

"Dawn of the Sabbath"

By AHVA J. C. BOND

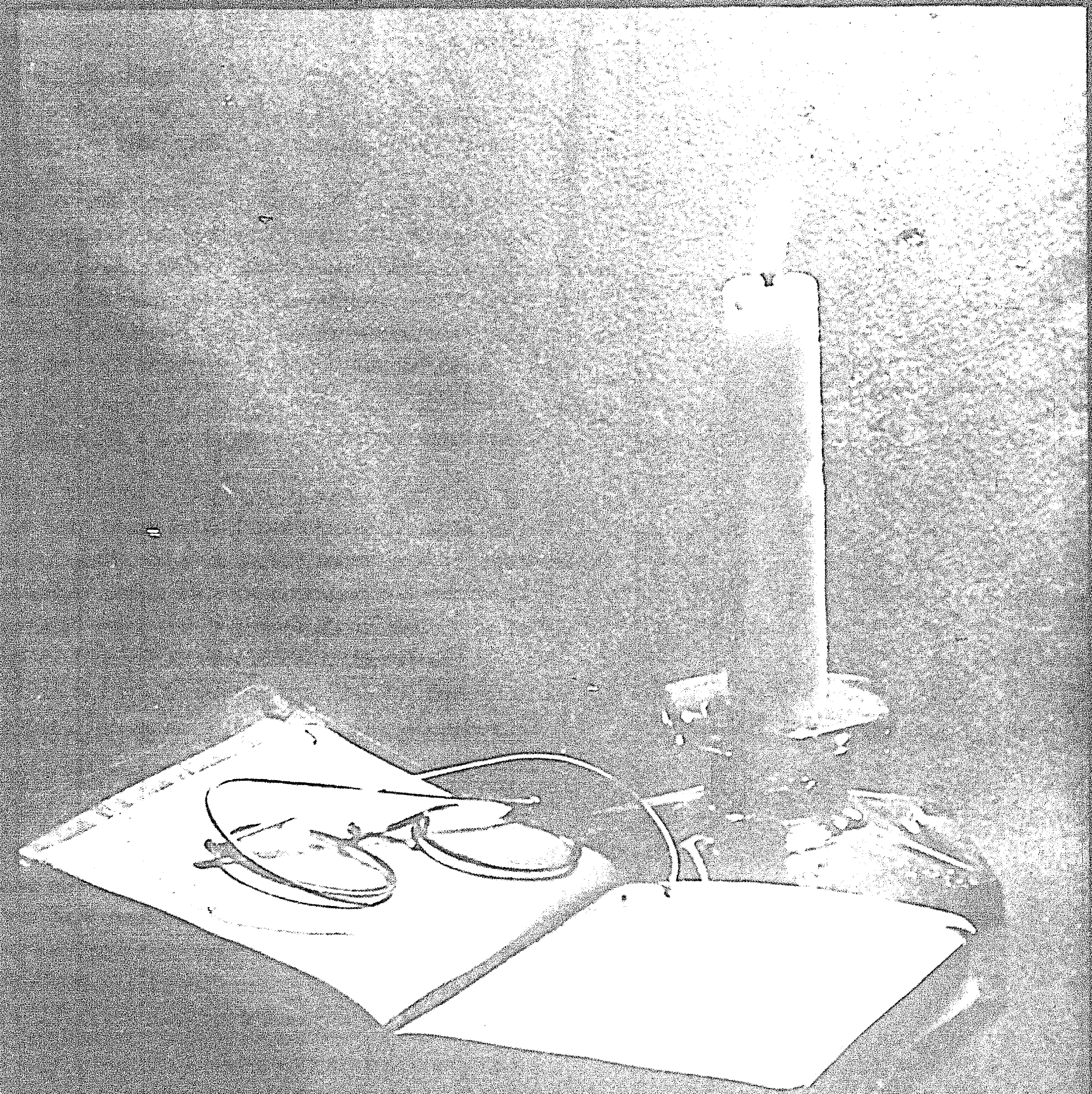
The western sun still stood above the Lost Creek hills —
The Friday's sun that ushers in the Sabbath day;
The valley voices softly told the holy eve,
The eastern hills smiled back the sun's last fading ray.
I thought to make one final twilight pastoral call,
And chose the little shop beside the railroad track
Where he who made and mended leather boots and shoes
Could visit, and a final shoe sole stitch or tack.

The shop door stood wide open to the summer breeze;
My quiet footsteps led me to it unperceived
By him who sat alone within still at his bench,
In laboring clothes his job befitting, and shirt-sleeved.
His back was toward me as I stood to view the scene,
Transfixed by what there met my pleased and wondering eyes:
This aged saint sat framed in rosy glowing evening light
Through windows tinted with the pink of evening skies.

His apron lay beside him on his cobbler's bench,
His lasts were shelved, and awls put in their proper place;
His clamps and boot trees, too, in orderly array,
Bespoke an ordered life of calm unhurried pace.
But then, what is this tool I see him bent above?
Though back was arrow straight, the greying head was bent.
I clearly saw a book spread open on his knee:
As clearly saw what all this peace and order meant.

The coming day of rest would find him full prepared,
For in the Book he had converse with Him, unseen,
Who speaks in Holy Book and in the Holy Day —
With Him he was communing in his soul serene.
He did not wait until the Friday sun had set
To quit his work and put his working tools away.
Six working days had given time for one full week of toil,
He gladly welcomed now the sacred Seventh Day.

The Sabbath Recorder



The Sabbath Recorder

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Contributing Editors:

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

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Front Cover Picture

"Take Heed Unto the Light" — RNS Photo.
"While ye have light, believe in the light, that ye may be the children of light."

—John 12: 36.

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

At the request of various governments, and under the auspices of the Committee on World Literacy and Christian Literature of the Foreign Missions Conference of North America, Dr. Frank C. Laubach, his son Robert, and an artist couple, Mr. and Mrs. Philip Gray, are now on a six-months tour of Siam, India, Australia, New Guinea, and Korea on a program of teaching new tribes and language groups to read and write. The Laubachs are the experts in the phonetic-picture method language instruction; the Grays are the artists who make the pictures and design phonetic charts. "The illiterates of the world are fast coming to the state where they want to read as much as a blind man wants to see," says Dr. Laubach. By methods he has developed for more than 50 languages, about 20,000,000 illiterates are being taught each year to read.

Because many hundreds of foreign students now in this country, especially those from China and elsewhere in the Orient, are "stranded and nearly penniless" because of the deteriorating financial conditions in the lands from which they have come, Church leaders of several denominations are urging Church members to write their senators and congressmen in approval of pending legislation which would make available an emergency appropriation of \$2,500,000 to carry needy foreign students in school until June, 1949. They point out that such a step would go a long way toward helping foster international good will. Meanwhile Methodist Church educational leaders are urging their Church members to develop in college towns and cities throughout the country projects of housing as well as increased scholarships and support for such students from overseas mission areas.

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THE SABBATH RECORDER

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WHY NOT, "THE JEWISH GOD?"

If the seventh day of the week is "the Jewish Sabbath," why is not the Creator of the Sabbath "the Jewish God"? If the Sabbath of the Bible is "the Jewish Sabbath," why is not the One who instituted the Sabbath in the beginning "the Jewish God"?

It would seem that a straightforward answer to these two questions, which are in reality only one question, would clarify once and for all the Sabbath question for all Christendom.

Why, "the Jewish Sabbath"?

Repeatedly, we read in Protestant religious journals statements in which the seventh day of the week is referred to as "the Jewish Sabbath." How can we account for this half-truth? Surely, intelligent writers know better. And, so-called unintelligent ones seldom break into print. Consequently, we have to fathom the mind and manners of men who dare to persist in miscalling the seventh day Sabbath "the Jewish Sabbath."

To use a scientific term, "ontogeny recapitulates phylogeny" in the religious realm as well as in the realm of the race. Thus, individual Christians do repeat ancestral stages in the course of their religious development. The difficulty arose when a sport (mutation) appeared on the scene in the form of a pagan emperor who decreed worship on the day of the Sun. And, many individual Christians in repeating ancestral religious stages never get beyond the day-of-the-Sun worship stage.

Sentiment of Sunday

It is altogether fair to observe that certain well-known Christians observe the first day of the week, Sunday, in honor of the Resurrection of Jesus Christ, the divine Son of God and great head of the Church. This practice is commendable from the standpoint of sentiment. Yet, anyone who accepts the Bible as his daily guide of faith and practice well knows that the observance of Sunday in honor of the Resurrection is not Scriptural since it

cannot be proved that the Resurrection occurred on the first day of the week, and certainly Jesus gave no command for this specific observance.

Man-made Custom

Therefore, the only leg on which Sunday observance has to stand is custom. And this particular custom is man-made, pure and simple. It would seem that to Bible-accepting Christians a pagan practice and a man-made custom are rather shaky foundations on which to build their rest, worship, and service structure.

Our Appeal

In this matter of seventh day Sabbath observance, we do not appeal to Christians to adopt Seventh Day Baptist practices in the keeping of God's holy day, except when such practices accord with the revealed spirit and purpose of the Sabbath.

However, we do appeal to all who love the Lord, and accept His will for their lives as individuals and groups, to receive the great blessing to themselves and to the Christian world in embracing the seventh day of the week as the Sabbath of God, of Jesus Christ His Son, of the Bible, and of the early Church.

How Can They?

How, then, can Protestant Christians consistently continue to call the seventh day of the week "the Jewish Sabbath" without calling the God of the Sabbath "the Jewish God"?

Our Thesis

By no means are we inferring that the seventh day Sabbath is not the Sabbath of the Jews and that the Creator-Father God is not the God of the same people. We are deeply indebted to the Hebrew people for both. Our thesis here is that the Sabbath is a universal institution and that God is the God of all people regardless of race, color, and creed. And for any intelligent person to refer to the seventh day Sabbath as "the Jewish Sab-

bath" is as inconsistent as to call the Creator-Father God "the Jewish God." Obviously such a person is not so foolish as to limit the spirit and power of the God of the whole creation. Consequently religious writers and leaders who persist in calling the seventh day Sabbath "the Jewish Sabbath," need constantly to be reminded that in so doing they are limiting the spirit and purpose and blessing of the universal Sabbath, instituted and hallowed at creation by the universal God.

The seventh day Sabbath of creation can no more be separated from the spirit and purpose of the Creator, without serious damage to civilization, than can the rest of the moral law be divorced from the Creator's spirit and purpose, without dire results to those who both do the divorcing and come under its influence. The seventh day Sabbath cannot be torn from creation's pattern, nor can the moral law be wrested from the great Lawgiver — without man's feeling the curse.

The Road to God

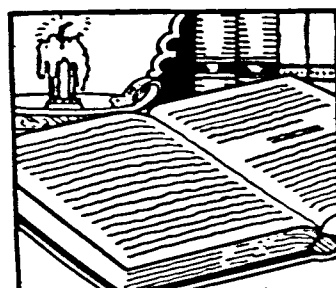
That the world is in a sorry plight, no sane person will deny. The majority of Christians will agree that the way out of our present dilemma is the road back to God. How can the road back to God be traveled by customary obedience and convenient observance of His laws and His day?

We are now tasting the bitterness of such obedience and observance. God's highway can be traveled only by the way He prescribes. And, remember, the seventh day Sabbath and the moral law are part and parcel of His prescription.

Are Protestant Christians prepared to take the decisive step that will lead the world back to God?

As God is represented as having rested on the seventh day in contemplation of His work of creation, so our Sabbaths should be spent in the contemplation of a week's work faithfully done; and in spiritual rest in God, who created the heavens and the earth, and who crowned His creative work by making holy the seventh day.

—Ahva J. C. Bond.



Moments of Meditation

"In One Place and of One Accord"

Read Psalm 122; Acts 2: 1-12

By Agnes K. (Mrs. Ahva J. C.) Bond

Tune in on your radio — and after it has warmed up you catch bits of music, speaking or singing voices as you turn the dials — then the jangle ceases as you find your station and the clear program you are seeking, inspiration, information, or entertainment may be your goal.

Did you ever think of the figure of "tuning in" on the divine sources of power for living, in our public worship service? How much does it mean to us to go with others to Church where we together lift our voices in prayer and song, together listen to a message from the pastor, together and individually relax the tensions of the work week. How much more might it mean if we more consciously accepted the privilege and actively shared the experience of worship.

If our attendance is not regular, if our sense of release and fresh power not real, we are not availing ourselves of the resources offered us by our Church. May we not also be weakening the power and influence of the Church in our community by our failure to participate? As the disciples were in one place with one accord when the Holy Spirit came upon them — so we, united as a Church body met for worship and praise, offer a deeper, wider channel for the current of the love of God to flow through our community, sweetening and cleansing it.

Alfred, N. Y.

Seventh Day Baptist General Conference

RIVERSIDE, CALIF.,
AUGUST 16-21, 1949

THE CHRISTIAN USE OF THE SABBATH

By Rev. Lester G. Osborn
Pastor, Seventh Day Baptist Church,
Shiloh, N. J.

Scripture: Matthew 12: 1-14.

Introduction

The disciples had broken a minute traditional rule as to the observance of the day of rest. Passing through a field they had plucked heads of wheat, rubbed them out in their hands, blown out the chaff, and eaten them. Jesus used the remonstrance of the Pharisees as an opportunity to present some principles of Sabbath observance. To further demonstrate the proper attitude toward the Sabbath He performed a miracle of healing, using a common practice of their own to justify His act. Then He declared Himself to be greater than the temple, and to be the Lord of the Sabbath. As such He needed no justification, for His was the authority to say how His day should be observed. The Pharisees were very particular as to the rabbinical restrictions concerning the Sabbath, but they were missing the main purpose and blessing of the day.

Occasionally someone says, "If you hold to that Old Testament law, that old Jewish Sabbath, why not keep it in the Old Testament way as the Jews did?" The answer is, of course, "If you hold to that Old Testament law against murder, or against adultery, or against stealing, why don't you interpret it in the Old Testament way as the Jews did? Why not keep all the details as you find them there?" The stock illustration is, "Why do you kindle fires, and why don't you put to death those who work on the Sabbath?" Well, they seem to forget that in the Old Testament, death was the penalty for breaking any commandment — for committing adultery, for stealing, for all the rest. As for kindling fire — how did they go about it in those days of no matches? It was an arduous task — so much so that they kept their fires burning all the time, not allowing them to go out because of the hard work of building them again. This is, of course, symbolical for us, teaching the principle of avoiding unnecessary work.

True Sabbathkeeping is not a matter of law — though the law specifies and requires it — but of the spiritual condition of the Sabbathkeeper. A good measure of one's spirituality is his attitude toward God's holy day, the day of which Christ Jesus declared Himself Lord. He who best observes the Sabbath receives blessings and spiritual upbuilding which others never enjoy.

There are three ways of observing the Sabbath: Legalism, which leads to bondage and gloom; license, which leads to sin and darkness; and love, which leads to liberty and joy. "If ye love me," said Jesus, "keep my commandments." John 14: 15. Paul says, "The love of Christ constraineth us." 2 Corinthians 5: 14. John adds, "This is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5: 3.

"The sabbath was made for man," Mark quotes Jesus as saying. That is, it is intended for his well-being. God saw that man needed it. It is not for God's benefit, except that man was created to glorify God, and can do so by honoring God's day. The day was made for man. Since Jesus was the representative man of the race as well as God incarnate, He is Lord of the Sabbath day, and is our final authority as to the manner of its observance. What, then, is the Christian use of it?

Rest

The underlying principle of the Sabbath is rest. It is a commemoration of God's rest from the work of creation. It was set apart and given a special benediction because of that rest. Genesis 2: 2, 3. It is necessary for the mind and body to rest, but what is rest? Is it simply ceasing from the occupations of the other days? True, the commandment says, "In it thou shalt not do any work." The workaday affairs should cease so that muscles and brain cells can recuperate — so that the effects of fatigue may be thrown off. The "any work" prohibited is undoubtedly the "thy work" of the phrase before — "six days shalt thou labour and do all thy work." It is our work which is prohibited.

This is the lowest idea of Sabbath observance — rest for physical recreation. This is rather a selfish conception — to use the day for loafing. Rest is more than just inactivity. We read that God "rested." Surely he was not "tired," did not need the time to recuperate from the results of fatigue! No, rest is not just simply ceasing from the weekday activities. It is much more! Not stagnation, not lethargy, but happy freedom from the cares and duties of every day. "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:" is the way Isaiah puts it. Isaiah 58: 13. The "rest" of the Sabbath is something infinitely more blessed than rebuilding for the body, however necessary and beneficial that may be. It is more than a cessation from toil, advantageous as that is. It is freedom from these things so that we can have a time of joy and gladness in fellowship with God. As the hymn says, "From our worldly cares set free, may we rest this day in Thee." Which brings us to the second point.

Worship

The Sabbath is a day of rest. But a large reason for that rest is that we may have time to worship, without the distractions of the weekly toil. Jesus' own example takes us to the house of God on the Sabbath. It was His custom to attend the synagogue service. Since we are to copy God in resting on the seventh day, so we should copy His Son "by whom he made the worlds," Hebrews 1: 2; John 1: 3; Colossians 1: 16, in going to God's house on the day of which He is Lord.

What a joy, at the end of a busy week of rush and hurry, labor and struggle, monotony and fatigue, to lay down the burden of the daily task and rest! What a boon to tired and frazzled lives! And what a joy, when the Sabbath comes around, to go to the Church and meet with other believing friends to praise His name, to feel His presence near, to seek and receive a blessing as we "wait in His courts," and to be afforded "a taste of our everlasting feast," as Newton writes it in "Safely Through Another Week."

The Sabbath is, indeed, "day of all the week the best, emblem of eternal rest."

Being a symbol of heavenly rest, Hebrews 4: 9, it is an eternal joy, for in worship we come nearest to heaven. Since man was made for God, in the worship of God he finds the fullness of life and the secret of living. The Sabbath is a priceless gift from God. It was given "that ye may know that I am the Lord your God." Ezekiel 20: 20. It is "holy ground," not to be trampled under foot, Isaiah 58: 13, because the presence of God is in it in a unique way, as it was in the burning bush, and as it was in the tabernacle. Only on that day can man realize to the fullest the Sabbath fellowship with God which is a symbol of man's eternal fellowship with Him.

It is apparent, from the foregoing, that to enjoy the Sabbath and the Lord of the Sabbath, one must first have entered into rest through faith in Him. It is by faith that the veil of sin — the veil man put up by his disobedience, which broke the fellowship he enjoyed with God in the garden — is removed from between God and man. When fellowship is restored, then the Sabbath has a meaning for man.

Service

There is in this Scripture passage the account of the healing of the man with the withered hand. Reminding His hearers that any one of them would not hesitate because of the Sabbath to pull out a sheep from a pit into which it had fallen, Jesus remarked that a man is much better than a sheep, and declared that it is lawful to do well on the Sabbath day. Then He restored the man's withered hand "whole, like as the other."

Rest and worship are two Christian uses of the Sabbath. We have here a third — service. That it is service for the Lord is evident from the fact that the commandment prohibits "thy work," not God's: We are to lay aside our daily tasks not only that our bodies may come back to normal, and that we may have time to worship God without the distractions of everyday life, but that we may do His work without ours interfering. What an example Jesus was of that way of observing the Sabbath! Take that busy day in the first chapter of Mark: teaching in the synagogue as no one ever taught

them before, delivering one of His hearers from an unclean spirit, going to Simon Peter's house and healing his wife's mother of a fever, and then, after sunset, healing the multitude of "divers diseases." Deeds of mercy, teaching the word, proclaiming the good news of salvation — these are "doing well" on the Sabbath.

We are to "serve the Lord with gladness." Psalm 100: 2. Isaiah gives the keynote for proper Sabbath observance when he says, "call the sabbath a delight." Isaiah 58: 13. We should look forward to it as "day of all the week the best." If we do not, there is something lacking in our spiritual development. It should be a serious day, but not gloomy; a delightful day, not one of depression of spirits; a day when instead of dwelling on the "must not" of ordinary things, we joy in the "may do" of special things. If Satan cannot keep us from serving the Lord, he will try to keep us from serving with gladness. If he cannot keep us from observing the Sabbath, he will try to make it burdensome to us.

Conclusion

The Sabbath has a larger place in the teaching of the Lord Jesus Christ than any other subject. Remember, this teaching did not have to do with the day of the Sabbath, but with the proper observance of the seventh day. The Sabbath law was not abrogated. Jesus explained, interpreted, intensified, and brought out the spirit of the Sabbath commandment, as he did the others — the sixth, the seventh, and the rest. The Old Testament godly man kept the Sabbath and the other commandments according to the interpretation of the balance of the Mosaic code. The scribes and Pharisees kept it according to a set of rabbinical rules. They had lost the spiritual benefits of the Sabbath in attention to small details — they had lost the spirit in attention to the letter. Jesus taught them the spirit of the Sabbath commandment which they had buried under numerous details — restrictions such as the weight to be lifted, the distance to be traveled, and many others. They found a way, too, to get around these, keeping the letter but missing the spirit entirely. The Christian keeps the commandments

according to the interpretations of our Lord and Saviour, Jesus Christ. He, the Lord of the Sabbath, is our authority. He showed us by His miracles, His teaching, His attitude toward the Pharisees with their attention to minor details while missing the deeper significance of the day, that it is lawful to do works of necessity and deeds of mercy on the Sabbath. Anything which does not interfere with our rest, our worship, and our service for Him; anything which does not hinder our Christian growth or harm our spiritual well-being — these things are in keeping with the sacredness of the day.

"Remember the sabbath day, to keep it holy." God made it holy, we are to keep it so. Satan would have us miss the fellowship with God which comes from spiritual Sabbathkeeping. So he "remembers" the Sabbath day to keep it filled with everything but holy things, so that we will desecrate its hours, thus trampling it under foot, and dishonoring its Lord.

Perhaps we should add that the Christian use of the Sabbath calls for six days' work well done. We cannot keep the Sabbath as we should unless it follows a week on which we can look back and behold its achievements, say, as God did in contemplating His work of creation, "It is very good." It is also true, as someone has written that "a Sabbath well spent brings a week of content."

Another six days' work is done,
Another Sabbath is begun;
Return, my soul! enjoy thy rest,
Improve the day thy God hath blest

Come bless the Lord, whose love aright
So sweet a rest to wearied minds,
Provides an antepast of heaven,
And gives this day the food of seven.

This heavenly calm, within the breast,
Is the dear pledge of glorious rest,
Which for the church of God remains:
The end of cares, the end of pains.

In holy duties let the day,
In holy comforts, pass away;
How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end.

— Joseph Stennett.

WHY AND HOW You Should Read the Bible

1. The Bible is the message of God to man.

2. It has made known to us the character and will of God, and His purposes of love to our sinful race.

3. The Bible is our only perfect and authoritative rule of life and conduct. It is the standard of the highest moral teaching.

4. The Bible is the great source of comfort to sorrowing hearts. It also gives new faith, peace, and hope to hearts burdened with trouble or fear.

5. The Bible is the only source of light for mortal man upon his own future destiny, upon the future of humanity, and upon the life beyond the grave.

6. In every sphere there are certain accepted means of verification and science no less than religion has its faith. The Christian religion is not learned by logic and reason, but in the experiences of life — its trials, sorrows, and joys. It is God's love for the world and comes from God's heart directed to man's heart.

7. All we know about electricity is that it is an existing force or power. So with the Christian religion it is a great mysterious force or power which truly exists.

8. The treasures of religion are only found by those who search for them with all their heart. By study of the Bible, prayer, Church attendance, and sincerely trying to do the will of God, everyone can prove the existence of this great mysterious force or power between God and man which we call the Christian religion.

9. We owe it to the Bible that we should receive it with personal faith, appropriate its messages to ourselves, and put our own name in every promise.

10. Christ is its grand subject, its design is our good, and the glory of God is its end.

11. Read it to be wise, believe it to be safe, and practice it to be holy.

12. The Gospels and Psalms should be read daily and a little of each introduced

into the daily life will make the whole year different by renewing our faith and bringing comfort and hope.

13. To get the connected story or thought of the writer an entire book of the Bible should be read at one sitting.

14. Read the Bible slowly, frequently, prayerfully.

THE A. B. C. OF THE GOSPEL or HOW TO BE SAVED

A. You Need a Saviour:

1. Because you are a sinner, Rom. 3: 10-12, 23.

2. Because of the consequences of sin, Rom. 6: 23; Jas. 1: 15.

3. Because you cannot save yourself, Eph. 2: 8, 9.

But We May Know

B. We Have a Divine Saviour, John 20: 31; Acts 4: 12.

C. The Condition of Salvation, John 3: 16; Acts 16: 31.

D. The Steps in Salvation:

1. Come to Him, John 6: 37, 68, 69.
2. Repent of sins, Luke 13: 3; 1 John 1: 8, 9.
3. Receive Him, John 1: 12, 13.
4. Believe in Him, John 6: 47.
5. Confess Him, Rom. 10: 9, 10; Matt. 10: 32, 33.

We May Be

E. Assured of Salvation, John 5: 24.

F. Kept Safe by His Power, John 10: 27-29; Jude 24:

1. For deliverance, 1 Cor. 10: 13; Jas. 1: 12.
2. For strength, 2 Cor. 12: 9.
3. For comfort, 1 Peter 5: 7.
4. For every need, Phil. 4: 6, 19.

G. Guided in the Way, John 14: 16-18; Mark 11: 22-24.

H. Rewarded with Eternal Life, John 3: 36; Matt. 25: 31-46; 1 Cor. 2: 9; 15: 41-58.

THE X. Y. Z. OF THE GOSPEL
or How to Live the Christian Life
Believing That We Have Salvation, John
6: 47:

We Should Know

X. What God Requires of Us as Christians:

1. Read the Bible daily, 2 Tim. 3: 14-17.
2. Pray to God daily, Matt. 6: 6-13.
3. Give thanks for daily blessings, Phil. 4: 6.
4. Recognize our weakness and sinfulness, 1 John 1: 8, 9.
5. Trust God as His child, Rom. 8: 28; 1 John 5: 13, 14.
6. Clean living, thought, and speech, Phil. 4: 8, 9.
7. Avoid temptations, Matt. 7: 13, 14.
8. Offer a helping hand, Matt. 25: 31-46; Luke 10: 25-37.
9. To live up to our belief, Matt. 7: 21-27; 16: 24-26.
10. Some rules of conduct, Rom. 12: 9-21; Jas. 1: 19.

We May Know

Y. What We May Receive from God:

1. Peace and strength, 1 Peter 5: 7; Phil. 4: 7, 19.
 2. Comfort and courage, Heb. 4: 15, 16; 12: 5-7; 1 Cor. 10: 13.
 3. Answers to prayer, Mark 11: 22-24.
 4. Guided in the way, Luke 11: 9, 10.
 5. Assurance of protection, Rom. 8: 31-39.
- Z. Rewards of a Righteous Life, 2 Tim. 4: 7, 8; Gal. 6: 7-9.

HELPS FOR BIBLE READING IN YOUR EMERGENCY

If you have only a few minutes to read and are not familiar with the Bible as God's Word to man, we recommend the following selections to you, as a sort of "First Aid to the Injured." These portions of Scripture are

For You in Your Emergency

The Bible is the message of God to man, 2 Tim. 3: 14-17.
When in trouble or sorrow, John 14; Heb. 12: 5-11; Ps. 23.

When in sickness, read Jas. 5: 14, 15.
When in danger, read Luke 8: 22-25; Ps. 91.

When men fail you, 1 Pet. 5: 7; Ps. 46; Isa. 41: 13.

When lonely or fearful, Matt. 6: 25-34; 11: 28-30; Ps. 27.

When discouraged or tempted, read Matt. 4: 1-11; 7: 13, 14; Rom. 8: 28; 1 Cor. 10: 13; Isa. 40: 28-31; Prov. 7: 6-27.

If you have sinned, 1 John 1: 8, 9; Heb. 7: 25; Ps. 51: 1-12.

When you forget your blessings, Col. 3: 2; Ps. 103.

When your faith seems failing, Heb. 11; 1 John 5: 13-15.

When you want courage, 2 Cor. 12: 7-10; Josh. 1: 9; Ps. 143.

When looking for happiness, Luke 12: 29-31; Ps. 1.

When leaving home for travel, read Ps. 121.

When you grow bitter or critical, 1 Cor. 13; Ps. 34.

If you are not a Christian, read John 3: 16; Matt. 10: 32, 33; 22: 35-40; 25: 31-46; Rom. 6: 23; 10: 9-13; Eph. 2: 8, 9.

You have a divine Saviour, John 3: 36; 6: 68, 69; Acts 4: 12.

A prayer for help, Mark 11: 22-24; Luke 11: 1-13; Ps. 25.

Assurance of God's mercy, read John 5: 24; Ps. 40.

Assurance of God's protection, read Matt. 10: 29-31; 28: 20; Rom. 8: 31-39; Phil. 4: 6, 19; Ps. 62, 139: 1-12.

Some rules of conduct, Rom. 12: 9-21; Jas. 1: 19; Prov. 22.

Pray daily with thanks for all blessings, Isa. 40: 31; Matt. 6: 6-13.

Rewards of a righteous life, read Matt. 5: 1-12; 2 Tim. 4: 7, 8; 1 Cor. 2: 9; 15: 41-58; Ps. 37.

Memorize some of the promises, Ps. 119: 11.

Spread the good tidings — God's Word, Jas. 5: 20.

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Twenty Questions and Answers About Church World Service

1. **Question—What is Church World Service?**

Answer —Church World Service was organized as a channel through which the various denominations acting co-operatively, rather than separately, carry out their programs of relief and reconstruction overseas.

2. **Question—When was it organized?**

Answer —Church World Service was organized in 1946.

3. **Question—How is it governed?**

Answer —It is a corporation governed by a body of directors appointed by the relief agencies of the various denominations.

4. **Question—What are its objectives?**

Answer —To collect money and supplies with which to carry on a Church relief and reconstruction program for war devastated people overseas.

5. **Question—How is it financed?**

Answer —In the main by allocations of money from the relief funds raised by the participating denominations.

6. **Question—What are its policies?**

Answer —Church World Service is not an independent organization. Its policy is to work with and through the various Protestant and Orthodox denominations in every country through organized interdenominational committees.

7. **Question—What is its program?**

Answer —Relief, rehabilitation, and reconstruction carried on through Church channels in 37 different countries.

8. **Question—What are its present activities in this country?**

Answer —(a) To make the Church members, through their denominations, better acquainted with the needs throughout the world, pointing out their opportunities for service, and thus to stimulate giving through their denominational channels.

(b) To collect, pack, and ship clothing and bedding.

(c) To work through local Churches and Church groups in finding homes and occupations for displaced persons, who are now to be admitted as a result of Congressional action.

9. **Question—How are supplies obtained?**

Answer —(a) **CLOTHING**

By campaigns through the Churches.

(b) **CASH**

Through denominational appeals by the denominations themselves and through appeals by Church World Service to non-affiliated and community Churches.

10. **Question—How is the program carried on overseas?**

Answer —Through the Protestant and Orthodox Churches.

(a) By furnishing them the tools by which they do their spiritual job, such as printing and distributing Bibles, religious magazines, Church School

materials, hymn and prayer books, by rebuilding and repairing Churches and chapels. Also by evangelism, by educating and training ministerial students and laymen, and in many other ways.

(b) By distributing relief such as hospital supplies and medicine, new and used clothing, seeds, gifts to displaced persons in concentration camps, food of various kinds, and in many other ways. Since the material is handled by Church people, the danger of waste or of black market operation is avoided.

11. **Question—Is this work appreciated?**

Answer —Thousands of testimonial letters came to our office.

12. **Question—Does Church World Service send individual packages?**

Answer —NO — we believe it is better to give people the means for self-help and to allow the Churches on the spot to help those who are neediest.

13. **Question—How is Church World Service related to other relief organizations?**

Answer —We co-operate with all relief organizations whenever it is mutually advantageous. Through membership in the American Council of Voluntary Agencies, such co-operation is fostered.

14. **Question—Does not the European Recovery Program make private giving unnecessary?**

Answer —No amount of government spending, which is of necessity impersonal, can take the place of the gift which, being given in the name of Christ, recognizes the significance of the individual human being.

15. **Question—What are the present urgent needs?**

Answer —Clothing, particularly men's clothing, is desperately needed. Quantities of high vitamin food, especially for children and elderly people, which can be purchased in bulk at a minimum cost. A large amount of money with which to print Bibles and religious literature, train Church leaders and rebuild Churches and chapels, and to purchase their needed supplies, for helping to strengthen the life and services of the Church.

16. **Question—How can I help?**

Answer —By telling other people of Church World Service. By your own giving of both cash and clothing through your Church.

17. **Question—Is it desirable for individuals to purchase canned foods, powdered milk, etc.?**

Answer —No. The equivalent in money will go much further since powdered milk and concentrated foods can be bought at wholesale at greatly reduced cost.

18. **Question—What kind of used clothing is desired?**

Answer —Clean and in wearable condition, suitable as a Christian gift — men's suits and overcoats are an urgent need.

19. **Question—Is there a need for bedding?**

Answer —Yes — all kinds of bedding.

20. **Question—Who pays for shipping these materials overseas?**

Answer —We ask those who give them to send enough to enable us to deliver them to those in need. In general, fifteen cents per pound covers all costs. The amount of clothing sent is limited by the money received for this purpose.

HOW TO READ THE BIBLE

By Mrs. May Henke

Deaconess, Seventh Day Baptist Church
of Indianapolis, Ind.

Seeing an unused Bible lying about in his home, a small boy asked his mother whose book it was. "It is God's Book," she is reported to have said. "Well,"



replied the boy, "don't you think we should return it? No one seems to read it."

Stories like that do not apply to all American homes. The Bible is the best seller of all books, and most all American homes have Bibles whether they are read or not.

People often speak about the difficulty they have in reading and understanding the Bible. Sometimes they are frank enough to say they can't find it interesting. A young woman said to me, "Bill and I have been converted. We don't drink or smoke any more, and we truly want to be Christians, but we don't know a thing about the Bible. We read but we don't understand. We think if we could have Bible studies in our home it would help."

I like Bible studies in the homes. I think they are a great help. And I enjoy

every one our pastor conducts. But I believe there is a better way for young converts, and that is to read the Bible in their own homes in their spare time. But where should they begin? If they start in the first book of the Bible, they get along fine until it comes to the pronouncing of hard names, then the reading gets dry. Through my own experience I have found it is better to start reading the New Testament. The most important part of the Bible is the New Testament. And since the most important books in the New Testament are the four Gospels, let us start our Bible reading with them.

How shall one read the Gospels? First, where shall he begin? Not with Matthew, which comes first in the New Testament. Begin with Mark, not because Mark is the shortest of the Gospels and the oldest, but rather because it is the basis of Matthew and Luke, and is more full of action, is simpler, and more straightforward than the others.

How much shall we read at the first sitting? Right here is where the most of the difficulty with Bible reading comes in. Some think a chapter or a few verses are enough for each day. That is very good. But the way to know Jesus Christ is to read the Gospels each at a sitting. It takes about one and a quarter hours to read the Gospel of Mark out loud. And you will get a better understanding if you read out loud.

When you read Mark thoughtfully through at one sitting you will get a conception of Jesus you never had before. Never again will you have any question about the worthiness of Mark's record. You will catch the spirit of a humble, conscientious writer who was determined to preserve the testimony of eye witnesses to a great miracle, a great tragedy, a great new beginning of something that can never stop — a light shining in darkness.

After you read Mark, you will want to read more about Jesus. You have three more records. Read Matthew next, at one sitting. Matthew repeats practically every line of Mark, but adds much of what Jesus said in His sermons to the people. The greatest sermon ever preached is

The Greatest Letters Ever Written

By Francis C. Stifler, D.D.

Secretary for Public Relations
American Bible Society

found in Matthew 5, 6, and 7. There is another in chapter 10, and there are four others. Sit down in the evening and read the whole book of Matthew. It will take at least one hour and a half. Its teachings have been the gradual remaking of the world. Your very experience in the reading of the book cannot help but transform your spirit.

There is another sketch of Jesus' life found in the book of Luke. And you will want to read Luke because it is also based on Mark, and has been called the most beautiful book ever written. Because Luke wrote for Gentiles rather than for Jews, you will feel you are getting a little closer to Jesus than even Matthew led you. Luke's practical humanitarianism will appeal to you. Read Luke through at one sitting.

Now you have a crowning experience awaiting you. John's Gospel was written later than the others. All over the Roman world people persecuted for their faith had found Christ as Saviour, and John reads these experiences back into his story of Jesus' life. Now if you have read the other Gospels, John will become almost a personal experience as you read it. Jesus will be to you the Bread of Life and the Light of the World. He will be the way, the truth, and the life. You will be born again.

You can read these four Gospels in four evenings. And I am sure if you will read as I have suggested, you will have a better understanding of the Bible.



Most people, I have discovered, do not like to write letters but everybody likes to read them. Personal letters, not written for publication, are the clearest reflection of the writer's mind and heart and are the most trustworthy kind of historical evidence. There is something peculiarly precious about a personal letter from one you love. And when, as it happens now and then, someone becomes famous and his biography is being written, his letters prove invaluable for they let us into the inner chambers of the great man's soul.

The New Testament is rich in original letters — letters that were, for the most part, written with not the slightest idea of their ever being published. Letters comprising almost one fourth of the New Testament came from the pen of one man, the Apostle Paul. A recent writer has described him as a human tornado. He wrote with veritable gusts of argument and passion; he traveled with a feverish zeal that brought upon him enough calamity to have killed a dozen men; he challenged the current religious cults of his time with a courage that seemed foolhardy. He was a frail man with some chronic physical limitation but he drove on to accomplish maybe more than any other man who ever gave himself in complete surrender to the lordship of Christ.

This vivid spirit left us thirteen of his personal letters, long for letters but for the most part constituting the shorter books of the Bible. It is not an exaggeration to say that these spontaneous, informal writings have had more to do with the shaping of human history than any other writings, except the four Gospels, that have ever been penned. Paul's are not light reading, but they are so important that an honest man ought to make a special effort to master them as he does the technical books he studies to gain his livelihood.

Here are two suggestions that will help anyone. First read at one sitting the Book of Acts, especially from the beginning of

the eighth chapter. This much of the book comprises only about 50 pages of ordinary size and gives you the picture of the beginnings of the Christian movement with Paul as the chief actor. You can read these chapters in about an hour.

My other suggestion is that you invest in what is called the Parallel New Testament. There are two books with this title, alike in that they present on each page in one column the familiar King James text, and in the other, one of the modern English versions. My point is this — that not a few of the difficulties you have with Paul lie in the archaic English of the King James Version — and by looking across the column the modern translations may clear up your difficulty.

But whether you read Paul's letters in modern English or not, you will find yourself reading them to immense profit if you will be on the lookout for his great thoughts which keep recurring.

Look for Paul's confident affirmations of faith. Paul was sure of himself because he was sure of Christ. He did not just drift into his surrender to Christ. For him it came only after a major battle. You cannot read anywhere in Paul's letters for half an hour without feeling that Jesus Christ was to him really alive — the same yesterday, today and forever; that nothing has ever touched or altered, or can touch or alter the person of Christ.

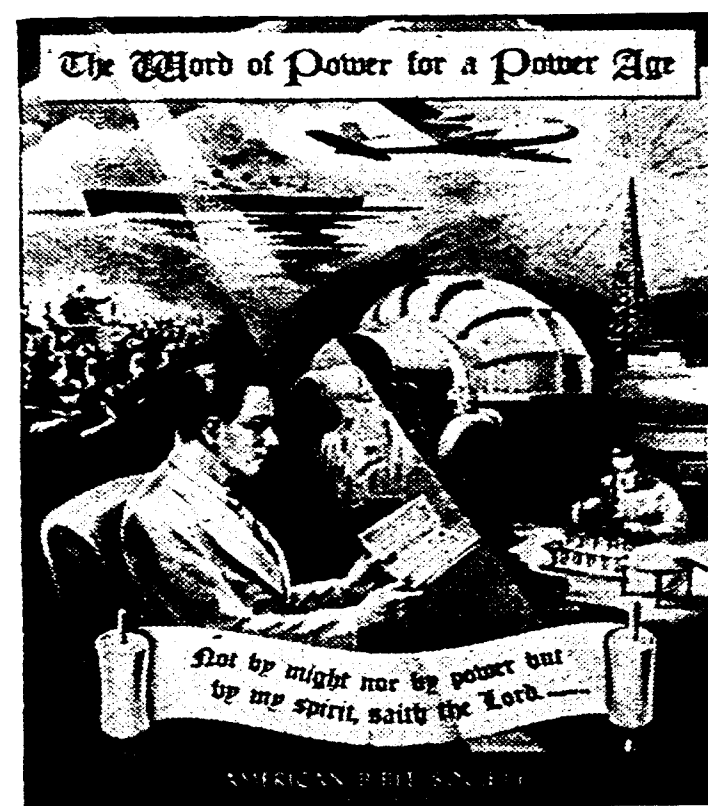
Paul keeps saying in one way or another that in Christ we are more than conquerors. To him the overpowering idea is that Christ lives. The inexhaustible source of such conviction is Paul's experience on the Damascus road. Luke tells the story in his ninth chapter and reports Paul's telling it twice more, once in Jerusalem where he spoke in Hebrew, and again before the Roman King Agrippa at Caesarea, where he spoke in Greek.

For us the conversion of Paul is one of the greatest facts in history. Let the psychologist call it whatever he wants. We must judge it by its results. From that moment on, one of the most brilliant, well-balanced scholars in history drove himself back and forth over the Roman Empire, determined to know nothing but Christ crucified as his emancipator. If

Paul had been some deranged neurotic that would have been the end of the story — but see what has come of it. Out of this liberation of Paul's spirit came the Book of Galatians, which has rightly been called the Charter of Freedom and the basis of real democracy. Out of Paul's conversion came the Book of Romans which gave us both the Reformation under Luther and the Great Revival under Wesley. The day Paul met Christ on the Damascus road was Emancipation Day for every Christian. So I say read Paul looking for his great affirmations.

Then, read him for one other thing. Look for this toward the close of most of his letters.

In these concluding exhortations he invariably exhorts his readers to lead good lives. He outdoes himself in this, not only in the matchless 13th of First Corinthians, but in the 12th to the 15th chapters of Romans. Get out your Bible and read the 12th chapter of Romans and as you read it, remember that these few words have had more to do with making your world a better one than Paul's was than possibly any words ever written. As you read them, too, just consider their timeliness, and do one more thing — check your own life against them and resolve that beginning today, you will not be overcome with evil but will overcome evil with good.



FATALISM IS FALSE

By Frederick W. Kates

The first thing to point out about fatalism is that it is false. It is not true that our lives are directly managed by impersonal forces that are driving us on to some predestined end and that we are powerless to do anything about it. To believe so is to deny and to abjure the Christian faith. Christians believe in the living God who is, as best we can describe Him and according to the knowledge of Him revealed to us by His Son Jesus Christ, a Father. God's will for us, His creatures and His children, is good, just as any normal father wishes the best for his own flesh and blood.

Christians do not believe in a god who is as cold and impersonal and relentless as a cosmic control tower pulling a switch here that causes one child to be stricken with polio, and a man to be killed by a train here, and a woman to die in childbirth there. Christians do not have any part of the creed of millions of contemporary men who in their confusion, bewilderment, trepidation, and discouragement subscribe to the notion that their lives are controlled by some impersonal cosmic force hastening them on to their appointed, and generally direful, end.

Christians also firmly believe what fatalism does not, namely, that they have a great deal to say about their lives. That a man can choose, can elect, what course his life shall follow is one of the things which distinguishes us as men, Christians believe. We are not automatons, as fatalists would have us believe, who do certain things because we must, acting under some kind of divine compulsion. We are men, children of God, created in God's own image, endowed with reason and with the power of choice.

The alternative to fatalism is Christian faith which is diametrically opposed to that blighting doctrine which is the greatest danger of our world today. Fatalism is not only false, it is dangerous, and we must become aware of the great peril it is to us today.

For the past thirty years we have been told that our civilization is in decay, that

it is, in fact, rapidly moving to its final end. Thinkers, writers, sociologists, historians, theologians, and preachers alike have joined in telling us this perhaps true, but certainly disheartening news. We're sick and weary of hearing it. Maybe it is true, that our Western world is on the decline and hastening to its destruction. Maybe it is true that our Western Christian civilization has had its day, that it has exhausted itself, and is doomed. But, also, maybe, it is not true.

The great peril of succumbing to fatalism is that we shall throw up our hands in defeat and say, "We're done for. There's no use in trying to stem the tide. We're on the skids, so let's go out with a bang." Christian faith will not say anything like this. It will not admit for a minute that we are doomed. It will not concede for an instant that nothing can be done about the situation.

Indeed, the times are desperate and, in all truth, the situation is grave enough to make any intelligent and thoughtful man have plenty of waking hours and anxious thoughts. But the man who is a man and the man who dares to call himself a Christian certainly will not entertain for more than a fleeting moment the thought that the collapse and end of our civilization is absolutely inevitable. — Democrat and Chronicle, Rochester, N. Y., contributed by Pastor Kenneth A. Stickney, senior at School of Theology, Alfred University, Alfred, N. Y., and pastor of the Piscataway Seventh Day Baptist Church at New Market, N. J.



NOT FAR NOW

By Sanford T. Whitman

The proud old farm below the bend of the river cannot be seen from the highway, and few of the hurrying throng which daily jostles along that broad thoroughfare know the story of the artesian well which makes the place famous.

The deep well on the ranch down river from the bridge was not the first to be driven on the flatlands above the gap. One other had been drilled deep enough to strike artesian water. Then came the second attempt, and mounting interest as the 500-foot level was neared and reached, for it was three inches short of this depth that water had been struck in the first bore.

But the second time there was no water, not even enough for family use. This time there was only the same rock formation which had characterized the last 200 feet. Should operations be continued? It was a critical question. The first well was less than a mile distant; but no one knew the contour of the underground strata, and deep wells are expensive to drill.

After a long consultation between the farmer, his three sons, and the driller, it was decided to continue the drilling "a while longer." Next morning the rigging was oiled, the motor started, and the slow, heavy pounding resumed. An hour passed, then another. The bore was now exactly 502 feet deep. Then, seemingly with a single stroke, the bit broke through the rock and moments later a rush of water came gushing to the surface.

In the years which have followed, the old rancher has recounted this experience many times. "Suppose," he sometimes remarks, "that we had quit at 500 feet. All we'd have had would have been a dry hole — a dry hole 500 feet deep, and only two feet from water!"

Only two feet from water! What a challenging thought this is! When we have fought in the battle to the end of the day, when we have worked and waited and hoped until we can stand the ache and suspense no longer, when after all our toil and expense we have only a dry hole in the rock to show for our efforts — ah,

how hard it is then to make that one last, difficult, uncertain, and costly try. How hard it is to carry on "a little while longer," to continue an operation which has every appearance of being a complete failure.

Yet it is often the case that at 500 feet we are only two feet short of artesian water. The pages of sacred and secular history are crowded with instances of men and women who have been victorious, not only on the battlefields of earth, but in their personal lives, because somewhere within their frail and erring hearts has been found the courage to try once more, to carry on another day, to kneel again in prayer.

Fellow pilgrim, are you struggling against what seems to be overwhelming odds? Is your life beset with difficulties? Does some great fear haunt you day and night? Is your daily experience a tangle of conflicting desires, of unattainable hopes? Does it seem that all your years you have been drilling in the deep rock, searching at great cost and without success for the sweet and abundant waters of peace and happiness?

This is an experience which is coming to more and more people as the troubles of these last days increase. To all such the inspired counsel is patient continuance in well-doing. Romans 2: 7.

"Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Timothy 2: 3.

"Watch thou in all things, endure afflictions, . . . make full proof of thy ministry." 2 Timothy 4: 5.

"He that shall endure unto the end, the same shall be saved." Matthew 24: 13. "Be thou faithful unto death, and I will give thee a crown of life." Revelation 2: 10.

The Church of God today stands on the threshold of complete victory. The great issues which have been at stake down through the centuries are now being joined for final settlement. Soon the Church militant will become the Church triumphant. With this victory of the Church will come complete victory to every faithful member. Soon every longing heart will be gathered home. Soon, as it were,

*Children's Page***Bobby's Promise**

By Millie Tolle

"Boy, oh, boy! Look at the snow! Let's get out and have a snowball fight, Daddy." Bobby's eyes were wide with surprise and pleasure.

Daddy and Mother were driving him and sister Dorothy and Jimmy Bauer for a holiday in the mountains. Having always lived in southern California, Dorothy and Bobby had never before seen so much snow.

Deep snowbanks edged the road. A great drift beside the service station set the children tingling for the new experience of playing in it.

"I think you'd better wait until we reach the real snow field," Daddy answered. "It won't be long." He turned to the station attendant. "Fill it up. And please put a quart of antifreeze in the radiator."

"What is antifreeze?" Bobby wanted to know.

"A liquid, mostly alcohol. It keeps the water in the radiator from freezing and stopping the car."

"Why won't the radiator freeze?" Bobby asked.

"Because alcohol never freezes until it is many degrees below zero."

"Is alcohol hot, then?" Jimmy piped up.

"Perhaps the attendant will let us feel it," said Daddy.

All tumbled out of the car and held their hands to catch a few drops of the liquid as the man tipped the can over the radiator.

"E—ee! It's cold!" Dorothy squealed.

the great bit of the Master Driller will break through the barren rock, and our parched and broken lives will be refreshed and renewed by the living waters which flow from the eternal fountainhead.

It will not be long now. It cannot be. The day of triumph is nearer than we know. God grant to each of us the courage and strength to keep on drilling "a while longer," to cut through the remaining two feet which will bind the victory and bring us safely home.

—Signs of the Times.

"Why, mine's all gone!" exclaimed Jimmy. "And I had almost a spoonful."

"That is why it feels so cold," said Mother, "because it evaporates so quickly."

"All aboard!" Daddy shouted.

Up and up they climbed. The air grew colder and colder. Bobby was glad for the alcohol in the radiator, when they saw a stalled car and heard a man say the radiator was frozen. At last they reached the snow field. All put on heavy wraps and mittens. They jumped down into the snow. It came almost to Dorothy's waist.

What a time they had! They pushed each other down in the snow and rolled over and over in it. Some other boys and girls who had come up for the fun, helped them make a snow man and build a fort. Then they had a snow battle.

Mother and Daddy rented skates and skated on the lake. They obtained a sled for the children, who coasted down some low hills. They watched the ski jumpers perform, and after that they ate their lunch beside a huge bonfire.

Early in the afternoon, clouds gathered over the mountain. Soon great white snow feathers fell silently. The children examined the snow crystals and enjoyed their beauty. After a time, the wind blew harder and colder. The lovely soft snowflakes changed to pellets that stung their faces.

"That is the end of skating today," Father said. "We'd better hit the trail for home."

They stopped at the service station to have their tank filled again. Some men were quarreling. "I don't like that," Daddy remarked. "They are drinking. Alcohol is a good thing in the radiator, but not in the driver."

With many glances back, they started on their way again.

Down, down the car passed, through mist and fog so dense they could see only a few feet ahead. Gradually the fog became thinner and at last the car came out into the bright sunshine of the valley. They looked back. A cloud hit the mountaintop and the road.

"Why, it looks as though we had just come through a cloud!" Bobby exclaimed.

"Then it looks exactly right," said Daddy.

"All that mist and fog — was that a cloud?"

"Yes."

Bobby looked thoughtful. "Is snow frozen rain?" he asked.

"Well, not exactly, but something like that. The moisture in the clouds freezes before it forms drops. That is snow."

"Well, there must be lots of water in the world — rivers and lakes and snow up in the mountains and clouds, and springs that come right out of the ground sometimes."

"And we need water," added Mother. "How long could we do without it? I'm thirsty now."

"I read in my history book," said Jimmy, "about people who became lost on the desert coming to California. They died because they couldn't get water."

"Yes, I've read that people have gone without food for days, but only a few hours without water," Mother said. "It is a part of every living thing."

"I picked some roses and forgot to put them in water, and they wilted," Dorothy said sadly.

"Is that why God made so much of it, because everything needs it?" Bobby pondered.

"I shouldn't wonder at all," Mother said. "When we get home you might look up 'water' in your encyclopedia and see what more you can find out about it."

Suddenly Daddy swerved his car almost into the ditch, and another car with four men in it sped by, almost grazing the bumper.

"Oh!" Mother gasped. "That driver nearly upset us!"

"I think those are the same fellows we saw back at the service station," Father said. "Three of them were urging the other one to drink. He objected because he was driving; but they told him a drink or two would make him drive better. I suppose he took their advice. Anyway, I'd rather be behind than ahead of him."

Daddy drove on while all watched the car ahead, zigzagging along the highway.

"That driver is dangerous," Mother said anxiously. "He should be reported before he kills someone."

"I'm afraid it's too late," Father answered. "I'll be very much surprised if he doesn't

hit that car parked off the highway down there."

Scarcely had Daddy finished his words when the car ahead swerved crazily toward the parked car. There was a terrible crash. Mother covered her eyes. The children screamed.

Daddy drove closer. "You stay here with the children," he told Mother. "I'll see if we can do anything."

Other cars stopped. Later an ambulance arrived.

The men righted the cars. Then Daddy came back to report. A traffic policeman, who was writing in a little book, came with him.

"We have to go to court as witnesses next Tuesday at 10," Daddy announced gravely.

"We too?" Bobby inquired.

"I guess they won't need you—"

"Yes," the policeman interrupted. "The children saw the accident. Let them come. It won't hurt them. It may do them good," and he wrote their names and addresses in the little book.

"Was anybody killed?" Mother asked, when the officer had gone.

"Three of the men in the drunken car. There were several empty liquor bottles in it. The driver was only slightly injured. He said he had taken just a couple of drinks. The people in the other car were both unconscious. They are being taken to the hospital."

"It's just as you said, Daddy," Bobby remembered. "Alcohol is a good thing in the radiator, but very bad in the driver."

Daddy drove on in silence. Dorothy sat on her knees, looking out the back window.

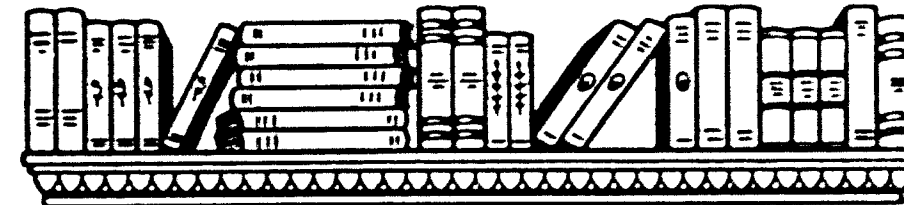
"Look! There's a rainbow!" she shouted suddenly.

They looked back where the dark clouds still hid the mountain. Sure enough, a bright rainbow spanned them.

"Wasn't a rainbow God's promise to Noah that there wouldn't be another flood?"

"I know a good promise for us to make," said Bobby "—that we won't ever use alcohol the bad way!"

—The Christian Advocate,
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*How Is Sabbath Desecration
an Entering Wedge
to Loss of Spirituality?*

By REV. LESTER G. OSBORN

God instituted the Sabbath "in the beginning." Into it He put His presence in a peculiar way, making it "holy ground." It is a symbol of His creative power and of His abiding presence. It is a day of special blessing.

TO DISREGARD THE SABBATH IS TO NEGLECT ALL THESE

The Sabbath was "made for man" — for his spiritual as well as for his physical welfare. It is a day in which to meditate on God, on His greatness and power, on His love, His law, His will, and our corresponding duty.

TO DISREGARD THE SABBATH IS TO NEGLECT THIS

God commanded the observance of the Sabbath, specifying very clearly that it is the seventh day. It is His will for our conduct. He made it holy and asks us to keep it so — separate, different.

ONE CANNOT BE DEEPLY SPIRITUAL AND DISREGARD GOD'S WILL

The fourth commandment is on a par with the other nine. To break one is to be guilty of all. Jas. 2: 10, 11. Sabbath desecration is just as surely a sin as murder, adultery, or idolatry.

DISREGARD OF THE SABBATH IS SIN, AND SIN IS NOT SPIRITUALITY

Spiritual life depends on worship — worship in spirit and in truth. God has provided a time for us to meet and commune with Him.

DISREGARD OF THE SABBATH MEANS LOSS OF THE TIME OF WORSHIP

Christ Jesus is "Lord of the sabbath," the seventh day of the week. This is the true "Lord's day." As our Lord, He asks us to keep it.

DISREGARD OF THE SABBATH IS DENYING THE LORD

Christ left just one measuring rod by which it could be determined whether we love Him! He said, "If ye love me, keep my commandments." John 14: 15.

*"Why Call Ye Me Lord, Lord,
And Do Not The Things Which I Say?"*

The Sabbath

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