

Latest Letter from the Thornsgates

23 Zikawei Road,
Shanghai, China,
May 13, 1949.

Dear Karl:

We feel that the sands are running out fast here in Shanghai and our contact with the outer world may be suddenly at an end. Liuho has been in communist hands, and the last we heard the little group there was safe and unmolested. However, the papers have considerable to say about fighting around Liuho the past few days, since our latest news, so we are apprehensive again. Dr. Pan was caught in Shanghai when the buses stopped going to Liuho, so is still here, but Mary Chang and Mr. Iung have been carrying on courageously at Liuho. If they hold the place together during this time they will deserve medals.

We have been hearing heavy artillery sporadically yesterday and today. Our news is censored so we do not know just what is at hand. The school and Church work go on surprisingly normally and the people are quite nonchalant — whether from courage, apathy, or numbness, one does not know. We had to shell out 100,000,000 GY (\$27 U. S.) for the hospital truck, and I suppose we shall meet that sort of thing more severely as things go on. This represents a special levy being made on cars and trucks.

We got our son, Philip, off on the USS General Gordon, for San Francisco last week and are glad, as the food situation is tight and will probably deteriorate. The school and families on the place have quite a little rice on hand (if we are spared looting, which is our current dread), so we should not suffer too badly.

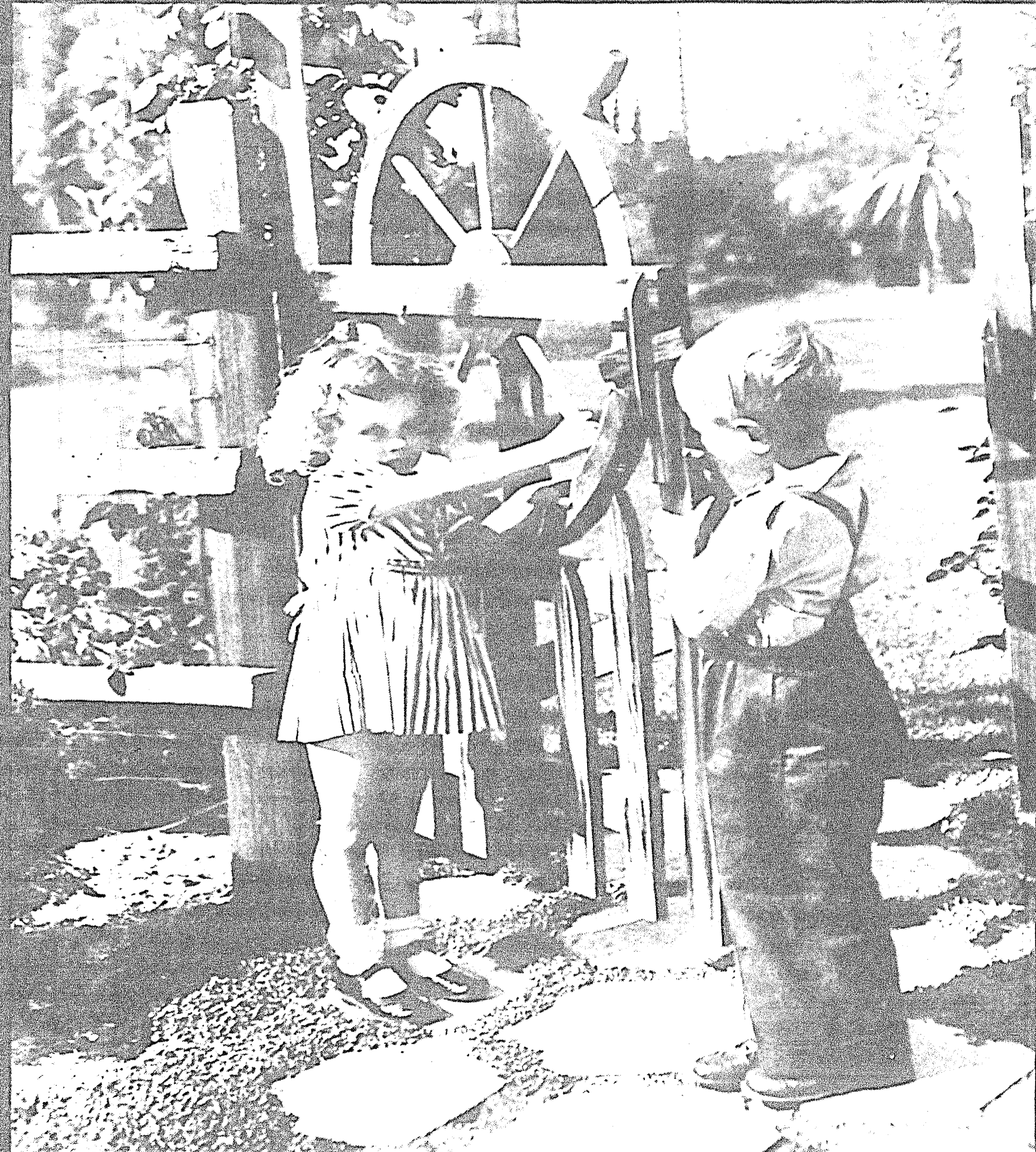
With warm greetings (though with cold feet) to Mrs. Stillman and yourself from Helen and me.

Your letter saying that action on the field would be left to our decision was received, and thank you for the confidence. Helen and I have decided to stay on as we don't fear personal injury. There may be unpleasant experiences, but already there are those.

A few days ago I sent by the hand of a friend a packet containing all Chinese deeds to all of our properties here. You will receive it soon, I presume. All of these have been recorded at the U. S. Consulate here. I may ask for photo-static copies, although such copies have always been expensive and uncertain out here.

Kindest regards,
George and Helen.

The Sabbath Recorder



The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration

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Front Cover Picture

"New-found Friend" — RNS Photo.

Jesus said: "Let the children come to me, and do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." Luke 18: 16, 17 (RSV).

CHARACTER GUIDANCE PROGRAM MOVES FORWARD

Few men in uniform have seen as many Air Force bases in the last six months as civilian Wayne Hebert.

Flying from base to base with three scientific-religious films produced by Moody Bible Institute, Hebert has stopped over at more than 80 bases from Maine to California since January. The films are being used to "keynote" the newly inaugurated Character Guidance Program in the U. S. Air Force.

The guidance program, ordered by President Truman, is aimed at developing the men physically, spiritually, and mentally, with new draftees its special object. To make the religious emphasis of the program more palatable, chaplains are featuring the Moody films: "God of Creation," picturing the complexities of the universe; "God of the Atom," explaining atomic power; and "Voice of the Deep," exploding the theory of the silent deep.

Packing out chapels, theaters, and auditoriums, more than 70,000 airmen and officers have seen the films at compulsory showings since Hebert first began his travels for the Air Force. In addition, he holds showings for wives and children of the men at the bases, then often arranges for local officials, newspapermen, and ministers to see the films. Frequently, the films are shown in the base theater preceding the main Hollywood attraction.

Chaplains everywhere are grateful for this dramatic and colorful presentation of religion. "The pictures stimulated my personnel much like an old-time revival," writes one chaplain from an Ohio base. "They reached areas of thinking and feeling among my men that no amount of speaking could have touched."

General Hoyt Vandenberg, chief of staff of the Army Air Force, adds his approval by saying, "In my opinion, these films and the story they tell are the best instruments to accomplish the character building program for the servicemen."

Hebert's itinerary with the Air Force will include a trip to Greenland and Iceland this summer, he reports. — Moody Bible Institute Release.

Seventh Day Baptist General Conference
RIVERSIDE, CALIF., AUGUST 16-21, 1949

Playing Life Safely

Have we been playing life safely?

Certainly we have not from the angle of the physical safety of the world. Witness wars and rumors of wars and the atom bomb!

A group of eighth grade girls went exploring a vacant house on Memorial Day afternoon. It proved to be a former undertaking home. Reports were rife that the place was haunted. This, of course, quickened the venturesome spirit of the exploring party. There was no "no trespassing" sign posted. Entering by a basement window, the girls dropped several feet to apparent safety. Through spider webs and among spiders and mice the exploring took place. Upstairs and down, criss cross, meeting each other on stairs that seemed to go two ways but brought them face to face — these girls were having a grand time. From basement to attic they went, and back again — each time discovering some new evidence that linked the house with the last occupants. Suddenly two doors upstairs slammed and out the girls went through the basement window much faster than they had entered.

Were these girls playing safely in exploring this abandoned house? Some would say yes; others, no. At least when some of the parents learned of the escape, they were deeply grateful that at latest report there had been no serious consequences.

Had the party run afoul of the law in being discovered by the police and taken into custody, the entire affair would have presented a different story. The adventure ended in this respect much more pleasantly than some have been known to end.

An episode of this kind has to be weighed carefully to determine the value of the adventure and the risks involved. Although the experience was a good one for the girls, the consequences for them might have been serious if the situation had taken a different turn. The hazards outweighed the benefits.

Is not this a parable on life? Often as individuals, as families, as communities, as nations we invade regions and realms

regardless of the damage that may result. Yet, all the while we try to keep one hand on the peace and good will plan and at the same time with the other hand we push to the limit the plan that will lead to the most horrible conflict imaginable and the annihilation of much of the human race. Such duplicity!

There is only one sure way and we are afraid to take it. That way is God's which He revealed on Calvary.

We have become so calloused to hurt and harm in the physical realm that we fail to take risks and encounter hazards in the spiritual sphere. We live so much in terms of the present that we fail to go adventuring for the future. The world is so much with us and we are so much a part of it.

It is true — "nothing ventured, nothing gained." Yet, when somebody gets badly hurt in the aggressive exploration of the physical areas of life, there is little left but hardship and suffering unless there has been aggressive exploration of the spiritual areas of life, beyond that of the physical areas, from which to draw spiritual power and comfort.

Jesus said: "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it." Mark 8: 34, 35 (RSV).

And, Paul wrote to the Colossians, as follows: "... I want you to know how greatly I strive for you, ... and for all who have not seen my face, that their hearts may be encouraged as they are knit together in love, to have all the riches of assured understanding and the knowledge of God's mystery, of Christ, in whom are hid all the treasures of wisdom and knowledge." Colossians 2: 1-3 (RSV).

We want to make the workaday and Sabbath-day life of folks as safe as possible physically. Safety is accomplished through the co-operation of folks who travel the highways of life. Lack of co-operation here spells injury, suffering, death.

Likewise, we want to make the workaday and Sabbath-day life of folks as safe as possible spiritually. Spiritual safety is accomplished through the co-operation of folks who travel the spiritual highways of life. Lack of co-operation here spells injury, suffering, death.

The spiritual risks that we fail to make are in terms of rescuing others and bringing them to the islands of spiritual safety. We have been playing life safely in this regard. We sometimes become so comfortable in our salvation and redemption and service in and through the organized Church of Christ that we fail to remember as we ought those who are hurting themselves, those who are getting hurt, and those who are hurting others in fields of sin and areas of degradation. A salvation and redemption that allow so-called active members of our Churches to become comfortable in their service for Christ are neither genuine nor complete. How can we be comfortable in our pews another Sabbath and attend our Church gatherings so unconcernedly when just around the corner there is someone who needs the healing touch of Christ's love and forgiveness and the thrill of bringing others to Him?

Then when we go out into the world neighborhood and see the sharply conflicting ideologies striving for the mastery of the human race, it is high time that the Christian Church is about her chief business. Again and again the Great Commission rings in our ears. "Go ye." "Teach." "Baptizing." "Teaching." And He is with us alway, "even unto the end of the world."

Why are we waiting? Had the Holy Spirit come upon us we would not be waiting. Therefore, let us tarry yet a while as He directs. And when His Spirit does come, let us go forth using every Spirit-prompted strategy that is ours.

Here is the conclusion to this matter. This is the Church's hour. We of His Church have been playing safely spiritually. The hour is late, yet not too late. His business requires haste. As we are prepared by His Spirit, He will use us to win others to Him.

Are we willing to take the risk?



Moments of Meditation

THE TEACHINGS OF CHRIST

By Miss Clara Loofboro
New Auburn, Wis.

More and more I marvel at the contents of the fifth, sixth, and seventh chapters of Matthew. Here we have expressed profound wisdom and the greatest of teachings, but I feel that they are more than simply great and ideal teachings. To me they stand as a part of our fundamental Christian beliefs. We speak of the plan of salvation. The Sermon on the Mount and other teachings of Jesus are a part of that plan — the middle part or the in-between act. Christ's teachings and day by day living demonstrated to His followers and to all of us how we can live in a material world and at the same time belong to a spiritual kingdom. His teachings were so outstanding and given with such authority that the leaders and teachers of that day were afraid of His power, thus hated Him and brought about His death. But Christ was not meant for death, He rose out eternal Lord. Through the Crucifixion the plan of salvation became clear and reachable to all.

I was brought up to believe that there are things in the Bible that we must accept on faith, for instance the circumstances surrounding Christ's birth and His sonship. I do not understand how the resurrection of Christ took place, yet I believe that it did occur. But I wonder if it is any more important to accept the divinity of Christ on faith than it is to accept His teachings on faith. Often they are brushed off as being unpractical and too idealistic. I am convinced that we must accept His teachings on faith and actually believe that they will work, even if they do seem unpractical to our material centered minds. Loving someone that hates you is the best and quickest way of battering down that hate. I can't explain how or why, but I accept the fact on faith because Christ said we should love our enemies. He knew this

method was practical and would thus bring results. Christ was a believer in the realism of His own idealism.

The world is very, very sick, and there is but one doctor to cure the suffering patient and that doctor is Christ; and somehow I can't separate Christ and His teachings. They are a part of Him, and thus a part of the plan. One of the methods of winning people to Christ is by living our professed beliefs. When the nonbeliever and the scoffer see in professed Christianity something far superior to the "general run," they will sit up and take notice. Then we are in position to tell them of Christ, our Redeemer, and the Master of our lives, and the nonbeliever in turn will be in position to accept the gospel of salvation because he has already seen its power demonstrated

in our lives. Although good works are not in themselves a passport to heaven, they often help the nonbeliever to become interested in Christ. Is this not a serious thought to all of us who say that we are Christian?

Prayer: O God, help us to put our faith in Thee and in Thy Son and His way of life, and not in the material forms and riches of this world. Help us to believe in the power and the unbounded possibilities of applied Christianity. We pray especially that our nation may make the right choices and decisions, for the future peace of the world depends very much on us. May all in this wonderful land of ours acquire a sense of humility and a song of thanksgiving, and may we act in harmony with our professed faith. In Jesus' name. Amen.

St. Paul at Troas

The only other references to the first day of the week in the New Testament, apart from the Gospels, are found in Acts 20: 7 and 1 Corinthians 16: 2. The first text refers to the meeting Paul had with the believers at Troas. Paul had been with them for a week and was going to depart early in the morning, so that this meeting was simply a farewell gathering. The meeting was held on the Saturday night as shown by the facts that Paul preached till midnight, and that the first day ends at sunset on Sunday. An untoward incident happened at midnight. A young man having fallen asleep on the window ledge where he was sitting fell down to the courtyard below and was brought up dead. Paul restored him to life, after which the company ate together, and Paul and his companions set out on their journey at dawn on the Sunday morning.

There is no evidence that the breaking of bread on this occasion was the Lord's Supper, the expression often being used of an ordinary meal. Luke 24: 30, 35; Acts 2: 46. So there is no basis in this text for the practice of some sects who hold a service of "Breaking of Bread" at 11 a.m. every Sunday morning, for this meeting at Troas was on Saturday night

and, there is no proof that it was a Communion service. In any case the Lord's Supper is more appropriately celebrated in the evening rather than in the morning. There is no such institution as the "Lord's Breakfast."

The Apostle Paul in 1 Corinthians 16: 2 is simply giving instructions concerning the systematic laying aside of contributions for the poor fund. Each one was to "lay by him in store" a certain amount according to how he had been prospered the previous week. The expression quoted reveals that this was to be done at his own private residence or office. On learning the date of Paul's arrival each one would bring to the Church treasurer the sum he had thus saved. This systematic method would save the necessity for special appeals when the apostle came. Sabbathkeeping Christians, leaving their business just before sunset on Friday, have no time for reckoning their accounts before the Sabbath. This they naturally do the first thing on Saturday night or Sunday morning, and therefore when they see how they have prospered they start the week by making this thank offering for the poor. Thus, again, there is no proof of Sunday observance here. — The Sabbath Observer, London, Eng.

GOD'S HOLY DAY

Outline Studies on the Sabbath Truth

By REV. LESTER G. OSBORN
Pastor, Seventh Day Baptist Church, Shiloh, N. J.

LESSON II

CHRIST AND THE SABBATH

Introduction

In Lesson I we saw that the seventh day was different from other sabbaths, made so by the specific act of God, and never has been lost.

Did Christ Jesus change the weekly day of rest and worship? He had the right to do so, for He not only declared Himself "Lord . . . of the sabbath," Mark 2: 28, but was Creator of it. John 1: 3.

Since He was the founder of Christianity, His attitude toward questions of Christian conduct is most important. He is our "final sanction" for the Sabbath, for His teachings in precept and example are the highest authority.

A. Jesus' Observance of and Interpretation of the Sabbath.

1. Mark 1: 21; 3: 1, 2; 6: 2a; Luke 4: 31; 13: 10; 14: 1.

It was Jesus' custom to go to the synagogue on Sabbath. No reference to His going on any other day.

2. Matthew 12: 9-13; Luke 13: 10-17; 14: 1-5; John 5: 1-18; 9: 1-16.

Five miracles of healing on the Sabbath — considered deeds of mercy consistent with sacredness of Sabbath — evidently not forbidden "thy work" nor contrary to "keep it holy" of fourth commandment.

Using His divine power to remove result of sin.

3. Matthew 12: 1-8; Mark 2: 23-28; Luke 6: 1-5.

Anything necessary to physical comfort, which does not detract from but adds to spiritual welfare, is permissible.

4. Matthew 12: 7, 12b; Mark 2: 27.

Sabbath not a burden to be borne but day of blessing, spiritual uplift, doing good deeds.

5. Jesus' teaching was to purge Sabbath of rabbinical restrictions, "traditions" of men, petty details, to free it from all ceremonial implications, and to lift it to its rightful position as day of happiness, joy, service. Someone has said Jesus did for Sabbath what skipper does for ship when she comes laboring into port unable to make headway because hulk is covered with barnacles. Puts her into dry dock and scrapes them off. Jesus did not repeal nor annul Sabbath when He stripped it of intolerable burdens which ceremonialists had heaped upon it. Paralleled in Matthew 5: 21-32 — getting back of mere formal observance to principles involved.

6. Matthew 12: 8; Mark 2: 28; Luke 6: 5. Jesus' authority for doing this — not only Creator of Sabbath, John 1: 3, but its Lord.

7. Are not Jesus' observance of and teaching as to the real meaning of the Sabbath a reiteration of the fourth commandment?

B. Did Jesus Abolish the Sabbath?

1. Matthew 5: 17 — "I am not come to destroy, but to fulfil." Fulfill does not mean to abolish — Cf. Matthew 3: 15; Galatians 6: 2.
2. Colossians 2: 13-17.

Christ abolished the "handwriting of ordinances which was against us." Sabbath not an "ordinance" not "against us" — made for man, for his welfare. "Sabbath days" referred to, coming with "new moons" and other ceremonial

shadows, must be those ceremonial and ritual days, based on phases of moon, not weekly seventh day Sabbath, based on the weekly cycle. This is the same as the "middle wall of partition" of Ephesians 2: 13-16.

3. Matthew 24: 20.

Evidently He expected followers to be keeping the Sabbath sometime in the future, whether this reference is to the destruction of Jerusalem or to the end of the age.

Conclusion

Jesus and His disciples observed the Sabbath. He taught how it should be kept so as not to be a burden, but a blessing.

The true "Lord's day" is a day of which He declared Himself Lord: the Sabbath.

Since He is our "final sanction," and by His example and teaching He exalted God's holy day, the Sabbath, ought we not to "walk as he walked" in this matter? 1 John 2: 6.

We Believe in Jesus Christ

By REV. EARL CRUZAN

Pastor, Seventh Day Baptist Church, Dodge Center, Minn.

"We believe in Jesus Christ, God manifest in the flesh, our Saviour, Teacher, and Guide, who draws to Himself all men who will come to Him in love and trustful obedience."

We are concerned in this article with Jesus Christ, the Son of God, the second person of the Trinity and around whom the Christian religion centers. It is to Jesus Christ that we look for the aims and ideals of the Christian religion, for it is from Him that Christianity took its name.

We believe that He is God manifest in the flesh. God is "the one personal, perfect, and eternal Spirit, Creator, and Sustainer of the universe, our Father, who manifests a holy, redeeming love toward all men."

It was out of His love toward men that He sent His Son to earth to save men, to teach them, and to guide them in the way of life.

Jesus is the Son of God, who was manifested or revealed unto men in human form. He came to earth, born of a human mother, raised in a humble peasant home. He was taught in the synagogue, and He learned a trade. He took upon Himself the form of man — thus He learned of man's passions, man's temptations, man's weaknesses. And being found in fashion, or popular, as a man He humbled Himself even unto the death of the Cross.

However, Jesus was with God before He came to earth. In the very beginning of human history, we find God saying: "Let us make man in our image." And as we turn to the New Testament Scriptures we find other evidences that Jesus lived with God: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us. . . . full of grace and truth." John 1: 1ff.

In the history of man, God had tried many things to influence man to live a righteous life. He had tried to show him the magnitude of God, the need for worshipping Him, and along with that He had tried to show man how to live with his fellow man. He had created him with a free will to choose as he would, but God tried to help him to choose the way that would lead to happiness and would make for peaceful prosperity among all men. But man had chosen the evil and rejected the good. He is a creature which is very selfish.

All of God's teaching and directing didn't seem to have much effect upon man. Once He repented of having made man and thought to destroy him, but seeing a few righteous He destroyed them not. So He talked to them, He provided leaders and laws, but still men did not grow righteous.

God might have rejected man and cast him aside — He might have destroyed him from off the face of the earth, but God had another way. He sent His Son, Jesus the Christ, to earth — He manifested Himself in the flesh, for God and Jesus are one in purpose. Jesus has said: I and the Father are one. If ye have known me, ye have known the Father also.

There are many contrasts in the Bible which prove that Jesus was both human and divine. Some of them, as given in Seventh Day Baptist Beliefs, pages 13, 14, follow:

(a) He was weary, John 4: 6, yet He called the weary to Himself for rest. Matthew 11: 28, 29.

(b) He was hungry, Matthew 4: 2, yet declared Himself to be the bread of life. John 6: 35.

(c) He was thirsty, John 4: 7, yet He was the water of life. John 4: 14-17.

(d) He was tempted, Matthew 4: 1, Hebrews 2: 18, yet as God He could not be tempted. James 1: 13.

(e) He said that the Father was greater than He, John 14: 28, but He also said that He that had seen Him had seen the Father. John 14: 9.

(f) He prayed, Mark 1: 35, yet He answered prayer. Luke 23: 43.

(g) He wept at the tomb, yet called the dead to life. John 11: 35-44.

(h) He cried, "My God, my God, why hast thou forsaken me," Matthew 27: 46, yet it was God to whom He cried who was in Christ reconciling the world unto Himself. 2 Corinthians 5: 19.

(i) He died, yet He is alive forevermore. Revelation 1: 18.

Being both human and divine He is "our Saviour, Teacher, and Guide." These three functions are closely combined. While He first manifested Himself as a

teacher and then His teachings and life became a guide, His primary purpose is that of Saviour.

When Jesus was about thirty years of age, He came down to the Jordan River where a man stood preaching repentance "for the kingdom of heaven is at hand." This man was also baptizing those who were quickened by his preaching — baptizing as a symbol of washing and cleansing, and the making of a new start in life.

As Jesus stood there watching the man, He came closer to him finally asking baptism at his hand. Was this because Jesus needed to wash away His sin and start a new life? That cannot be true, for John said: I am not worthy to do this thing. I had better be baptized of thee. Jesus replied: "Suffer it to be so now." Perhaps He did it as our guide, that we should follow His example. Be that as it may, from this time on Jesus undertook His work in earnest. For approximately three years He taught men and women. He healed their bodies and restored their souls.

He also taught them, and He taught a way of life. It was very different from what they knew. They had been doing things because they were afraid, but He taught them to do things because there was love and joy in doing them. He taught them that a man's mind and heart must be right before he can benefit from keeping the law. He taught them that all men are equal — that strife is foolishness, that glory is vain, that self is glorified only in helping others. It is not the praises of men that make a man great, but it is the surging joy within his own breast that determines his greatness. True joy can come only in helping others. A right spirit is more to be desired than all the wealth of the world. All these and many more things did Jesus teach.

And His teaching took Him to the Cross. Because He became in fashion as a man, because His teaching gained many followers — those in power sought His life. They sought it because they were afraid they would no longer be looked up to by the people and that their income and authority would cease. So they planned a murder.

How often man has tried to cover up his sins with murder. Cain killed Abel, and from that time to this man has murdered to cover up. They made this murder look legal, but man had done that oft before. Had not David sent Uriah to the front line of battle so that he might be killed, and David might marry his wife?

Although they made it seem legal, it does not mean that it was right or just. They planned this murder with false witnesses, who perjured themselves and each other. They used mob psychology against the weak and fearing Pilate. They used anything they could find to work their own pleasure. The crime they committed is one of the worst on the docket of human courts; and yet it was necessary for the salvation of men. Had man been able to accept His teaching, it might not have been necessary. Had they accepted His teaching He might have established His kingdom at that time, but even His closest companions did not learn the way of life while He was yet living. They were thinking of self as they strove for seats of honor.

In His love for man He allowed Himself to be falsely condemned and thus executed. For in so doing He became the Saviour of men's souls. As His life was given, as His blood ebbed out on the Cross, the sins of man were washed away. Without the shedding of blood there is no salvation, but through the shedding of His blood there is and can be salvation to everyone who believes.

He was taken from the Cross and laid in the tomb, sealed and guarded by the Roman Government. Yet He rose from the dead, appeared unto His disciples, and after a time ascended into heaven — there to sit on the right hand of God to make intercession for the souls of men.

He draws to Himself all men who will come to Him in love and trustful obedience. He lived a life of love and His last human act was an act of love. He said, "I, if I be lifted up . . . will draw all men unto me." Through His death on the Cross all men who believe in Him may come unto Him. While He was on earth, He could reach but a few, but as

the tidings of His kingdom go out, He can reach many.

Before Christ can do anything for man, man must believe in Christ. Man must believe that Christ is the Son of God — that He was crucified and risen from the dead, that He has the power to forgive sins and thus to redeem man from the death resulting from sin and resurrect him to a life of eternal love and hope and joy.

Man must feel the conviction of his own sin. He must feel the need of a Saviour, then he must come to Christ and say, "I believe, help thou my unbelief."

And to that one Christ has the answer: "whosoever believeth in me shall never die" — he shall live eternally with me.

So great was God's love for man that He allowed His Son to be crucified for the sins of man, and it is that love which redeems man. It follows then that we must love Jesus if we are to accept redemption and salvation which He offers to us. If we do not love Him, we cannot ask for His salvation.

We must love Him and we must trust Him. There are many things which we cannot see clearly, but we must trust Him for those things which we cannot see. He has said: "If ye love me, keep my commandments." What are the commandments of Jesus? They are summed up in the 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."

The commandments of Jesus need application to bear fruit. We cannot love God and hate our fellow men. That is an utter impossibility. To find more on the commandments of Jesus we have but to turn to the Bible, which is for the Protestant the creed and confession of faith, and there within its pages we will find His will.

He is our teacher. The disciples moved by the Holy Ghost were prompted to write down many of the things that Jesus did and said and they have been preserved for us. He is teaching yet through this written word and if you cannot find justification in the Scriptures for your belief you had better drop that for the things

which you find as you search the Scriptures. As you study them as a whole and apply them to your life, you cannot go wrong.

Jesus is also our guide. He is our guide in that He has traveled the road that He would have us journey. He has traveled it and He has shown the way. He does not ask anything of His followers which He has not done Himself. He has shown us that we must needs heal the body of the sick and that we must strengthen and comfort the soul. He has shown that

joy in living comes through love and sacrifice, not avarice and strife.

Once we have accepted Him, we are saved. But to enjoy life to the full, we must study His word and His will and we must let Him guide us in the fullness of life.

"We believe in Jesus Christ, God manifest in the flesh, our Saviour, Teacher, and Guide, who draws to Himself all men who will come to Him in love and trustful obedience." — Seventh Day Baptist Beliefs, page 11.

The Telescope That Sees Heaven

By REV. RALPH H. COON

Pastor, Richburg and Friendship Seventh Day Baptist Churches, Richburg, N. Y.

Most people have no conception of the wonders of the starry heavens. Some have read sketches from papers or magazines and know that the stars are extremely far away, and perhaps, also, that they are larger than we can imagine. The greatest thrill, however, comes from actually seeing the marvels of the sky through a telescope. The rings of Saturn, the mountains on the moon, and an endless variety of beautiful star clusters are only a suggestion of what even a small homemade telescope will reveal.

In much the same way most people, even many who call themselves Christian, have no idea of the wonderful joy and "the peace that passeth understanding" that come from really knowing God. Any one who cares enough to make use of the means that have been placed at his disposal can know God. Many people would not take the trouble to walk across the street to see the wonders of the heavens in a telescope. The fact that they are not interested does not worry us even if we do think they are missing a great deal. We know that one can live a happy, useful, God planned life and not know the stars. However, when we offer people a means of looking right into the heaven of heavens and seeing the glory of God and all of the eternal truths He wants to reveal to us, everyone should be per-

sueded and almost forced, if need be, to look. It makes so much difference in this case, that we should take the spiritual telescope to them and, if possible, find some way to induce them to look.

Without the telescope our knowledge of the heavens would be about where it was in 1610 before Galileo turned his first telescope toward the sky. Without the coming of our Lord Jesus Christ into the world as Saviour of all who believe in Him, our knowledge of God would be about where it was before Christ came. Without a lens or concave mirror no one could know of heavenly bodies. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1: 18. "No man cometh unto the Father but by me," Jesus said. John 14: 6. Again, "He that honoreth not the Son honoreth not the Father." John 5: 23. In Hebrews 1: 3 we read that Jesus is the brightness of God's glory, "and the express image of his person."

The telescope must have an optically perfect objective lens or concave mirror in order to bring a good image of a heavenly body down to earth. It took eight years of work by a crew of specialists to grind and polish the two-hundred-inch mirror for the Palomar telescope and bring its curved surface to the required perfection

it must have for the best possible seeing. Even now they find it will be necessary to put in a few more months of work on it. This is only a partial illustration of the perfection required in the One who was to bring the perfect image of God down to men. How we should praise our Father in heaven for sending us such a Saviour, who, though He was a man so we could see and understand Him, still was at the same time the Son of God bringing us a perfect picture of our Father and His love.

We should note here that Jesus' keeping the seventh day Sabbath was a part of that perfection. We are told that He observed it. Luke 4: 16. We have no evidence of His leaving instructions that

another day should be substituted for it. Since He is our pattern for Christian living, we have no assurance of being in God's will unless we observe the same Sabbath He did.

In Jesus we see the perfect plan of salvation. He makes it clear just as a good telescope makes clear what the surface of the moon is like. Let us look and keep on looking to and through Him. If we see clearly what God's plan is we will accept it having faith in Jesus for the atonement of our sins and the beginning of the eternal life He gives. If we really accept what He has done for us it will be our one desire to be like Him in our living and in bringing to others the gospel vision we receive from Him.

Salvation Is Free!

By DAVID L. BEEBE

Gentry, Ark.

(Licensed to preach by the Gentry Seventh Day Baptist Church, October 13, 1948. David plans to enter Salem College, Salem, W. Va., as a freshman in September, 1949.)

Scripture: Galatians 3: 2, 3, 21; 5: 1-8; Romans 3: 21, 27-31; 8: 1-4.

A great many Sabbathkeepers accept the Sabbath as tradition, and do not seek to uncover the facts of the Sabbath. Because it is one of the Ten Commandments, they believe that we are saved by the keeping of the law.

A great many non-sabbatarians suppose that we, to keep the Sabbath, must deny the "power of God unto salvation," that is faith and grace.

Romans 3: 21 declares "the righteousness of God . . . is manifested, . . . by the law and the prophets." The law and the prophets are to give knowledge of God, and the fundamental moral concepts of life. It remained for faith to create an actual bond between God and man. And faith was given to man by the Son of Man.

Paul, in Romans 3: 27 asks, if salvation is by law, what is wrong with boasting? There is no law against it. Boasting is wrong because it violates the spirit of humility that brings men before God; it violates the spirit of the law. This

spirit is what Paul so often refers to as "the law of faith" or "the law of love."

Paul believed that Christ is of no effect to those justified by the law, Galatians 5: 4, but that the law was made effective by our establishment of it. It is our servant, not we who are its servants. Romans 3: 31. Of the Sabbath specifically, Jesus taught that it was "made for man, and not man for the sabbath." Mark 2: 27.

Many Christians believe that it is wrong to steal, not because it is against the commandments, but because it is not ethical. The whole law is the same. In fulfilling the law Christ made it a standard, not a scepter. Stealing is a crime because it violates a natural law of social relations. All God's laws, both natural and supernatural, must be kept to fulfill man's highest destiny on earth but faith is the key to heaven.

The Sabbath is necessary so that we can devote a whole day, undisturbed, to draw near to God. This is the meaning of Ezekiel 20: 12: "Moreover also I gave them my sabbaths to be a sign between

me and them, that they might know that I am the Lord that sanctify them."

But if we must keep the laws **because** we are saved, and not **in order** to be saved, is not the effect just the same? Are we not still bound to the countless restrictions of the Old Testament? No! For the vast "paraphernalia" of the Hebrew law code is just that — the constitution of the Biblical Hebrew commonwealth — and is not intended for us. These laws are not ordinances or commands, but, as Exodus 21: 1 states, "judgments"; or, in the terminology of today, these are the injunctions of the supreme judge to the Hebrew nation.

There are some who accept these laws, laws that govern every phase of life and quench the spirit. Salvation is not bound to these laws as some would have men believe; nor is it bound to the petty re-

strictions which some, having rejected God's law, impose.

Because they refuse to accept "the commandments of God, and the faith of Jesus," Revelation 14: 12, as their ethical standard and because men demand standards, they have imposed vast restrictions on their adherents: rules of dress, rules on where to go, how to act, and in general how to conduct oneself. It was to such as these that Paul wrote, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Galatians 5: 1.

Salvation is free! It is not to be bought by strict adherence to the old restrictions, nor yet to the confusing tangles of modern legalism. Hear the voice of Paul in the eighth verse of Galatians 5: "This persuasion cometh not of him that calleth you."

Brotherly Love

By THEODORE J. HIBBARD

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Student Pastor of West Almond, N. Y., Methodist Church

Text: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. — Matthew 5: 22.

We are all familiar with Brotherhood Week, its aims and its purpose. Yet it seems strange to me that this country finds its necessary to set aside one week in the year as Brotherhood Week. We think of ourselves as a Christian nation and we all believe that God created all men. Therefore, we are brothers, having God as our Father.

In our Constitution we made no distinction between those of one origin and another. Those whose parents were born in Italy had the same privileges as those whose parents came from England, and those whose parents were from Ireland had the same freedom as those whose parents came from Germany. Here in this country they were counted as one people and as brothers, with, perhaps, the one exception of the Negro slaves. However, in 1865, even that exception

was done away with in the Thirteenth Amendment which abolished slavery.

What has happened to us that we have to be reminded that we are all brothers by setting aside a special week? Brotherhood Week should not only be one special week of the year, but this week, next week, every week this year and every year as well.

It is very easy for us to love our brother as long as he is far away from us and he does not interfere with our lives. We can love the Chinese as long as they stay in China; we can love the Negroes if they were all in Africa; we can love the brother who is of a different nationality as long as he knows his place and stays in it; and we love the brother who has a different religious faith than ours as long as he stays on his own side of the street and does not disturb us in any way. In

other words, we must have a little world of our very own where all are of the same color, same nationality, and the same mind as ourselves. However, our world can never be like that: our brother has things that we need, we have things that he needs, and we both must share in order to make life more enjoyable for all. Jesus commanded us to love one another even as He loved us. If we are to be called followers of Christ, we must love our brother or else the world has the right to say that we are **not** Christian. We can claim no right to the name of Christian if we show in any way that we do not love others because our love for our brother is a proof of our discipleship. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another."

Whosoever Is Angry with His Brother

In our Scripture lesson we read of how Jesus demands of us something more than mere conduct. Our thoughts must be pure and our very motives must be in accordance with His will. He said, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." Here Jesus was telling that keeping the law was not enough. A righteous man must search deep within himself and examine his innermost emotions. If we are angry without a cause, we have committed murder in our heart; therefore we are in danger of God's judgment which is exactly the same punishment for actual murder.

Cain had no cause to be angry when he slew Abel. Jealousy and envy had given birth to the anger; consequently Cain, in a rage, took his brother's life. Cain's sin did not occur at the moment of Abel's last breath — no! Cain sinned long before that when he became wroth when God did not respect his offering. God warned him then that "sin lieth at the door." The actual commitment of the murder was only an outward manifestation of an inner sinful emotion.

Whosoever Shall Say to His Brother, Raca —

Jesus went on to tell that it was not necessary to be angry enough to kill in order to sin. For He said, "Whosoever shall say to his brother, Raca, shall be in danger of the council." This is a very peculiar saying and it is rather hard to understand because it is allegorical. Scholars tell us that the word Raca is an Aramaic word signifying "empty" as if one should call another "empty head," equivalent to some of our words such as blockhead, senseless, stupid, "dumbbell," or "nitwit" perhaps. Jesus did not mean that the word Raca itself was sinful to utter; He meant even the very mildest word of contempt for our brother will have to be accounted for.

The word translated council in the King James Version is better rendered as Sanhedrin (so most all commentaries affirm), which brings out the true allegorical meaning of this text. Jesus did not mean that if we use some very slight word of scorn or mockery that we would be brought up before an earthly court; rather He means that such words are highly offensive to God. In another place, Matthew 12: 36, He says, ". . . every idle word that men shall speak, they shall give account thereof in the day of judgment." It is our duty to teach our children by word and by our own conduct that they should not use such words. Oh, yes! we can sit back in our chairs and say that there is no harm in these words. No? Such words as "nitwit" and "dumbbell" show a lack of love and respect for our brother. Just how would you feel if somebody should call your mother a "nitwit"? Yes, that would be quite different, wouldn't it? Yet, if we are to be real Christians we should not call anybody a name that we would not like to have him call our mother.

We can say that it is not too much a crime or a sin to use such mild words for the penalty is not great. Be that as it may, yet we know that if we form the habit of using such expressions without just reason, then when we are really angry we must find another word that is uglier and more stinging.

Whosoever Shall Say, Thou Fool —

Jesus knew our human weaknesses, so He went on to say, "but whosoever shall say, Thou fool, shall be in danger of hell fire." We are told by the wisest scholars that the Greek word, *moros*, which is translated "fool" here, does not mean a simple person but it is a word of deep contempt applied mostly to those who were guilty of the worst crimes.

Here again both the word and the penalty are allegorical. He did not necessarily mean if we say the word fool that we would be cast into a physical hell, but rather if we use any word that has the meaning and the contempt of that word we would be in danger of the worst kind of punishment imaginable. And rightly so. What right has anyone to curse and despise a creature of God made in His own image?

Let us think for a moment of some words that we use in derision against our brothers such as "nigger" for Negroes, "wop" for Italians, "kike" for Jews, greasers, we call the Mexicans, gringos, they call us, and all other like words. It is true that these words are in common usage by certain classes of people in some localities, but if we only knew how much these words sting and hurt our brother we would never use them.

I remember when I was a boy my father worked in a factory in Massachusetts. I always watched for him to come home right after the five o'clock whistle blew since we only lived about three blocks from the factory gate. This night he seemed to be a little late so I walked down toward the gate, which was on another street, to meet him. I turned the corner of the street leading to the gate just in time to see an ambulance drive off and a large crowd of men begin to disperse. I finally saw my father as he came out from the crowd, and I asked him what the trouble was. He told me that one man had cut another man's throat. It seemed that in the shop one man who was a German became angry and called the Italian a dirty "wop." After work the Italian followed the German out of the gate, ran up behind him, and cut his throat. Later when he was questioned by

the police he said, "Nobody isa gonna call me a dirty 'wop.' Nobody, do ya hear?"

Before the war I worked in that same factory where 80% of the workers were Italian. The men that worked there were not well educated; they were hard and rough but never in the three years that I was there did I ever hear one man call another a "wop" either to his face or behind his back. We knew the meaning of that word and we realized how much it hurt. Those words that are used for different nationalities hurt just as much too.

There are some who say that the words do not matter; they are only expressions of a state of mind. That I will grant you, but think how incongruous it would be to say, "I love that dear old 'wop' mother of mine." It is so ridiculous and absurd that we would never think of saying anything like that. The state of our mind and the feeling in our heart mean the most, of course, but the words do have some meaning. They reveal the state of mind and feeling of heart.

In the town where I went to school there were many Jews who owned the majority of the stores, though most of the population were Catholic. As long as I could remember there was always resentment against these Jews. I recall one day when I was in junior high school two girls became involved in an argument. The Catholic girl called the Jewish girl a "kike" and a "Christ killer." I never saw anything so pitiful. The little Jewish girl hid her face in her hands and cried, "I did not kill your Christ, I had nothing to do with it. Why do you call me such awful names?" I later found out that the Catholic girl was taught that all Jews were to be called "Christ killers." If we keep teaching our children these things, it is no wonder that we have to set aside a week to remind us that we are all brothers.

I don't think for one moment that there is one reader of the Sabbath Recorder who would use any of these words of contempt in referring to one of a different nationality or race. Now, you may say, "Why preach and write this way then?" I will tell you. Though you and I stay

clear of these filthy expressions, for that is what they are, we are as guilty of saying them as those who have said them. Let us take a little example of what I mean.

If I were sitting in my chair at home and I saw somebody murder a person, I am sure that I would not laugh and think that it was funny. I am sure that I would not tell him to kill somebody else thinking that it was a big joke. If I did, I would be as guilty as he. I want you to get that. If I did, I would be as guilty as he. Even if I didn't laugh and I just sat there giving my silent consent to further murder, I would be guilty, wouldn't I?

Paul said that he was guilty of stoning Stephen when all he did was to hold the coats of them that did the actual murder. By his action of holding the coats he was consenting to the crime, and therefore he was deserving of the penalty for that crime.

We, too, are "coat holders" in a slightly different sense. We are standing silently by without a word of protest while books go to print using such words as "wop," "nigger," greaser, gringo, and even some much worse words that I would not stoop to repeat. Some comic books on the newsstands portray certain characters as "Willie the Wop" or "Nigger Joe." I don't mean that all comic books are that way but there are some writers who have no respect for their brother's feelings. We might expect such things in cheap comic books but how about our college textbooks?

Because such authors as Ernest Hemingway write about life in the raw and use such words as their characters might use, we seem to think that it is all right. But is it? We are putting the books with these words into the hands of our college young people and giving them the right to use them. At least they think that they have the right because Ernest Hemingway assumes the right.

But then you say, "These words are not to be used all the time."

I say, "If they are not fit to be used all the time, they are not fit to be used any of the time."

These authors who want to write about those who stay in the gutter, so to speak, can find better words to use and still keep "in character" if they wish to or are forced to do so. I understand that the book, "Grapes of Wrath," contained many objectionable words. When the picture was made of the story, these words were changed. Those who saw the picture and read the book say that the picture did not lose anything by changing these words. In fact, they enjoyed the picture much more. If we do not draw the line by keeping such contemptuous expressions out of print, where will we draw it? Will we allow every dirty, filthy, and obscene word that was ever spoken to be printed? God forbid!

Jesus told us to love one another. We cannot expect our brother to love us when we call him names. We wonder why there are wars and fighting when we kick our neighbor in the teeth and then expect him to kiss us; or, when we hold somebody else's coat while he does the dirty work.

Let us not wait until Brotherhood Week to start an active campaign against all abuse against others of different creeds, races, and nationalities. We must stop being "coat holders" and join in the crusade that will be the greatest step in showing our brothers that we do love them and that we do care.

Let us lift up our eyes, our minds, and our hearts to the Saviour so that He may lift us all up out of the mire. Let us be true followers of Christ, believe in His words, take on His Spirit, and rise up as on wings to a higher moral plane by loving our brother more.

SPECIAL ISSUE

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The Bible Speaks in Times of Personal Crisis

By DR. FRANCIS CARR STIFLER

Public Relations Secretary, American Bible Society

"I can't open this door. I must get through here. I can't go back. That is impossible. But the door is barred. What on earth shall I do?" That's the way a man feels when he faces a personal crisis. Has the Bible anything to say to a man when he feels like that? Indeed it has. It is not too much to say that the Bible's central message is a message for a man facing a crisis.

The Drama of Egypt

There is no more dramatic story in the Bible than the one related in the fourteenth chapter of Exodus. Moses had led the people one day's journey out of Egypt. Hungry and weary they had pitched their camp somewhere along the shores of the Red Sea. As they wondered how they were going to get across this barrier, they turned and saw a cloud of dust arising against the setting sun. Then to their horror, they could see in the distance the horses and the chariots of Pharaoh's army in hot pursuit. They turned on Moses, you remember, for getting them into this tragic trap. There they were, the trackless dunes of the desert on either side, the sea in front of them, and Pharaoh driving furiously upon them from the rear.

Speak . . . That They Go Forward

Why will Moses forever stand among earth's tallest heroes? Because at that moment he turned to God. And what did God say? To me, God at that moment spoke the most thrilling, illuminating, and encouraging words that ever have fallen on human ears. Above the rattle of the chariots and the tumult of the panic-stricken people rang out the voice of God, "speak to the children of Israel that they go forward." And the rest of the story you know. Or do you? If you do not, then stop reading this article now, open your Bible, and read the fourteenth chapter of Exodus. Then take another three minutes to read the next

chapter, too, where the story is retold in lines of breathless poetry.

The Central Message of the Bible

While you are reading these fifty-eight verses — for that is the total of the two chapters — remember that we are asking the question — what is the central message of the Bible? It is a message that echoes clear through the book from that dramatic rescue at the Red Sea. It would be interesting to count up the passages in the books of Moses, in the historical books, in the Psalms, and in the Prophets where reference is made to the deliverance of the people from Egypt. In the Book of Deuteronomy alone are found almost fifty glowing passages referring to the goodness of God who "brought you up out of the land of Egypt." Through the Passover, which was in truth the power behind the Exodus, this ringing message leaps over into the New Testament where Jesus without destroying, as He promises, "one jot or one tittle" goes on to fulfill all the law and the prophets. His message to you and to me is the same message that God gave to Moses. At the Last Supper when Jesus said, "This cup is the new covenant in my blood," He was thinking of that first covenant which had opened the door for his forefathers who had gone up out of Egypt. Whenever we sit down at the Communion table we are putting ourselves in a position where, if we surrender our wills, we may hear this central message of deliverance which God has for everyone who in time of crisis turns to Him.

The Golden Thread of Victory

Here is the golden thread of victory that binds the Bible into a single living book. How does it come about that a book so old as the Bible, reflecting the life of a people so misunderstood as the Hebrew people are, a book so long and so varied and so difficult, a book that is usually presented to us in archaic English — how

comes it that this is the book that is so revered, that seems forever fresh when people turn to it, that leaps the barriers of language and speaks to the hearts of simple untutored people on every continent — speaks and makes them listen, until it transforms, beautifies, and empowers their lives. How can such a book be? I know no other answer but this answer: It is the book that tells men what to do in the hour of crisis.

Prayer

At this point I hear someone say, "Very impressive, my friend, but just what does the Bible tell me to do? Be definite; say something practical at this point, will you?" All right, I will. Here are two things the Bible tells you to do when you stand before that closed door. The first is to turn to God. That is what Moses did. From one end to the other the Bible tells about people who turned to God. Call it prayer if you like. Ask God to be your ally. You may be sure God is waiting and ready. You remember that story about Peter and John healing the lame man at the Beautiful Gate of the Temple. They were haled before the Sanhedrin and told to desist from further teaching in Christ's name. Can't you imagine, when they were threatened and dismissed and found themselves out on the street again, Peter might have said to John, "You know, John, I love Jesus but how are we going to help Him save the world, if we are thrown in jail for curing just one poor cripple? The odds are too great; I'm willing to die for Him, but that won't get the cause very far." And I can see John nodding his head reflectively. Then they came to the upper room in Mary's house where the little company who believed so bravely in Christ were gathered. I can imagine that Peter, who ran hot and cold you know, might just have been ready to voice his pessimism when some brother fell on his knees and began to pray. Read it in Acts, the fourth chapter. "Lord," he began, "thou art God, who hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said" — and then he quotes from the second Psalm and later on says, "And

now Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word. . . ."

Then go on to read what this man's prayer did. It did the big thing that true prayer always does. True prayer is not wheedling something out of a reluctant God. It is recognizing the greatness and goodness of God. It is giving God an opportunity. The Bible is always telling us that, that God is always more ready with His limitless resources than we ever are to turn to Him. When this man got through praying there in the upper room that day the record says, "The place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and spake the word of God with boldness." That is what always follows true prayer, so the Bible says.

This thing happened right along to our men in the thick of the battles of Africa, Europe, and the Pacific. They turned to God and their minds were expanded and their spirits lifted and their Heavenly Father who is always ready and waiting, gave them wisdom and courage and skill. Yes, the Bible rings with the joy of this — the best news in all the world — that God cares for us more than we can ever care for ourselves and we find this out when we pray an honest prayer. You ask me to tell you something practical that the Bible prescribes for a man facing a crisis. Here it is from Moses at the Red Sea to Jesus on the Cross: turn in utter confidence to an ever-present, omnipotent, loving God. He has never failed any man.

Action

I said the Bible has two practical suggestions for the man facing a crisis. Here is the other. When the doors slam around you in a crisis and you have turned to God as Moses did, then rise from your knees and do with all your might that which God commands. It is enormously significant that the only record we have of the first few years of the Christian movement is a book called "Acts." Those first Christians faced odds that were positively sickening. But they didn't sit around and whimper about it. Like Moses, they heard God's call to do something —

to go forward. One of our war correspondents wrote home from the battle front, "Pessimism can't live on the firing line." And I've noticed, haven't you, that missionaries, Salvation Army people, any who are really facing the odds, however great, are never cynical. They are incurably hopeful. It is relatively easy to grow pessimistic if you sit in a study, or read books, or teach classes, or discuss your crisis academically, or at a distance. You can get as blue as Elijah doing that. Well, the Bible is full of the stories of people who didn't sit around and mope but who came to grips with life and thus, with God's help, opened the door and went on to triumph.

Christ, the Way Out of Every Crisis

I suggested a while ago that you stop where you were reading this article and read two chapters from Exodus. Now I suggest that before you read any further, you read the Book of Acts. It will take you about an hour and a half. Maybe you have never read the Bible in larger sections. If so, maybe you never have discovered the thrill of Bible reading that you have heard other people speak of. Five men being graduated from seminaries this June all have Churches! New fields beckon at home and abroad! **Is it not time to call out from our membership new leaders?** —Plainfield, N. J., Church Bulletin.

The Central Message of the Bible

So I close where I began. The central message of the Bible is its message for people in a crisis. The message is there for you no matter who you are. If you are a mystic, you will find it in the Psalms. If you are a poet, you will find it in Job. If you are of a legal turn of mind, you will find it in the books of Moses. If

you are a philosopher you will find it in Proverbs and in the books of Paul. The Bible is every man's book. It has a door of entrance for every type of mind. And it has one big open door for every man. It is Christ who said, "I am the door."

When you turn to the Bible, you will find it saying to you, "You can." This is the glory of the old Book. It says you can because God is always waiting to be your great ally. He will always hear you when you pray. He will always guide you when you take hold. God has left nothing undone to give you life abundant and life eternal. Thus, in no uncertain tone does the Bible speak to the man who faces a crisis. — From "The Bible Speaks to You," the Greystone Press, publishers, used by permission.

Did You Know That —

Ten of our Churches are vacant or soon will be!

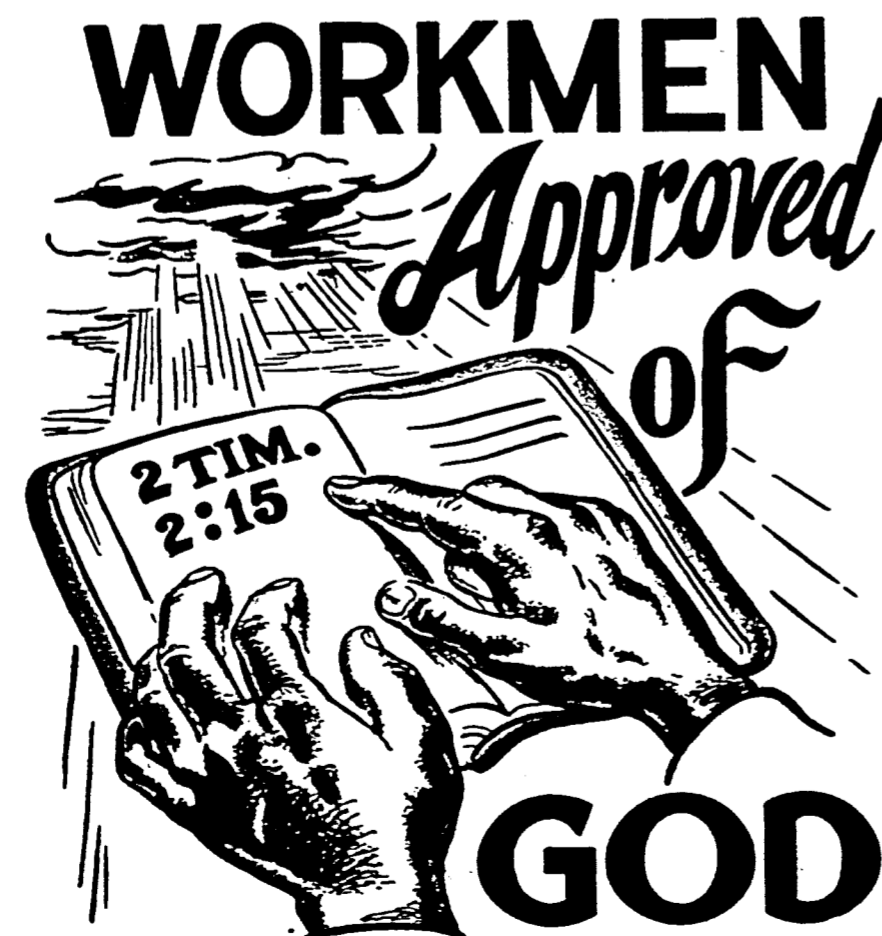
Of our active ministers, 25% are approaching retirement age!

Five men being graduated from seminaries this June all have Churches!

New fields beckon at home and abroad!

Is it not time to call out from our membership new leaders?

—Plainfield, N. J., Church Bulletin.



Children's Page

CLEAN HANDS

Two pairs of hands — one pair rather brown, and the other very white — met one evening at a party. A right brown hand and a left white hand were holding the rope side by side for at least a quarter of an hour, while the children were playing Copenhagen. I'm going to tell you what I think these hands would say if they could talk. We'll imagine that for the first few minutes they did not speak to each other; then that the White Hand, showing a beautiful ring on its slender third finger, said to the brown one, "What have you been doing this summer to get yourself so dreadfully tanned? Why, you might almost be taken for the hand of a colored child! Dear, dear, how brown you are to be sure! Don't you wish you were as pretty as I am?"

"You ask a great many questions at once," replied the Brown Hand, "but I will try to answer them all, if you will just tell me what you have been doing this summer."

"Oh, I have been to Saratoga," said the other. "We — that is, my young mistress, her mamma, and I — stayed indoors the greater part of the day and received callers or played the piano. We didn't go out much in the daytime so that the horrid sun would not burn us. We enjoyed ourselves most in the evening, when the moon and stars came out with their mild light that hurts no one. I never did anything harder than holding a book. And, you?"

"Well," said the Brown Hand, "I stayed at home and with my sister hand's help, made a little garden. Of course, the bright-eyed girl to whom we belong showed us how. She wore a broad-brimmed hat to keep the sun out of her eyes, but as for the sun we all loved it. There was never a morning it shone but we went out to meet and welcome it. With its kindly help we raised all sorts of nice vegetables and some delicious fruit. Part we kept for ourselves and part we gave to the poor woman who goes from house to house with pale, thin hands, forever sewing. Then I held books very

often, and just as often I guided a pen that wrote jolly little letters to everybody. How they must have laughed when they read them. I darned stockings and hemmed towels, and sometimes washed dishes. I don't care a bit for rings of any kind; and I have no wish to be as pretty and as useless as you are. In fact, I much prefer being myself, brown as I am."

"What bad taste!" said the White Hand, and she moved a little farther from her neighbor, forgetting all about the boy in the circle who gave her a sharp tap and took her prisoner.

Of the little brown hand and the little white hand, which was the more beautiful? Both were clean in the way we usually think of clean hands — that is, both were washed! But there is a verse in our Bible which asks this question:

Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
—Psalm 24: 3 (ASV)

That means: Who is worthy of living with, talking to, and praying with God? And the answer in the Bible is: "He that hath clean hands, and a pure heart." That means, hands that are not only washed clean, but hands that do not do bad things but do good things.

We want to remember that clean hands mean more than just hands which are made soft and white by washing. A little dirt will wash off and we need never be afraid to get our hands soiled doing some useful, helpful thing. But the thing which we do want to be afraid of is soiling our hands with selfishness, unkindness, and idleness. Are they clean in the best way? Do they do good things?

Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands and a pure heart.

Could you hold up your hands and say, "Dear Lord, see my clean hands"? Could you, children?

Prayer: Dear Heavenly Father, we thank Thee that Thou hast given us these two good hands to be our helpers. May we use them in right ways so as to keep them clean and beautiful in Thy sight. Amen.

(Adapted from Allie May Taylor
by Mrs. Walter L. Greene.)

JUNE 13, 1949

The Sabbath Recorder



THE WORLD'S BEST BUY

A candy bar? A shoe shine? A cup of coffee?
No!

The world's best buy is what the two billion people on earth are getting for an average of ten cents per person each year. That's what it costs to run the United Nations and its twelve specialized agencies.

Think what your dimes have bought since the U. N. Charter was adopted four years ago:

You've bought food, clothing and medicine for war-ravaged children . . . vaccines to check epidemics . . . research to raise better crops . . . new schools where old ones were bombed out . . .

You've secured peace, instead of war in Trieste, India, Indonesia . . . a new democracy in Palestine . . .

But you must back up your investment!
The U. N. can't do the whole job alone. It can

adopt a Declaration of Human Rights and a Convention Against Genocide—as was recently done; but these historic measures will have little effect until they are endorsed by world opinion. And that's where you come in.

Right now, the member nations are called upon to ratify the U. N. Convention Against Genocide—which makes mass murder an international crime. *You* can make sure that our own Government sets an example and ratifies the Convention now.

This is your chance to prevent new waves of violence that may engulf us in war. It's your first opportunity to strengthen international law and order through the United Nations.

A strong U. N. will go on paying dividends in health, freedom and security for our children and the children of all mankind . . .

It Protects Your Future!

