-by-day living. Then why not preach the gospel; why be concerned by "the prevailing indifference to what people do on the Sabbath day?" Better ask, "Why not be concerned by the attitude of people toward the Sabbath day and what they do on that day?"

To understand something of the vital place of the Sabbath in the Christian religion we have only to turn back the pages in the history of Israel and Judah, our spiritual ancestors, and see how with neglect and commercialization of the Sabbath they fell upon evil times. Neglecting the Sabbath and their weekly worship, they declined in their religious lives to such degree that they forgot God, there being no greater sin.

If Judah's neglect, misuse, and abuse brought such dire calamity upon them, how can Christians expect to escape the inevitable consequences?

I suppose it would be impossible to observe the Sabbath in the same manner as in the years within the memory of many of us. People in cities are dependent upon public service for water, transportation, electricity, etc. Some industries, glass, steel, and others depend upon continuous demands for maintenance. We are not speaking of these unavoidable conditions of our modern civilization and ways of living, but of the use of the Sabbath by Church people, unnecessary shopping, social events, and activities that hardly seem in keeping with the spirit and purpose of the day.

The Sabbath is our weekly reminder (established by God Himself in wisdom and love) of Him, His power and glory, of Him, the Father of us all and who cares for each one of us as an earthly father cares for each of his own children. "The sabbath was made for man," for

his good, for a special time of communion and fellowship with his heavenly Father. The Sabbath was made for man, that he might continuously be reminded of his place in the world and his relation to time and eternity.

Harold R. Crandall,
Pastor.

My account resembles those of many others, and in particular that of an honored cousin of similar surname who, I hope, will not accuse me of plagiarism.

I also was reared in a Christian home, for which I can never be sufficiently thankful.

When I was thirteen years old I was baptized, on January 13, 1890, in the Unadilla River, by our beloved pastor, Rev. William C. Daland. There was a large class of candidates of ages from thirteen to sixty-five, who were converted under the powerful and inspired preaching of Evangelist E. B. Saunders.

I remember that ice had to be cut from the river for the baptism and that I was the first candidate, probably because I was the youngest — of the boys. I have found it advisable to be, or appear, uncertain of feminine ages. I also remember that I did not need, or at least acquire, assistance from the river bank, and so started home in that zero temperature. I think that, with the baptismal robes freezing about me, I should have become a human icicle had it not been for a friend of our family, Mr. Fay D. Green who, noticing my absence from the group, overtook and supported me home. He carried me upstairs and stripped, rubbed, and restored me so that I had no ill effects whatever; rather, a youthful glow of thanks to Mr. Green and a consciousness of having reached a milestone of life; I was a Christian!

Under Rev. Mr. Daland's training we were taught the privilege and duty of witnessing to the goodness of God and His mercy in providing a way of atonement through the teachings, example, love, and sacrifice of His Son our Saviour. I believe that such training is more necessary today than ever before. I believe that

we should pray for courage to witness whenever opportunity offers — and often where we must make the opening. We owe so much we can never repay.

I believe that there is great power in humble, earnest prayer and that such prayer is never lost or unnoticed by God, who says through the mouth of His servant David, "He will call upon me and I will answer him." I know what great answers to prayers have been mine, unworthy as I am, and I should praise Him for them.

I believe that if all ministers would preach more about prayer, its necessity and its rewards, more people would practice it; that eventually this preachment might reach the ears and hearts of men and women in high places of government; that it might become the custom to open the meetings of the United Nations, for example, with prayer to God for His wisdom and guidance. Then we could hope to get somewhere! How, without this evidence of consistency and sincerity can we or they, how dare we or they talk about the brotherhood of man or the teaching of Christ as applied to our domestic, national, and international problems? God grant a great change in this respect!

As for the Sabbath, it is, as it should be, the keystone of our denominational life. For we are in a sense (God's meaning of the term) a peculiar people.

The seventh day is the Sabbath. I believe in it as an integral part of our religion, our lives, our worship. The fourth commandment is the first demand for action: "Remember the sabbath day to keep it holy." Moses told the children of Israel to keep the Sabbath, to sanctify it. God rested on the Sabbath. He blessed it and hallowed it. Jesus kept it strictly and did good on it. He rose from the dead on the Sabbath day.

During my study for my profession I could not attend Church on Sabbath day, as I was obliged to attend classes. Consequently, I went to first day Churches, for I sang in them to help pay my way through college. Sometimes I could enter into their service of worship, for one can worship God any time, anywhere. But Sun-

day was a poor substitute to me. I suppose most of us have been to some inconvenience, even to sacrifice, for the sake of the Sabbath. I have been glad for those experiences, but they could not have been too grievous, for the ones I best recall were chances for lucrative positions in two large cities. The only other in my memory was when the big football game in which I was to play fullback was scheduled for Friday but was changed to Saturday, and I did not play.

We have the authority for the Sabbath. If there is any failing it is on our part and responsibility. I believe that our future depends upon evangelism and converts to the Sabbath. Some of our best ministers were such converts. Some of the best teachers and professional men in many communities were and are Sabbath-keepers.

If we put into practice the programs of our Conference president, if we abandon futility and adopt hope and faith, if we forsake idleness and carelessness and take on aggressiveness and loyalty to the Sabbath as God commanded and as Jesus lived it, we shall indeed ride upon the high places of the earth. "For the mouth of the Lord hath spoken it," and God, who promised, is faithful.

Edwin Whitford,
Deacon.

I was brought up in the Seventh Day Baptist faith; I was baptized and joined the Second Hopkinton Seventh Day Baptist Church when I was twelve years old, and was ordained a deacon of that Church on June 29, 1907, at the same time that Deacon Gardiner G. Burton was ordained. I believe in the Bible, the Sabbath, and all that they teach. "For if thou wilt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

When Christ dwells in the heart the soul will be so filled with His love, with the joy of communion with Him, that it will cleave to Him, and in the contempla-

tion of Him, self will be forgotten and love to Christ will be the spring to action.

"I will praise thee, O Lord, with my whole heart; I will be glad and rejoice in thee; I will sing praise to thy name, O thou most High. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence and take not thy holy spirit from me. Restore unto me the joy of thy salvation and uphold me with my free spirit. Then will I teach transgressors thy ways, and sinners will be converted unto thee."

I have the two volumes of "Seventh Day Baptists in Europe and America," which I value highly and in which is inscribed: "Presented to Deacon Elwin A. Kenyon by members of the Second Seventh Day Baptist Church of Hopkinton as a token of their appreciation of his services as Bible school superintendent and his efficient aid in the music of said Church and school."

Elwin A. Kenyon,
Deacon.

I call myself a Christian. I have been baptized and have joined the Church. A Christian, I believe, in simple terms, is a follower of Christ. In other words, I have chosen Christ to be my leader. As a leader, I look to His works and His teachings, the principles which He laid down, for a guide to the way I should live. We have in the Bible His words: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and . . . thy neighbour as thyself." This is simple enough in principle. There are almost as many interpretations of it as there are Christians, and the application is the difficult part. I believe that study of Christ's life and teachings is important and that much thought should be given to try to get the correct interpretation, and much practice of Christian principles is necessary to make application easier. Different individuals have different opportunities and abilities for practicing Christianity. I believe that we should try to do good continually in whatever way we can. In thus leading a life of service, Christ becomes our Saviour.

In accepting Christ as a leader and example, we accept His Sabbath. To me the Sabbath is a day to be observed as closely as possible to the way His teachings and examples say it should be. Here again the Bible is the source for learning of the teachings and example of Christ, and we all read the same things, but the interpretation is up to the individual. I could go on to state things which I think conform and which I do not think conform, but I believe it is enough to say that my belief of how to use the Sabbath would not conform exactly to any other individual's belief, and there are things I do on the Sabbath which others do not, and things I do not which others do. To make the thing positive, as I interpret it, we should rest, worship, and do good. I am glad we have a Church with one mind about the Sabbath so we can all worship in fellowship together, and still a Church which expects an individual to read and study and interpret the Scriptures for himself and so make it possible for him to live his own life to the fullest.

I feel that our thoughts and practices are so much individual, the principles and teachings are so much universal, we should all get better acquainted with the simple teachings and works of Christ and try to put them into practice in our own best way.

Hiram W. Barber, Jr.,
Deacon.

In speaking of what Christ and the Sabbath mean to me, I would like to pay tribute to my mother. She was born in Belfast, Me., and never heard of Seventh Day Baptists until she was twenty-five years of age. Then she came to Waterford, Conn., to work for some Christian people, and while there she learned about Sabbathkeepers. She began to study the Bible very carefully in regard to the Sabbath and she saw the Sabbath truth and joined the Church in Waterford. The Sabbath came to mean a great deal to her, perhaps more than to some of us who have been raised in Sabbathkeeping communities.

From early youth I was taught the message of salvation and the Sabbath truth,

both by word of mouth and by Christian example. I thank God that I was raised in a Christian home.

At the age of ten I wanted to be baptized and go along with seven others in the Sabbath school class. We were baptized and taken into the Church.

Jesus means a great deal to me. He gave His life at Calvary to save mine. Have I another friend that would do that much for me? Jesus is my Saviour and my friend and also my hero. He had insight enough to see the wrong and courage enough to do something about it. Remember how He went into the temple and saw those rough and rugged dealers in cattle and those dishonest money-changers and how He drove the cattle and men out and turned the tables of money over and said, "My house shall be a house of prayer, but ye have made it a den of thieves." Jesus has love and compassion, and yet, He has stern judgment for sin.

I am glad that I have been able to learn of Him and also to be able to keep the Sabbath that Jesus kept.

John W. Gavitt,
Deacon.

SEVENTH DAY BAPTIST CHURCH OF RIVERSIDE, CALIF.

My childhood was spent on Iowa farms, always too far from Church to attend mid-week services often. During the slacker weeks the farm home was often the meeting place for neighborhood prayer meetings.

Our home was always a home for ministers and missionaries passing that way. Bible reading and prayer were usually a daily practice.

I never knew when I was converted. I just grew into, or was led into, the Christian way by my parents.

Keeping Sabbath has not always been easy, but I never regretted the decision not to work on Sabbath, even when it seemed "necessary" if we were to eat.

As a day laborer I was "out" when I refused to come to work on Sabbath. When taking pictures in logging camps, we would leave camp and keep out of reach all day on the Sabbath.

My introduction to automobile work was pouring gasoline into cars from five gallon cans (no pumps in those days). I did this so the garage owner could go courting his girl on Sundays. A few Sundays at that, and I was promoted to full-time work.

It was always easy to keep Sabbath while repairing autos for others. It made a seven-day business. They had the place open on Sabbath and I carried on on Sunday.

When I finally owned a business and built a garage, the place was constructed so that car owners had private stalls and could go and come at will. The shop was never open on Sabbath.

P. B. Hurley,
Deacon.

I was born in a Christian home, so began early in my life to know of God as my Creator and Heavenly Father, of Christ as my Saviour and Guide, of the Holy Spirit as my Divine Helper. In Milton and in Riverside I have attended Church services on the Sabbath, which I believe is the day that God made and sanctified as the time for worship.

When quite young I read from the Bible and the Recorder on Sabbath afternoons to my blind grandmother. The benediction of my great-grandmother whose namesake I am, the companionship of a Christlike mother, the influences of a Christian college and teachers, of associates, and my own home — all these along the way have helped me to develop a firm faith in God and the Scriptures and the real purpose of life. Being the "Martha" type, I believe that the common tasks well done are needed for the success of the kingdom work.

My chief joys in serving the Lord are to be doing something to please the aged, teaching the children about Jesus, and helping to keep the house of God fit for His presence.

My earnest desire is that my life may be a true service daily.

Polly G. Hurley,
Deaconess.

The Divinity of Christ

By Rev. Erlo E. Sutton

Pastor of the Seventh Day Baptist Church,
Boulder, Colo.

(This sermon was delivered at Boulder, October 30, 1948, and, by vote of the Sabbath school, was requested for publication in the Sabbath Recorder.)

Scripture Lesson: Matthew 1: 18-25,
12: 38-40.

Text: "Thou art the Christ, the Son of the living God." Matthew 16: 16.

It is our purpose in this sermon to give briefly what we feel to be some of the reasons why we feel Christ is divine, for on our belief in His divinity depends our salvation. To do this there are a number of facts concerning Him that we shall mention.

"What think ye of Christ?" demanded the Master, and the question has lost none of its importance during the ages that have passed since. This is the keynote of the Christian faith, and the view which we entertain of Him must form the basis of our attitude toward Him, and toward Biblical truth concerning Him. The prophecies of the Old Testament point to His birth, His work, and His mission, and we shall speak of these, and other things, under appropriate headings.

I. His Incarnation

Both Matthew and Luke give in concise and simple language the announcement which the angel made to Mary, to the effect that she should, while yet a virgin, conceive and bring forth a son. Among other things concerning this, Joseph was told to call him "Jesus; for he shall save his people from their sins." These evangelists also record the fulfillment of the angel's prophecy, and give an account of the leading facts connected with this wonderful birth. Paul endorses the statements of both Matthew and Luke to the effect that "when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, . . . that we might receive the adoption of sons."

Just how this virginal conception and birth were accomplished, we do not know; that is in the hands of God. It is with

the facts of it we are concerned, for in it we firmly believe. All that we can say is that from a human standpoint it is a miracle of the ages, the same as His resurrection.

However, if these were all the mysteries beyond our knowledge, we might have some excuse for doubting them, but the constantly recurring phenomenon of conception, which is the ultimate fact of biology, is in some ways still unexplained. It is evident, however, that some power, other than so-called evolution, brought man into existence from the great unknown; for man is here, and whatever may have been the process employed, or the time occupied, there must have been some point where there was no earthly parent. It is only fair to presume that the Power which produced humanity without the aid of either parent, could, if He chose, produce another man through the agency of the mother alone, as in the case of Jesus Christ, the Son of God.

If we cannot fully explain the processes which are constantly taking place around us, we may well shrink from explanations of a matter which pertains to a higher order of things. The sum of our knowledge on the subject of the virgin birth of Jesus is contained in these words: "He was conceived of the Holy Ghost, and born of the Virgin Mary." That is enough for us, and that we have always believed.

The Son of God became the Son of man by coming into the world as a helpless babe, the heir of human poverty and pain: "He took not on him the nature of angels; but he took on him the seed of Abraham" (Hebrews 2: 16). Nevertheless, He came of royal stock, for both Mary and His reputed father were descendants of King David, for the prophets had foretold that He should belong to the royal line, and be born in the city of Bethlehem.

II. The Sign of Jonah (Jonas)

Suppose that we had no record of the virginal conception and birth of Jesus, we have another evidence of His divinity, and that from His own lips. And because this is from His own lips, to many Chris-

tians this is the greatest evidence of His divinity.

Certain scribes and Pharisees came to Jesus demanding from Him a sign as proof of His claims to being the Son of God. What they wanted was some particular sign, perhaps one directly from heaven. He had already wrought many miracles in their presence, had preached as they had never heard any one preach before. He had sent word back to John the Baptist concerning these things as evidence that He was the One who was to come, and this had satisfied John; but not so with the critical Jewish leaders.

Jesus refused to give them the special sign they wanted; there were those they had already seen, and to which He refers John. But He did refer them to a sign that should shortly take place, one in addition to His miracles and teachings that had taken place in their presence. That was His resurrection from the dead by His own power, referred to in Matthew 12: 39 as "the sign of the prophet Jonas."

This sign was yet reserved for their conviction, and was given by the Master Himself as the great proof of His being the Messiah. In this connection He said nothing of His birth, but by this proof He declared Himself to be the Son of God with power. If they will not believe in His birth as declared by the prophets, and demonstrated at the time, and as shown in His miracles and His teachings, then here is one sign they shall see that will surpass all the rest, His resurrection from the dead after three days, a sign which completed and crowned all the rest. If they will not believe the former signs, they will believe this one; and if this will not convince them, nothing will.

That there may be no confusion as to what He meant, Jesus goes on to explain what He means by the "sign of the prophet Jonas:" "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12: 40). Just as long as Jonah was in the belly of the fish, just that long would Jesus be in the grave. As Jonah on the third day was discharged from his prison, and came to the land of the living

again, so Christ, on the third day should return to life, and go forth from His tomb to send the gospel to the whole world, Jew and Gentile alike.

What greater evidence of the divinity of Christ have we than this, the fulfillment of His own words concerning His resurrection, an evidence that stands at least on a par with His virgin birth. Paul banks on the resurrection of Christ, and because of it preached Him as the Saviour of the world. We, too, should thank Almighty God for a Christ that had this power over the grave.

III. John's Testimony of Christ's Divinity

In the prologue of his gospel, John affirms both the pre-existence and the divinity of the "Word." Some translations read: "The Logos existed in the very beginning, the Logos was with God, the Logos was divine." It was the divine word who came out of the pre-existent state of glory with the Father into a state of dwelling with man, according to John 17: 5. Here again, as with the virgin birth and the resurrection, we are at a loss to fully understand the methods, but John teaches that the Son had glory with the Father "before the world was." "The Word was made flesh, and dwelt among us." It is here clearly stated that the divine Word, who was with God, assumed the nature of man and took up His abode with humanity.

Along this same line may we quote from the Master Himself, and especially concerning His mission. "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6: 38). There is no conflict here, no conflict between the will of the Father and of the Son. And again He said, "My meat is to do the will of him that sent me and to finish his work" (John 4: 34). Not only that, but the Son came to bear His Father's name: "I am come in my Father's name" (John 5: 43). He speaks of Himself as the bread from heaven: "I proceeded forth and came from God" (John 8: 42). And, again, "I came forth from the Father, and am come into the world" (John 16: 28). He was the bread

of heaven, sent from God to give His life for the world. What a testimony John bears to the divinity of Christ!

IV. Miracles an Evidence of Christ's Divinity

God sees fit to carry on His common operations on established and uniform principles, although these principles are not always understood by us. These principles, when relating to the physical, are called the laws of nature. It is by these laws of nature that the most enlightened scholars and religious leaders have understood the uniform manner by which God exercises His power throughout the universe. But if God sees, in any particular case a good reason for a deviation from this uniform order, as we understand it, and if the glory of His attributes and the good of His creatures require it, unquestionably He will cause what seems to be a deviation to us, though no doubt in accordance with laws we do not understand. Such we call miracles.

If an event takes place which seems contrary to what we feel to be the laws of nature, we at once recognize it as a special act of Him who is the God of nature. No man, no infidel, can witness an obvious miracle without being struck with awe, and recognize the finger of God. Miracles are recorded in both the Old and New Testaments, but Christ performed so many, and such outstanding ones, that He was looked upon, even by His enemies, with awe. In fact, the wonderful miracles He had wrought was one of the evidences He sent back to John that He was the Messiah. We, too, have only to recall His wonder-working power to stand in awe and reverence, and feel that only the divine Son of God could perform such miracles.

V. Christ's Teachings an Evidence of His Divinity

"He taught them as one that had authority, and not as the scribes." Many great teachers had appeared in the world before Christ, and many others have appeared since, but none who compare with Him. In His interpretation of Old Testament law and its application to human life, there is none equal, nor will there

ever be. Many of the moral laws He took up one by one, especially in the Sermon on the Mount, enlarged them, gave them greater meaning and wider applications.

He taught that it was not enough simply to withhold the hand from killing a person, but that it is wrong to hate. Hate leads to murder. But that is not all. If we know that a person has something against us, we are not to wait until he comes to us and asks our forgiveness, but we are to go to him at once and try to make the matter right.

He taught that we are not only to abstain from impure lives through acts, but that we are to do what we can to keep impure thoughts out of our minds and not to harbor them there.

He taught that our word should be so good that oaths, bonds, and treaties would be unnecessary. What if individuals and nations were that honest at heart — what kind of a world would we have? Instead of having this spirit, the world seems to go on the theory that individuals and nations should go as far as possible without breaking oaths, contracts, and treaties, in dealing with actual or imagined wrongs, and get even if possible. Christ taught that for evil we are to do good. Suppose that the United States, England, France, and Russia, "Four Great Powers," did only good to each other, what would happen in the U. N.? It seems to us that none but the divine Son of God could teach such fundamental, universal, and eternal truths as Christ taught.

VI. Salvation from Sin an Evidence of Christ's Divinity

Salvation, as understood by the Christian Church, is deliverance from a state of sin and misery into a state of union with God and Christ, in which we are justified by His blood and comforted by His presence. Such a salvation means not only peace in this life, but eternal happiness in the world to come. Christ is called our salvation, as He is the purchaser and bestower of our everlasting freedom from evil. He gives us perfect and everlasting fellowship with God.

Other great religions have had great leaders, men whose philosophies have been of great blessing, but none of them have a Saviour who can, and does, save from sin. None but the divine Son of God can do that. God alone, through the merits of His Son, can forgive sin. "Who can forgive sin, but God alone?" was once asked in Christ's presence. He could forgive sin because He was God in the flesh.

In Conclusion

May we say that what we have presented in this sermon are some of the things we feel are evidences of the divinity of Christ. No one but the Son of God, born of the Virgin Mary, crucified, dead, and buried, but raised from the dead after three days, according to the sign He gave the scribes that He was the Messiah, could be divine.

No one but the divine Son of God could have had the testimony from heaven that Jesus had at His baptism, and as testified to by the baptizer, not only at that time, but upon other occasions as well.

No one but the divine Son of God can forgive our sins, and bring into our hearts and minds that peace which passeth understanding, that consciousness that comes to us as reborn souls that we are children of God, and for which we should lift our hearts and voices in grateful praise.

No one but the divine Son of God could have lifted the whole world from darkness, in spite of the many backsets, such as have come during the Christian era.

That Christ of God, God incarnate, crucified for us, dead and buried, but raised from the dead, IS MY SAVIOUR AND YOUR SAVIOUR.

Heard at Amsterdam:

We are here from the ends of the world. If we are permitted to receive the Holy Spirit from above, by our faith, then we shall be filled with the power of God and can be sent out to the ends of the earth as His witnesses. I am here to pray that I may receive such faith and power so that I can be a better witness in Japan. — Michio Kozaki, Japan.

THE 1949 PUZZLE

"Will Christmas be just another celebration to warm our hearts or will it be a solemn hour of dedication to cure the ills so desperately plaguing mankind — even the neighbors beside us?"

Such a puzzle filled our spirits as we moved into 1949. The puzzle had been formulated by one of CIO's national trade unions broadcasts. The puzzle had been illuminated further by a news article in the paper published the day of the broadcast.

"Merry Christmas Comes to Crippled Janitor's Family"

"It will be a Merry Christmas after all for Leslie H. Lawrence, 45, partly crippled janitor, his wife, and their eleven children.

"Word was circulated that they were to be evicted Christmas Eve from their tent dwelling because of health restrictions. The tent is on a lot they own. Also on the lot is the foundation of a house they never built because of lack of money and illness.

"Saturday, men and materials arrived. By nightfall the framework of a three-room bungalow and garage was up.

"Members of a local Elks lodge and their friends, who are financing the venture and doing the actual construction too, plan to have the house ready by Christmas Eve. There also will be a Christmas tree and presents."

And as if to make the dilemma harder to solve, a heart-rending radio production of "Miracle on 34th Street" had left us with a wonderful universal panacea — **with a catch to it?** It sounded like a panacea and we wanted to believe it. It brought tears of wishful joy to our eyes. But it had a catch to it — and we knew it. The Santa Claus of "Miracle of 34th Street" had said in his informal interview after the drama which gave mystic verification of Saint Nicholas' existence: "If everyone believed in Santa Claus, peace would break out in thirty seconds all over the world!"

Protestant missionary forces in North America are dedicating themselves to a Program of Advance in which all plans, personnel, and emphases are co-operatively

directed toward One World in Christ, a Christian world recovery. You see, no Santa Claus fantasy can yield One Peaceful World, good as may be the results of Santa Claus stories on the spirits of men. Only as men respond to divine urgings, geared to a divine plan by a personal Saviour, can peace or joy be expected.

So this is one more plea for you to stand behind missions with your prayers and dollars in 1949 as never before. No one knows what 1949 — or tomorrow — will bring forth. We do know the prospects are dark without stronger missionary effort directed at man's root ills. The One World in Christ program promises a spiritual battle you will want to engage in.

But wait, do you think you are off scot-free? Do you think it will be enough to throw your energies into our missionary work and let the other denominations go their own way?

Out in India, China, Japan, the Philippines, there are Churches more closely united in local action and spirit, and in national co-operation, than we dream of. The individual Indian does not understand our separateness. He can not comprehend our self-righteousness and denominational smugness. Surely, God does not approve of this spirit.

So, here we are again! Men need angel's faith in God to keep peace and allow peace to come into their hearts and into the hearts of nations. **But**, they also need "the human touch" in carrying out their response to God's finer leadings. The imagined Santa Claus and Mother Goose keep warm the give-and-take of our community and family life. Shockingly true is the lack of imagination in the approach of one Protestant group to another — on the local level. Perhaps it is a lack of a sense of humor on the part of the pastor, perhaps a doctrinal closed-mindedness on the part of the people, or a superiority complex in the presence of extreme frustration and despair. We often do not want to open our minds to receive any more than many of us would want to open the door to receive "charity." We are too proud, too angelic without the power to prove it! When our clubs

and lodges outdo us in meeting the needs of families in our towns, it is time the Churches started pooling resources and getting together to serve in Christ's name. And we may need the imagination that produces Santa Claus and Mother Goose to give where we should give, take where we should take, forget where we should forget, and let bygones be just that when they are. To look back, how fine for the Elks club of our clipping (mentioned above) to make possible a new home for the crippled janitor. Perhaps a finer goal might be sighted in that Elks club making possible higher wages, hospitalization, and other benefits to public employees like the janitor.

But who can say whether any system of benefits could ever equalize all the ups-and-downs and hard knocks of a human community and thereby rule out the need for the "Santa Claus" deed of an Elks Club, an elderly rich uncle, or a sympathetic neighbor of little means?

We need Christ in 1949. We need His excellent righteousness that never keeps track of good deeds. We need His presence in our own homes and towns. We need Him as world sovereign, as the Lord to whom all people look. Our One World in Christ program needs to keep responsive and flexible to divine leading. But we all need that fine sense of humor and imagination which makes us brothers with those who are unlovable, of a different doctrine or practice or polity, or who are unable to gracefully receive from their neighbors' storehouse of ideas or good.

David S. Clarke.

MAHATMA GANDHI AND THE STANDARD OF CHRIST

According to Rev. Donald E. Rugh, Methodist missionary in Muttra, India, a prominent American Church leader interviewed Mahatma Gandhi shortly before his assassination. "Do you think the Christians will be persecuted in the new India?" asked the American. "Of course they will," replied the Mahatma. "Whenever Christians live up to the standard of Christ they will be persecuted!"

—W. W. Reid.

"THE BOOK OF ALL NATIONS"

(A portion of the One Hundred Thirty-second Annual Report, 1948, of the Board of Managers of the American Bible Society.)

Hungry for Hope

The world was never so hungry.

It is hungry for daily bread.

It is hungry for clothing and shelter.

In Europe, in China, Burma and Siam, in Russia, in Africa, in Japan, people are hungry.

But they are hungry not only for the bread that perishes.

They are hungry for hope.

In their hearts, if not with their lips, they are asking: "Why eat today, and again tomorrow and another tomorrow, only to die?"

Languishing nations are grateful for America's shiploads of bounty that make their ports. Yes, we must support China Relief and a European Plan; empty stomachs must be fed, naked bodies clothed, homes rebuilt.

But people want another kind of bread.

They want to know how to face tomorrow.

They want to know the way out of the labyrinth of hopelessness.

They call across the waters, "Where is the end to suffering and where is the road to healing?"

Food? yes, but it is not enough; nor medicine, nor clothing, nor houses, nor all of these together.

Life is more than meat and the body than raiment.

Man does not live by bread alone. He really lives — although most of the world's hungry souls do not know it — by every word that proceedeth out of the mouth of God. Is there a God? Can He speak to a hungry soul? Can He speak a starving man's language?

The Bread of Life

"The Lord is nigh"

The answer is in God's Book. In the Book speaks One who says, "I am the bread of life: he that cometh to me shall never hunger; he that believeth on me shall never thirst."

In the Book one reads, "Trust in the Lord, and do good; . . . and verily thou shalt be fed . . . Blessed are they which

do hunger and thirst after righteousness: for they shall be filled . . . The Lord is nigh unto all them that call upon him . . . He forgetteth not the cry of the humble . . . He heareth the cry of the afflicted."

Kurt Mahler is a lad who lives in the little city of Wuppertal in Germany. He was born the year before Hitler came to power. Since VE-Day he and his parents have been hungry — maybe not for daily bread, but for help. Kurt writes, "In the youth work of our congregation we have Bible talks, but I never in my life had a Bible of my own. When I was confirmed our pastor had no Bibles for us. A few days ago he came to us with Bibles from America. I was one of the lucky ones to get one. I took it home and told my parents about it. They asked me to read them something, which I did. This was the first time in the life of our family that we joined in Bible reading . . . I am happy, and the whole life of our family has changed."

What happened in Kurt Mahler's home can happen to a whole town, to a whole nation, to the world. People can be happy and their whole life changed. But wherever this happens, it can happen only as it did in Kurt Mahler's home in Wuppertal — "by every word that proceedeth out of the mouth of God"; for He, and He only, "satisfieth the longing soul, and filleth the hungry soul with goodness."

A Clarion Call

Ever since the war, but never more clearly than in 1947, has this deep continuing need of men and nations been sounding its clarion call to the American Bible Society. As the dust of battle subsided, the line of duty became more clearly marked. What the society began earlier to do for Germany and Japan and the other prostrate nations, had continued and expanded. Many other calls — clear, urgent, official — came during the year, and plans were made to respond to them.

If Thine Enemy Hunger

The society's service to the German people began when the war was new, and it has never ceased.

Never before in the history of the world has any Christian nation sent so many

copies of the Scriptures to another Christian nation, whether that other nation was a friend or an enemy state. To Germany, since July, 1945 have gone 201,107 Bibles, 1,106,672 Testaments and 930,691 Gospel portions, beside material enough to publish in Germany not less than 1,855,000 Bibles and Testaments and other Scriptures for German homes, schools, Churches, theological seminaries. Including the further production anticipated for 1948 the total of 4,902,091 volumes of German Scriptures will have been produced by the American Bible Society, and most of these volumes will have found their way to Germany, since 1941.

An Unmet Need

In spite of all this, however, there is still an enormous unfilled demand for Scriptures in Germany. This is due, first, to the shortage of production there since 1939; second, to the great destruction of Churches, Sunday schools, and homes where Bibles were on hand and in use; third, to the large number of displaced persons who lost all their possessions, including Bibles; and, fourth, to the increase in the number of new literates. It is estimated that there is still a shortage in Germany of 4,000,000 Bibles and 5,000,000 Testaments. Germany's soul is still hungry. Until it is filled there is little hope for her recovery. For months, maybe years, to come, America must help to furnish the Word that fills the hungry soul of Germany.

Likewise, never before in history has any nation in an equal period donated so many copies of the Scriptures to a non-Christian nation as the United States has sent to Japan since VJ-Day. By the close of 1947 there had been shipped 120,015 Japanese Bibles, 1,456,020 Testaments and 672,543 Gospel portions.

"Demand . . . Insatiable"

With word from Japan that the Military Government had designated the Toyokawa printing plant of the Japanese Navy late in the year for producing Scriptures in Japan, the Society planned for 1948 to supply only paper and binding materials, which would greatly reduce the cost of the finished books and, in the process, help rebuild Japan's economy. When Dr.

Darlington advised General MacArthur of this decision, the General cabled in part: "Demand for Bibles, Testaments, Gospels insatiable and beyond ability of Japanese publishers to satisfy . . . Urge that American Bible Society's 1948 plans be expanded . . . Believe strongly that discontinuance or even decrease of production will be tragic to Christian efforts in Japan . . ."

Accordingly, the society has placed orders for another 50,000 Japanese Bibles and 100,000 Testaments in this country, as well as for paper and other materials for publication in Japan.

The Book and the Bomb

As scientists can only estimate the force of the impact of the atomic bomb on Hiroshima, so future generations alone will be able to measure the impact of these millions of copies of the Word of God on the souls and lives of the Japanese people. If there are some Japanese who believe that the era of peace with other nations began for Japan with the dropping of the first atomic bomb on August 6, 1945, how many thousands more Japanese will date the coming of the Prince of Peace into their own lives from the sowing of the good seed of the Kingdom of God in 1947 in the former Kingdom of the Rising Sun! Millions of Japanese are reading for the first time our Lord's prophecy, "Heaven and earth shall pass away, but my words shall not pass away." And thousands of them are responding, "Thy word have I hid in mine heart, that I might not sin against thee."

"THINKER" SERIES

The American Tract Society (21 West 46th Street, New York City), has published some 700,000 copies of a series of "Thinker" booklets for free distribution to college students. These tracts are designed to "present the case for historic Christianity to intellectual persons." They are annotated with references to authorities in the realms of science, philosophy, and literature. There are seven titles in the present series, and an eighth, on atheistic communism, is being written.

—W. W. Reid.

A CHRISTIAN AND HIS MONEY

"Christian stewardship is the managing of life and its resources for God and the good of all. Therefore, Christians who recognize themselves as stewards, acknowledge Christ as Lord of life, of time, talents, influence, and possessions." Stewardship applies to all the problems and areas of human life and relationships. It deals with attitudes rather than quantities. It is more living unto the Lord than giving unto the Lord. "Stewardship is the definite consciousness that all that I am or ever can be is entrusted to me for a limited time only. I will be held accountable for the use or misuse of the time, talents, opportunities, and possessions which the Lord has entrusted to my care. I must use them not only for my own comfort and welfare, but also I must do all that is possible to maintain and promote through their use, the will and commands of the Lord."

Christian stewardship is something more than a habit, an attitude, a technique, or a phase of religious experience. It is really a philosophy, a way of life resulting from a commitment to a great end, the accomplishment of the will of God on earth. Its central motivation is partnership with God. Its purpose is creative living through Christian partnership with God. It provides the right perspective on the importance, the quality, and the desirability of things. This perspective implies right methods of acquiring and using things in the light of a partnership divine. Giving and sharing become graces of this partnership and bring joy and confidence, and the end of selfishness — these characterize the results of this type of thought.

So stewardship involves the whole of life, and the word becomes very expansive in our thinking rather than limited to the idea of giving money to the Church. "Christian stewardship is the recognition and fulfillment of personal privilege and responsibility for the administration of the whole of life — personality, time, talents, influence, material substance, everything in accordance with the spirit and ideals of Christ." — Morelock.

"The recognition of the sovereignty of God and the stewardship of man is funda-

mental to much of the worship of the Church and more especially to the essential teachings of the Scriptures." — Bishop Ralph Cushman.

I. G. Paulsen says of the importance of stewardship, "Whatever importance there is to this subject is in relation to persons. The very spirit of the life of Jesus was the infinite value of persons. He held that the personality of a man who has greatly sinned is so precious that all the angels of heaven rejoice at his repentance. He held that to gain all of life's goods yet to fail to develop one's own personality was the most tragic of human failures, because personality is the most precious possession of the individual. It was worth while to serve men because in serving them personality is enhanced. He even found that men were of such worth that to die for them was life's greatest consummation."

Dug from the mountain, washed in the glen
Servant am I or the master of men

Steal me, I curse you,

Earn me, I bless you;

Grasp me and hoard me, a fiend shall possess
you;

Lie for me, die for me,

Covet me, take me;

Angel or devil, I am what you make me

Author unknown

Money offers a medium and method by which we serve. Money is ourselves. Money is stored power. It is a reservoir of our vital energy which we set at work doing as we please. Here is a child who has developed rickets as a result of under-feeding. You place in the mother's hands a certain amount of green currency, and lo, the weak and twisted limbs become straight and strong. With money you may build Churches, establish schools, go to the ends of the earth with the illuminating and uplifting gospel of Christ, or send representatives who will help to lift a whole people out of superstition and selfishness into a fuller life. Multitudes of the sick in many lands are asking for the enlightened physician, whom only money can furnish. Destitute communities are suffering from lack of ideals, which money could help foster and maintain. Children are going out into life from many a congested or isolated region to fall into sin and ruin for lack of the saving insti-

tutions that money could set up. "Money is a very awesome thing. To every man entrusted with it, Jesus says as He said to Peter: 'I will give unto thee the keys of the kingdom of heaven.' With money one may bind or loose, one may open or close gates to souls which are seeking life." Money comes as near being omnipotent as anything we handle. Its power and influence are beyond all calculation. Money, therefore, possesses the sanctity of life and love and labor. It is a holy thing.

Jesus said more about money than He did about heaven or hell. Sixteen of His thirty-eight parables deal with money; one out of every eight verses in the four Gospels have something to say about money.

A Christian should be led to a disposition to acquire money in such a way that no harm is done, and the life of mankind is actually enriched. Is it true of our age as someone said, "Industrial society is organized on the basis of the profit motive; human values are subordinated to the god of dividends?" Is it Christian to get something for nothing? Is it Christian to invest money in the stock of a company that denies the rights of labor to organize, secures special privileges through political influence, pays insufficient wages, employs child labor, or makes no provision for unemployment or old age? There is but one unfailing principle for the Christian. "Does the source of my income enrich life or make it poorer?"

We need the disposition to spend money so that it adds to the development of Christian personality in one's self, in those for whom one is immediately responsible through filial ties, and then in all members of God's family. Just because I have earned money have I a right to spend it any way I want to spend it? The Church has the right to question this attitude because it is vitally interested in the spiritual life of all men. It is evident that the way a person spends his money shows the direction in which his life is going. Show me what a man uses his money for and I will tell you what master he serves.

"What would you do if you had a million dollars? You imagine that you would give a great deal of it to the work

of the Church. But you would use it in just about the **same way you are using what you have now.** Only it would be **much more difficult** for you to give as large a proportion as you do at the present time. Your character is indicated every day in your **present** gifts. Many a man is willing to **be a miser** — but no one is willing to be **called one.**"

Yes, I heard one young man talk about buying a pipe organ for the Church when he began making big money, but he will never do it because he did not learn to give of the dollar and a quarter he has.

What more important part of child training is there than the importance of teaching children how to spend money wisely? They need to learn the character building value of giving up some present pleasure for the opportunity of getting some greater future value. Adults need this lesson as well as children.

A man is as **immortal** as that in which he **invests.** Morley came back to tell Scrooge that mankind was his business. Scrooge finally learned that the way to life was by sharing. Yes, we can "take it with us" if it is invested in eternal values.

"Outlet as well as intake is imperative if we are not to become green, scummy, stagnant pools. Fine impulses within the heart are worse than useless except they find **prompt** and **wholesome expression** in finer forms of effort. Retained they wither and die, poisoning the springs of action. The most direct mode of expression is to be found in **giving** — in giving time, money, strength, and interest to needy lives and worthy causes." Charles E. Brown.

The acid test of devotion to Jesus comes in the use of our money. We will give service, cast-off garments or furniture for rummage sales, food for Church dinners, the hospitality of our homes for visiting convention delegates, but when it comes to the outright giving of money, most of us professed followers of Jesus stop far short of sacrifice. The Church usually gets what is left after we have bought our new automobiles, new radios, new refrigerators, our movie tickets, candy, cosmetics, chewing gum, and other things we feel we need.

Giving is not to **enrich God.** The earth is His and the fullness thereof. Giving is **insurance premiums paid against selfishness.** Giving is not an elective but a required subject in the school of life. The rich man was called a fool by Jesus not because he built larger barns, but because he intended to use all the increase for himself.

Giving to be Christian must be proportionate. The verse in the Bible which tells us to give as the Lord prospers us is ample evidence that God expects Christians to use percentage giving, for there is no other way to be business-like in giving and also be proportionate, or as the Lord prospers us.

It is also Scriptural to say that the Christian must give **first** to God. How can parents make Christianity a vital part of family life, and so help their children grow more Christlike unless at the **top** of the family budget is the per cent that goes **to God?** In our home we feel that setting aside for God the **first tenth** of our income helps to teach us that **all** money is thus more sacred, and that the nine tenths **with** God's blessing goes farther than the ten tenths **without His blessing.** We feel that the **tithe** is the **Scriptural proportion**, that it has been verified by the experiences of millions as the most **satisfactory** way for a person to give. We also feel it is worth while for a Christian to have opportunities for commitment to larger tasks. To many the tithe is only a beginning. To others it requires taking a stand on higher ground.

Remember that perhaps we are influenced more by the use we make of what we keep for ourselves than by what we give. Remember that Christian stewardship is more a matter of **attitudes** than **quantities.** What you give is a matter for you personally to settle with your God. But it is also a **very important matter for you as a Christian.** May God help us all to be faithful stewards of **all** of life, and to be ready to give a good accounting when called up before the Great Steward.

Harley Sutton.

The Sabbath Recorder in every home.

Children's Page

Dear Recorder Children:

When I was a little girl one of my favorite characters in the Bible was David. He was a very faithful shepherd of his sheep. But when I read about David I thought that someone else was taking care of David, even better care of him than he was taking of his sheep. More than David did for his sheep, God did for David. David's shepherd was God.

David once wrote a beautiful song about his shepherd. We can think of him sitting under a tree, playing his harp and singing his shepherd songs, his sheep safely feeding close by.

And the same shepherd who took care of David takes care of you and me, too. It would not help other people very much if God, the Good Shepherd only took care of that one boy, David. But David's shepherd is our shepherd, too. How happy we should be to know that He takes care of you and me, that we can say with David, "The Lord is my shepherd; I shall not want." That is, He gives us the things we need.

"He maketh me to lie down in green pastures; he leadeth me beside the still waters." That is, He gives us food to eat, and water to drink, and a pleasant home and friends.

"He restoreth my soul." When we are tired or sick we may depend upon Him to restore us.

"He guideth me in the paths of righteousness for his name's sake." If we had to hunt the way for ourselves, we might go into wrong places; but if we pray to Him He will show us the right way. He is so great and so good that He will help us to keep away from wrong paths.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." Of course we must some day go into the dark valley called death, but we need fear no evil, for our shepherd is with us. He has a fold called heaven to which He will gently lead us.

"Thy rod and thy staff, they comfort me." Let us read God's word and be comforted.

"Thou preparest a table before me in the presence of mine enemies." Our worst enemy is wrong deeds. But He will lead us to do good deeds and overcome the wrong ones.

"Thou hast anointed my head with oil; my cup runneth over." As the shepherd poured oil and medicine on the hurt heads of his sheep and gave them water from a cup running over, so our shepherd will pour sunshine into our hearts until our joy overflows.

If we are trying by our everyday lives to do His will, we can say with David, "Surely goodness and loving-kindness shall follow me all the days of my life; and I shall dwell in the house of the Lord forever." (Adapted from Standard Bible School Course).

God came into the world in the form of our dear Saviour, Jesus. So, He is the Good Shepherd whom we should try to follow. We should strive in our lives to be like Him.

Do you know the hymn, "Saviour, Like a Shepherd"? Here it is in part:

Saviour, like a shepherd lead us,
Much we need Thy tend'rest care;
In Thy pleasant pastures feed us;
For our use Thy folds prepare.

We are Thine, do Thou befriend us,
Be the Guardian of our way;
Keep Thy flock, from sin defend us,
Seek us when we go astray.

Thou hast promised to receive us,
Poor and sinful though we be;
Thou hast mercy to relieve us,
Grace to cleanse, and power to free.

Dear Recorder Boys and Girls, let us strive to be as near like Jesus as we can, in thought and word and deed.

Yours in Christian love,
Mizpah S. Greene.

If keeping the commandments is an expression and a measure of our love to God, then once every week, regularly and without fail, the opportunity is given us to testify of our love to him. — Sabbath Motto.



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CONVENTION URGES LIQUOR BAN FOR MILITARY CAMPS

(During the State Convention this important letter was sent to Washington.)

Hon. James Forrestal,
Department of Defense,
Washington, D. C.

Dear Sir:

Our sons are being enrolled for military service. We want to give them the best moral, physical, and spiritual protection possible and this can best be done when alcoholic liquors are prohibited.

More than 21,000 members of the WCTU of New York State, many of whom are assembled in Convention at Oneonta, appeal to you as Secretary of Defense, to secure legislation to keep all alcoholic liquors, including beer, from all military and training camps. Beer contains alcohol which paves the way for misconduct which leads to gambling, prostitution, and other evils. We pray for your consideration of this appeal.

Yours truly

Helen G. H. Estelle,
President.

—From New York Temperance Work, the W.C.T.U. paper.

SEVENTH DAY BAPTIST PINS



Seventh Day Baptist pins are available at 75 cents each to individuals, and at 60 cents each, regardless of quantity, to young people's groups for resale at 75 cents each. These pins are of good quality and are the screw-fastener type.

Please send orders to the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

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The Sabbath Recorder

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*First Seventh Day Baptist Church
Indianapolis, Ind.*



Newly-acquired Church building of the First Seventh Day Baptist Church, Indianapolis, Ind. of which Rev. Leslie O. Greene is the pastor. The building is located at 720 South Randolph Street, Indianapolis, Ind. See L. L. Wright's news item on back cover of this issue.