

LORD'S ACRE AT BROOKFIELD, N. Y.

By Mrs. Herman Palmer

The Christian Endeavor society sponsored the Lord's Acre program in the Church for the first time this year. It is felt by many that the program was a real success. Plans were made and goals were set early last winter. The goal was \$350, divided with a view to five objectives: a hospital bed for China, \$100; desks for the school in Jamaica, \$50; a duplicator for the local Church office, \$100; Central Association Camp, \$50; and repair and improvement of our Sabbath school rooms, \$50.

All Church groups and workers were actively sharing in the program throughout the year. Projects were carried on by individuals, families, classes, and societies. Individuals had such projects as per cent of extra income, room rent during the county fair, premium money, waste paper sales, first hour's wage of each week, crocheting, notary public fees, and garden produce. Families had projects of popcorn, potatoes, all members working together with God sharing the responsibilities of the care and use of His good gifts.

The relationship of working together with God became very real to the beginners when each one received two baby chicks at the Sabbath morning worship. It was their project, but God's chicks. These little ones reported good steward-

ship in the fall when along with the adults they told of their projects and placed their contributions on the plate for dedication.

The Busy Bee Class, juniors, sold horse-radish and raised a calf which was sold in the fall. This calf was given to the class by Clayton Welch of West Edmeston, N. Y., who is a member of the large cattle dealers' firm of Central New York, I. T. and C. A. Welch and Sons. The class and the Church appreciate very much the interest of Mr. Welch in the Lord's Acre Plan, and in the objectives of our Church program.

The Ladies' Missionary Aid served a Lord's Acre donation dinner at the time of the Central Association held at Brookfield. The Christian Endeavor society raised a plot of beans. The society also sponsored a booth at the country fair. In the booth, a "Country Theater," by the use of colored slides, exhibited the use of visual aids in Church work, especially in the fields of the Lord's Acre, family devotions, and recreation. A model farm helped to show the relation between the Church and the land and the need to stress practices of conservation. More than 800 pieces of Church work and gospel literature were handed out by the attendants of the booth.

A dedication was held last spring at the Sabbath morning worship for the workers and their projects, and for their labors in kingdom tasks. Group dedications were held at the bean field at planting time by the Christian Endeavor society, and by the Busy Bee Class on the farm where the calf was raised.

On Sabbath, December 18, an all-day meeting was held. In the afternoon after the fellowship dinner at the parish house a dedication was held for the proceeds of the projects. Each one gave his own story of his project and reported its income.

At the close of this dedication service the treasurer reported more than \$300 received, and sufficient unsold produce to more than reach the total goal of \$350.

The program has given us many blessings — a blessing of fellowship, stewardship in the whole of life, co-operation in sacred tasks, satisfaction in the knowledge that God richly blesses those who labor with Him.

The Sabbath Recorder



The Sabbath Recorder

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"Brotherhood" — RNS Photo.

WE LIVE OUR YEARS AS A TALE THAT IS TOLD

1948 - 1949

Closed are the portals of dying year,
With only its memories now to revere:
Some friends we have loved who gave us
their smile
No longer are with us but lost awhile.
The years may come, the years may go,
Sometimes swift and sometimes slow:
Thus cast are all the dies of Time
As the steps of the year we daily climb:
Our years are spent as a tale that is told,
With character cast within their mould.
We ask what life may really mean?
A faded rose, a kiss, a dream!
Is it a good-bye sob at the turn of the road,
Or a brave adventure carrying a load?
It is struggle and courage and patience brave
From cradle and youth to old age and grave:
It is looking beyond the days of yore
Through the rift in the cloud to the light before.
It is the silvery mist and morning sun
Or cloud-decked night with stars agone:
It is more than paths to be daily trod
It is the upward climb to the Hills of God.

W. F. Dickens-Lewis, St. Cloud, Minn.,
in Church Management.

SPECIALIZED TRACTS

Henry G. Perry, executive secretary of the American Tract Society, New York City, is presenting the work of that organization at a number of Church services and other meetings which he is addressing in the course of a four-week tour through Pennsylvania, Georgia, Florida, South Carolina, North Carolina, and Maryland. The American Tract Society has embarked on the publication of a series of specialized tracts which eventually will furnish evangelical literature designed expressly for each of a wide range of needs.—Release.

SPECIAL ISSUE

This is a special issue of the Sabbath Recorder, taking the place of the first regular issue of the month indicated. Twelve special issues are published each year and may be subscribed for independently of the regular numbers.

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WHERE ARE THE CHURCHES?

Where are the Churches in their relationship to lost men?

If the Churches of Jesus Christ are right with the Heavenly Father, they are burdened with the souls of lost men. Otherwise, they are not Churches since Churches represent the body of Christ, and Christ came into the world "to seek and to save that which was lost."

The Spirit of the Church

In fairness to the organized Church of Jesus Christ, with its noble history of accomplishment, it should be said that the Church generally is meeting the need of its membership for nurture in the Christian life. The Church is saving countless thousands from becoming human driftwood that requires divine salvaging. And the spirit of the Church prompts and supports the salvaging of such driftwood.

In the main, the membership of the Church is engaged in the practice of its profession. Yet, the acid test of true membership is: Are we doing what we do in the Church for the exclusive benefit of ourselves, or are we seeking primarily to honor God and serve others? The members of the true Church should be "a force for work rather than a field of work."

The Outreach of the Church

Therefore, our burden at the moment is the evangelistic and missionary outreach of the Church.

It would seem that some Churches are but clubs or societies, judging from their outward concern for the ones Christ came to save. On one occasion, He declared, "I came not to call the righteous, but sinners to repentance." Luke 5: 32.

Yet, when we refer to Churches as being clubs or societies, we must be careful lest we judge, for the Master taught, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine

eye: and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matthew 7: 1-5.

However, the Master also taught that "every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Matthew 7: 17-20.

The Fruit of the Church

Wherefore, by the souls of men led to an experience with the Lord, will the true Churches be known. False Churches bear no fruit of souls for Jesus Christ.

Honestly, when we think of how comfortable some Churches seem to be, we shudder for them in the day of reckoning. Where are the Churches? If property-fettered and program-bound, what about the light and fire of the everlasting gospel of Jesus Christ? Until more Churches turn their attention and energies to their chief business, that of winning men to Christ, sinning men will enter the Great Beyond without the hope of eternal life.

The Responsibility of the Church

And who is responsible for their being out of Christ? His Church is responsible! You and I are responsible!

Have we lost our savour? Or did we ever have it? Are we hiding our light, or are we helping to light the dark paths of the world?

As long as there is a man, woman, or child out of Christ, the servants of the Church of Christ have the duty of winning that man, that woman, that child to the Lord.

Had the Church of Jesus Christ been true to the Great Commission through the centuries, there would never have been World Wars I and II. Warmongers and dictators cannot chart and control the destinies of Spirit-filled folks. Yet, these are meaningless statements unless they help to spur the present Church to re-

doubled effort in bringing the kingdom of God to earth.

One great failure that the Church is striving to overcome is that of depending upon her own strength to bring salvation to lost men rather than being the channel of divine grace and power.

The Witness of the Church

We need to be specific and personal as we seek to witness to the saving power of Jesus Christ. He can and does use the sincere witness of His servants. Last night at the Bowery Mission, the spirit of God was working to bring men to repentance and to accept Christ as their Saviour. It happens every night at the Bowery Mission and at hundreds of other spiritual lifesaving stations throughout the world. Thank God for these spiritual oases!

Thank God, too, for those Churches that have not ossified and are proclaiming the everlasting gospel of our living Lord.

"O, we do not have an opportunity for personal work in our community!" some will exclaim.

So, then, everyone in your community is an active Christian? Thank God for that, and turn in prayer and Christian witness to some other community.

Is not "the field, the world"?

Where are the Churches?

UN ON HUMAN RIGHTS

Churchmen of all religions are much interested in Article 16 of the UN Universal Declaration of Human Rights, adopted in Paris, and especially in its significance for the missionary cause of Christianity and Mohammedanism (the major missionary faiths) in the future. The article was adopted without dissent, though there had been considerable "watering down" to meet objections by Russia and by the Moslem world especially, and some nations failed to vote on the measure. As adopted, the article reads: "Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others, and in public or private, to manifest his religion or beliefs in teaching, practice, worship, and observance." — W. W. Reid.

The Christian Foundation

By Rev. Francis D. Saunders

Pastor, Seventh Day Baptist Church
Denver, Colo.

(Sermon preached on the "Fairmount Ministers' Hour" over Radio Station KVOD, Denver, Sunday, September 19, 1948, under the auspices of the Denver Council of Churches.)

Matthew 16: 13-19: When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Christ's Claims

The interview recorded in the Scripture lesson for today is one of the most important in the history of the Christian Church, for it reveals Jesus to us in the fullness of all His claims: as the Christ, the Messiah; as the supreme manifestation of man, the Son of man; and as the supreme manifestation of God, the Son of God.

The Sure Foundation

Let us consider the question that Jesus first asked His disciples, "Whom do men say that I the Son of man am?" What was the Master's purpose in asking this question? Surely the Saviour was acquainted with the minds of men, and knew what their conceptions of Him were. He was not seeking for information; neither was He longing for nor expecting the praise of men. His whole life bears witness against such a motive. Rather, He was thinking primarily of the spiritual welfare of the men with whom He was dealing. His purpose was the

spiritual edification of these men who were to carry on His mission after He departed this life. His purpose was to set their feet firmly on the ground of faith, to establish once and for all the sure foundation on which the Christian Church was to be built.

The Perfect Example

The title by which He designated Himself, "Son of man," speaks to us of His humanity. It reminds us that He was "tempted in all points" as we are, "yet without sin." Jesus is the complete revelation of what God desires each of us to be. He walked this earth, never thinking of His own benefits, but continually considering those who were in want physically and spiritually. His whole purpose was to glorify God, and this He did by ministering to mankind. His was a perfect example of unselfishness, ever motivated by the golden rule: "Do ye unto others as ye would have them do unto you." He is the perfect example of humanity, and by patterning our lives after His, we grow toward perfection.

Who Is He?

In answer to the Lord's question, "Whom do men say that I am?" several answers were forthcoming. All paid tribute to the Master, but each missed the mark. "Some say John the Baptist." Fresh in the minds of men was the ministry of the "voice in the wilderness." His message, "Repent ye, for the kingdom of heaven is at hand," was yet ringing in their ears and, beholding the matchless character and behavior of Jesus, they associated Him with the Baptist, though incorrectly. Others, well-read in the Scriptures, said that He was Elias or Elijah, that wonderful one of old, who tasted not of death because he found favor in God's sight. The many miracles of the Lord no doubt reminded them of the works of Elijah. Then there were some who said that He was Jeremiah, who was looked upon by many of the Hebrews as the greatest of all the prophets. Some merely said that He was "one of the prophets," not attaching any name. The persons to whom their thoughts turned in thinking of Christ were the ones for whom they had the greatest admiration.

It is significant to notice that none of them thought of Him only as the son of Joseph, but they attributed to Him a greatness comparable to the greatest men that the world had ever known, considering the possibility that He might be one of these come again to earth. All considered Him great, but none had vision as to His real person.

He Is the Christ

Then the Lord's question came directly to His disciples, "But whom say ye that I am?" and Peter answered far above his own capabilities of thought, "Thou art the Christ, the Son of the living God." How deep the perception of impetuous Peter in this moment of divine revelation! How high above the worldly conceptions and declarations was this inspired confession. Little did Peter know that he was establishing in these few words the precedent for the whole Christian faith — "Thou art the Christ." The pages of the Old Testament are full of the expectation of the Jews concerning the coming of the Messiah. The redemptive seed had been promised to Adam, Abraham, Jacob, and David. The prophets had spoken many times of the coming of one who would redeem Israel. Peter declared Jesus to be that promised one. "Thou art the Christ. Thou art the Son of God." In these words we see Jesus as divine — divine in a sense completely above and removed from anything that has ever been claimed by other men. Here we see Jesus as God, and His words, "He that hath seen me hath seen the Father," strike us again with their full impact. The Apostle Paul tells us that "in him dwelleth all the fulness of the Godhead bodily." From the time that Peter made this great confession of faith, man in search of God has been confronted by the Lord's question, "Whom say ye that I am?" and in order that he may see God, Peter's answer must be his answer, "Thou art the Christ, the Son of the living God." Any other answer is not sufficient. No other way is provided. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

(Continued on next page)

God's Revelation

After Peter, through the revelation of God, had spoken these words, Jesus blessed him saying, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

"The Church's One Foundation"

As we look about us today and see the selfishness of mankind, we wonder why the Church is not making a greater impression on the world. We see the path of sin and unrighteousness crowded to overflowing, while the Church seems to be having trouble to hold its own. Then we rejoice at the words of the Master, "the gates of hell shall not prevail against it." I have heard it said that the Christian Church is in danger, that it is possible that it might be wiped off the face of the earth. Members of the Church may fail because of their unbelief, but the Church of Christ stands fast, for it is built upon a foundation that is sure, and its faith is in Almighty God, so that the gates of hell, the power of sin and death, cannot prevail against it. No matter how great may seem the power of sin today, God's power is greater.

Christ's Promise

Let us take hold of Christ's promise, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and, . . . lo, I am with you alway, even unto the end of the world."

What Is Your Answer?

Have you answered the question which the Lord is asking today, "What think ye of Christ?" "Whose Son is He?" Do you consider Jesus just another man in the history of the world? If so, look at the evidence. Can you point to any other person who can measure up in even a slight degree to the righteousness of Jesus of Nazareth? Can you name one other who lived so unselfishly in this world of greed? Can you mention another

TRUTH

There are two categories of truth: revealed truth and discovered truth. God reveals truth. Man discovers truth. Revealed truth is absolute, unchanging. Discovered truth seems always to be followed by a question mark. An element of uncertainty seems to hover about it. The possibility of error is always near. The Mendelian law of heredity was discovered and tested. Finally it was accepted as true. The other day an item in a newspaper questioned its validity.

Isn't it strange that man quite generally shows more interest in discovered truth than in divinely revealed truth? Indeed, a great many persons refuse to look upon anything as revealed truth. They maintain that the only real truth is that which science discovers. On the other hand, the Christian knows that the Church itself, all its institutions and all its work, is built on revealed truth. He also knows that the spiritual strength of the Church and of the Christian individual is in direct proportion to his faithfulness to revealed truth, that is, to the word of God. "Thy word is truth," is a mighty cornerstone of our Christian faith and of our Church. Whether you read that word from the precious pages of a Gutenberg Bible or from the simplest Gideon Bible, it remains the revealed, the saving truth.

—North Loup Church Bulletin.

who came forth from the grave as did Jesus? All the evidence points to the fact that Jesus "is the Christ, the Son of the living God." Listen to His question, "Whom say ye that I am?" Have you acknowledged Him as the Son of God? As your own Saviour? Jesus came, as He said, "to seek and to save that which was lost." This He did through His sacrificial death upon the Cross. Do not reject Him, but rather, through confession of sin and acknowledgment of Him as your Saviour, enter into life, joy, peace, and eternity.

Have you accepted the divine Son of God as your Saviour?

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

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

CHAPTER IV FALSE PROPHETS LOVE

We are urged to discriminate between true and false teachings.

a. "Do not believe every inspired utterance." (Goodspeed) (4: 1)

1. Beware of false prophets. (2 Cor. 11: 13)
(See Deut. 13: 5; 18: 22; Isa. 9: 15; Jer. 2: 8; 5: 31; 14: 14; Ezek. 13: 2; 22: 28; Hosea 9: 7; Micah 3: 5; Zeph. 3: 4; Zech. 13: 3; Matt. 7: 15; 24: 11; Mark 13: 22.)

2. Beware of false teachers.
(See Matt. 5: 19; 15: 9; 1 Tim. 1: 7; 4: 2; 6: 3; 2 Tim. 4: 3; Titus 1: 11; 2 Peter 2: 1.)

3. Beware of false doctrine.
(See Isa. 32: 6; Matt. 16: 12; Col. 2: 8; Heb. 13: 9.)

4. Prove all things.
(See Jer. 6: 27; Eph. 5: 10; 1 Thess. 5: 21; 1 John 4: 1.)

b. "Test the utterances to see whether they come from God." (4: 1)

1. Do they confess that "Christ is come in the flesh"? (4: 2)

2. Do they teach the virtue of love toward the "brother"? (4: 20)

We are told more about the virtue of love.

a. "God is Love." (4: 16)

1. He originated love. (See Weymouth) (4: 7)

2. He showed His love for us:

a. By sending His Son, Jesus Christ, to be "an atoning sacrifice for our sins." (4: 10b)

b. By sending His Son that "we may have life through Him." (4: 9)

c. By giving us "a portion of His Spirit." (Weymouth) (4: 13b) ("some of His Spirit" — Goodspeed.)

3. He has inspired us to cherish that virtue:

"... we also ought to love ..." (4: 11)

b. God's love inspires us with confidence and love:

1. It brings us into closer union with Him and others. (4: 13)

2. It perfects us. (4: 12b)

3. It gives us "boldness (for) the day of judgment." (4: 17)

4. It casts out all fear. (4: 18)

We are told of one great test of our love.

"If any man says that he loves God, while he hates his brother man, he is a liar; for he who does not love his brother man whom he has seen, cannot love God whom he has not seen . . ." (4: 20)

We are reminded of one great commandment of God.

"He who loves God must love his brother man also." (4: 21)

CHAPTER V

A FINAL WORD OF ASSURANCE

We are told that believing that "Jesus is the Christ and is born of God" is a mark of the new birth of a Christian. (5: 1a)

a. We accept Him through love. (5: 1b)

b. We prove our love toward Him by our obedience. (5: 1b)

1. His commandments are to be kept. (5: 2)

2. His commandments are not "burdensome." (5: 3)

We are told that "our faith" in Him overcomes the world. (5: 4)

(See John 3: 15; 5: 24; 11: 25; 12: 46; 20: 31; Rom. 10: 9.)

Faith includes:

1. Belief — in Jesus Christ as our Saviour and Lord.

2. Fidelity — to our promises.

3. Complete Confidence — that we can take God at His word.

We are given 3 witnesses (to our salvation):

- a. The Spirit — who reveals to us the truth; warning us against sin, and inspiring us to live righteously. (5: 8)
- b. The Water (of Jesus' baptism probably) which symbolizes the washing away of our sins. (Matt. 3) (5: 8)
- c. The Blood (of Jesus' sacrifice on the Cross) which shows how our sins are forgiven. (5: 8)
If the witness of men is great, "the witness of God is greater." (5: 9)
(Verse 7 is omitted in more ancient manuscripts.)

We are told that believing in Jesus as the "Son of God" is all-important. (5: 10)

- a. God has said that Jesus is His Son, and that "life is in Him." (5: 11)
 1. "He that hath the Son hath life." (5: 12)
 2. "He that hath not the Son hath not life." (5: 12)
- b. If we don't believe that Jesus was the "begotten Son of God," "the Christ," we make "God a liar." (5: 10)

We are urged to cultivate an effectual prayer life in behalf of ourselves and of others.

- a. God hears our prayers. (5: 15)
- b. God answers our prayers. (5: 15)
 1. He will not grant a prayer for a brother "who has sinned unto death." (5: 16)
 - a. "If God's will does not override man's free will, neither can a fellow man's prayer." (Pulpit Commentary, Vol. 50, p. 142.)
 - b. "If a man sins willfully, God cannot forgive him."
(See John 9: 41; 15: 22; Heb. 10: 26.)

We are reminded that:

- a. The whole world lies in wickedness. (5: 19b)
- b. Jesus came to give the world "spiritual understanding." (5: 20)
- c. If we do as He advises us, we will be victors over sin, and over the evil one. (5: 18, 20)

We are given the final charge: "Little children, keep yourselves from idols."

"Here Is Another Letter"

By Francis C. Stifler, D. D.
Secretary Public Relations
American Bible Society

The most important historical document ever written was written by a physician. It isn't very long. You can read it in less than two hours. And I suggest you do so some evening. Although it was written almost 1,900 years ago you will find no difficulty in getting hold of a copy of this little document. You don't even have to go to a bookstore for it. You can find it in any chain store and it will not cost you much.

If you don't read English, no matter, you can get this little history book in other languages. No book of history has ever been translated into so many tongues. The American Bible Society lists 426 languages in which the whole New Testament has been translated, including all the tongues used by most of the people of the world.

When Dr. Luke wrote his historical treatise he dedicated it to a friend whom he addresses as Theophilus which, appropriately enough, means "Lover of God."

Luke begins by reminding Theophilus of a former letter, also, and we call this devoted doctor's first letter the Gospel of Luke.

I have found that many people do not know that Luke, who apparently was the Apostle Paul's traveling companion, is also the author of the Book of Acts, which just follows the four Gospels in our New Testament.

The Book of Acts is the most important historical work because it is the only record of the most important period in human history. We are just getting used to writing a new number on our date lines. It is now 1949 — and why? — because the dating of most of the documents of today's world are figured from the birth of Jesus Christ. His coming proved to be the turning point in history and the record of those first days when the world was turning its most important corner is to be found only in this second letter of Dr. Luke's to his esteemed friend Theophilus. The story related in the

Book of Acts begins with eleven men huddled in a secluded room waiting for something to happen. Then suddenly something did happen. These simple men who six weeks before had been ready to look upon their months of companionship with Jesus as a closed chapter in their lives, suddenly experienced a new visitation of the Spirit of God. Luke tries to describe what happened — but who can describe acts of God? From the standpoint of history what interests us is that on that day — it was the day of the Feast of Pentecost in the Jewish calendar — the Christian movement was born, the movement which has been and is today the most vital social and spiritual force in the world's life.

Peter, the natural leader of the little band of disciples, stood up that day and preached his first Christian sermon. He minced no words. He accused his audience of rejecting their Saviour and when they asked what they should do to make amends, Peter gave in about ten seconds' time the formula, which, to the exact degree to which it has been followed by men ever since, has measured the progress of the Christian movement in the world. In English this is what Peter said:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Spirit.

Luke says that 3,000 accepted the offer and a little later he says the company of believers had become 5,000.

Read those first eight chapters of the Book of Acts. They are, just as you would expect, crammed with drama and excitement. One leader named Stephen spoke out so boldly that the rough element in the crowd stoned him to death. Stephen was Christian martyr number one. We have an old saying that the blood of the martyrs is the seed of the Church. Luke handles this idea with consummate literary and historical skill in his story of the stoning of Stephen. He points out one seemingly insignificant detail — that a man named Saul was standing by, who, though not throwing stones, was guarding the coats of those who were.

This is our introduction to the foremost

leader of that first century and probably of all Christian history. Luke devotes most of the remaining twenty chapters to the story of this Saul who was later called Paul. He was a man with some sort of physical handicap, which possibly had prevented him from throwing rocks at Stephen. This same handicap may have made Luke's presence with him as an attending physician necessary.

Now Paul was of a different stripe altogether from the twelve apostles. He was what we would call a university graduate. He had been a lawyer and a theologian — they always went together among the Jews. He was a Roman citizen — a man of travel and culture, who, after the custom of well-educated young men of that day, also had learned a trade. Paul was a tentmaker.

Read Luke's 9th chapter of Acts — about how Paul became a Christian. When this big change comes, Paul loses none of his aggressive zeal — only it is now for Jesus rather than against Him.

The Book of Acts is now in full swing with the Apostle Paul in the center of the stage.

It is a book that almost shouts its story. It is radiant with joy and prayer and brotherhood. Women play their part heroically. In scene after scene Luke condenses, many times into a few sentences, the thrilling scenes in which a new world was being carved out of the dreary, dying Roman Empire. I wonder if the march of history has ever been so vividly and powerfully recorded. Paul carried the gospel over into Europe. He challenged every stand that the old Roman religion took against him. The book ends with Paul, though a prisoner, living in his own house in Rome, and with freedom enough to keep on with his work.

One wonders when he comes to the end of the Book of Acts why it stops where it does. Why doesn't Dr. Luke go on and tell us how Paul's trial came out or what happened when Paul died? Maybe Luke died first, or maybe the end of the book has been lost — we can think of a hundred things we might like to have at the ending of the book.

(Continued on page 102)

Open Letter to Sundaykeeping Protestant Christians

Dear Friends and Followers of Christ:

"Grace, mercy, and peace from God the Father and Christ Jesus our Lord." May the bond of conscientious discipleship in Christ ever bind us into one fruitful service for the kingdom.

Giving fair consideration to what is to you a conscientious Christian practice, namely the keeping of Sunday, may we of the Seventh Day Baptist faith ask one question. Do you intend to deny by your actions what you would not deny in spirit; that is, the right of Sabbathkeeping for your people? This is our question in our relations with you as fellow Protestants.

I believe your answer will be in the negative. Yet the very fact that you teach and observe the first day of the week as "the Sabbath" (or as "the Lord's Day") denies to the Christian Church the right of true Sabbathkeeping. You say by your actions that Protestant Christianity cannot have a spiritual Sabbath, since you deny the Sabbath of which our Saviour was Lord. It is impossible to teach people to observe Sunday except by the methods which Jesus condemned in Pharisaic Sabbathkeeping and enforcement. Basically Sunday can be enforced and taught only by man-made laws. Thus, enforcing Sunday undermines God's spiritual and moral law and Christ's fulfillment of that law.

To be sure, there are important agreements in our relations with you. We both believe in the coming of the kingdom of God on earth and in the hearts of men in all their relationships with each other. This faith is founded on the proved truth that the Supreme Power has set up a regular and harmonized natural order, and also a harmonized moral order. Science is continually finding out the bases of the natural order. Christians find the basis

of the moral order in the Ten Commandments, and discover and experience the fulfillment of that morality in daily following Jesus.

If we believe in God at all we must believe that He orders and sustains the moral law and promotes the spiritual life of man. Can you honestly believe that God himself could be behind the setting up of one worship day in opposition to another? Does He deal with us in such fashion? Are not His laws above the petty changing of a day? Can we believe in the coming of the kingdom of God without believing that it will come by way of His laws?

In the final analysis, our issue with you on the Sabbath is this: Are we Catholics or are we Protestants? Sunday is a Catholic holy day, mediated by no other authority than the Roman Catholic hierarchy. There is no authority for the change in the Bible. If we believe in the basic Protestant creed of "the universal priesthood of believers," then we have not exercised our right as believers. We cannot wholeheartedly co-operate with any but members of that universal priesthood which makes all Christians brothers on the high level of common and equal access to God in worship. Keeping the Catholic Sunday, man-made and denying the authority of the Bible, destroys that relation with God and our fellow Christians. Keeping the Sabbath is a high experience of Christian worship as it brings us into a right relationship with God. It is also a means of Christian fellowship as men keep God's day holy and call upon the whole community for such observance.

Yours, for His kingdom,

A Seventh Day Baptist who would like to go the whole way in co-operative Christianity.

ATONEMENT OF CHRIST DISCUSSED

Mrs. Emily Smikle carries on numerous "audience participation" programs of Bible study and evangelism in Jamaica, B. W. I. One interesting feature is a form of contest using written speeches, musical numbers and suchlike, to challenge one another. Mrs. Smikle conducts "Men's Open Air Round Table Talks" at which men "carry on in talks and songs while the women only attend." "The women," she says, "do the same — with the men in attendance." Following is a paper by Rev. Wardner T. Fitz Randolph used at such a round table at Four Paths, Chapelton in Jamaica.

"The Atonement of Christ"

To thoroughly understand the atonement of Christ you must understand the atonement as practiced by the Jews of the Old Testament. The Hebrew word for atonement is "Kawfar" and means to cover or to cancel. Once a year, on the 10th of Tishri (October), there was a day of fasting and a day for the offering of sacrifices for the sins of the people. The high priest had to spend seven days in preparation for this Day of Atonement. This time was spent in cleansing and in devotion, for he must be ceremonially clean upon this one day of the year when he might enter the Holy of holies with the blood of the sacrifices, first for his own cleansing, and then for the cleansing of the nation. During this day he entered four times into the Holy of holies. This does not conflict with the statement in Hebrews that the priest entered the sanctuary once, since that refers to the fact that he entered on but one day a year.

The word for atonement in the New Testament is "katallagay" and means reconciliation, or expiation, or satisfaction. The sinner is covered, saved from punishment, ransomed, propitiation being made for sin.

It will be noted that the Old Testament atonement was:

1. Made with the blood of bulls and goats. (Heb. 9: 13.)
2. Made yearly. (Heb. 9: 25; 10: 3, 4.)
3. Made in a worldly sanctuary. (Heb. 9: 1-5.)

"LIFE'S MOST IMPORTANT EXPERIENCE"

By Philip A. Benson

(The late Mr. Benson was president of the Dime Savings Bank of Brooklyn; past president, American Bankers' Association, National Association Mutual Savings Banks; trustee and director of numerous business, educational, and charitable institutions; vice-president, American Tract Society. Mr. Benson gave this message before 10,000 people in the Olympia, Detroit, Mich.)

There are many important subjects on which one could speak, especially in these days when important political and economic changes are occurring and when momentous decisions are being made in the affairs of men. No one knows what lies just ahead of us. We have to do, however, with a subject of much greater importance and significance to every human being than any other could be — the theme of Calvary. You may be sure that I approach this subject with a feeling of inadequacy, realizing how unworthy I am to speak on it.

Troubled

Let me say, however, that I remember clearly the first time Calvary meant something real to me. I was a boy then, but troubled about sin and salvation. A faithful servant of Christ pointed me to the Cross and to the One who died there for me. I accepted Christ as my Saviour then and there. What He did on Calvary became my hope and my confidence, and the basis of my peace with God.

(Continued on next page)

4. By a priest of Levi. (Heb. 7: 5.)

Now note, please, the New Testament atonement is:

1. Made with the blood of Jesus. (Heb. 9: 14, 28.)
2. Atonement once for all. (Heb. 7: 27; 10: 10.)
3. Made in a heavenly sanctuary. (Heb. 8: 1, 2; 9: 24.)
4. By a priest of the order of Melchisedec. (Heb. 7: 17, 24-28.)

This was life's most important experience to me.

However, that is not what counts. It is Calvary, it is the Christ of Calvary, it is the great atoning sacrifice made on the Cross that matters. "I am looking today, as you are if you are a believer, not at self or at any experience or feeling, but at the One who said, "I, if I be lifted up from the earth, will draw all men unto me." John 12: 32.

How can one speak at all as he contemplates Calvary! Surely here of all places the head must be bowed and the mouth dumb. The scene stirs our emotions greatly. Outside the city walls on a hill stand three crosses. Two of the victims are nameless. Over the middle cross is an inscription, "Jesus of Nazareth the King of the Jews." What does it mean, and who is the sufferer on whom we gaze, and why is He there?

The Answer

I find the answer in the Spirit-inspired Book, the Bible. This One on Calvary's Cross is none other than the One born in Bethlehem's stable, of a virgin mother. He is none other than the One whose coming to earth provoked the praise of visible angels. He is the One who as a youth said, when Joseph and Mary found Him in the temple, "Wist ye not that I must be about my Father's business?" He is the One whose every word and act gave unmistakable evidence that He was what He claimed to be — the Son of God.

The life of our Lord was brief — only thirty-three years — and only three years of activity among men. Yet, every recorded act and word reveal His deity. He healed the sick, He cleansed the leper, He raised the dead, He spoke as never man spake, and yet the object of His coming was not to make men physically strong and well or to teach them religion, philosophy, or ethics. No indeed! The Lord Jesus came into the world to die on the Cross! And He realized it before creation and all through His life on earth.

When He asked, "Whom do men say that I the Son of Man am?" and Simon Peter gave his great confession, "Thou

art the Christ, the Son of the living God," the Lord Jesus began to show to His disciples that He must go to Jerusalem and suffer and die and be raised again the third day. Matthew 16. When Nicodemus came to Him, the Lord Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3: 14. Nicodemus called the Lord "a teacher come from God." The Lord pointed Nicodemus to the Cross.

The Cross

These and many other passages go to prove beyond a doubt that the Lord Jesus Christ, while truly a man, was truly God—the God-man—God manifest in human form. The object or the purpose of His coming to earth—His mission here—was to offer Himself as a sacrifice on the Cross of Calvary, to become man's Redeemer and Saviour by dying for man's sin. He came to open a way whereby any man, any son of Adam, might be eternally saved.

This is the plain teaching of the Old Testament and the New. The scarlet thread of redemption runs through all Scripture.

This is what Calvary means — a God who loved men so much that He could give the dearest object of His heart — His own Son — in order that men might be saved from eternal death and have eternal life. Calvary means that one who was coequal with the Father, one who shared His throne, one who was the brightness of God's glory, the express image of His person, one who upheld all things by the word of His power, this One by Himself purged our sins! Calvary means to men more than mind can conceive or human words express. We shall be learning what it means through all eternity!

Face the Facts!

You business and professional men are used to looking facts in the face. Let's remove mere sentiment and face the facts about Calvary and the One, known to men as Jesus of Nazareth, who died there. If this One is not God, as He claimed to

(Continued on page 105)

WORLD DAY OF PRAYER

FRIDAY, MARCH 4, 1949

By Welthy Honsinger Fisher, Chairman
(The 1949 Call and Service were written in China.)

Theme: From Psalm 121; Isaiah 31: 1.
Come! O Nations, Come!

Let us worship the Holy One, Our God.
Come! O People, Come!

Let us adore the Creator, our loving Father.

Observed annually on the first Friday in Lent, the World Day of Prayer highlights the year around emphasis on the spiritual life and its expression in outreach to help others. The special day has been set apart and observed in the United States since 1887, originating as a day of prayer for missions. The spiritual fellowship soon spread to many lands and with these Christians all around the earth joining in common petition on the same day it became, in 1927, the World Day of Prayer. Its purpose became a great bond of Christian fellowship through prayer, and the building of world brotherhood and understanding. In 1948 the service was sent through the Foreign Missions Conference to sixty-nine countries overseas.

The program for the World Day of Prayer, written in different countries from year to year, is edited by an international and interracial committee under the sponsorship of the United Council of Church Women, which distributes it to some 15,000 communities in the United States. One and a half million copies of the "Call" and the special "Prayer" were sent out over our nation in 1948, and there is no way of knowing how many more times that prayer was reprinted overseas.

The offerings in the United States are poured out for projects at home and overseas. The money sent to the office of the United Council of Church Women is transmitted in entirety to the Home Missions Council and the Foreign Missions Conference for the special projects of the day.

The half of the offering that goes to the Home Missions Council means service to

thousands of migrants and sharecroppers, and a concern for justice and Christian opportunities among minority groups in our nation, including our first citizens, the American Indians. The other half of the offering goes to the Foreign Missions Conference and through them to eight Christian colleges for women in India, Japan, and China to help provide Christian literature for the growing number of literates around the world, and to aid the 19,000 foreign students in the United States in finding the best values in American Christian life and democracy.

We hope that the state council of your state will appoint a state-wide chairman for the World Day of Prayer.

The new state chairman will study the map of her state and appoint as many new chairmen as possible in all cities and towns where there has been no participation in the World Day of Prayer.

1. The local chairman will secure a packet (35c) for study from the United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y.

2. The new local chairman will gather a committee and present the literature for the World Day of Prayer.

3. The new committee will carry out the plans found in "Useful Hints," or form better plans of its own.

4. Make all preparations well in advance.

How to Undergird The World Day of Prayer

It is suggested that every council member spend at least 15 minutes each day in prayer, meditation, and Bible study for world needs, national needs, Church, and personal needs.

Learn to talk to people about the importance of prayer and especially the wide outreach of the World Day of Prayer.

Everybody in the world is uneasy about the state of the peace.

Everybody in the world would like to feel that his prayers could help.

Tell them what prayer means to you and what it does for people.

Get everyone you meet thinking about prayer in a new way.

Group Preparation

This is an age of small groups. Start a small prayer group or join one. **All the world** is your parish.

Thousands of other small groups around the world are meeting for prayer and fellowship as you are.

Pray for these your fellow-Christians in Russia, in Africa, in China. Pray for the whole world Christian community, that it may sense the potential power of united prayer to mold the future after Christ's pattern.

Pray for our national and world statesmen.

Study about and pray for the projects of the World Day of Prayer.

Meet regularly.

"Prayer is the sword of the saints."

—The Church Woman.

"HERE IS ANOTHER LETTER"

(Continued from page 97)

But I think the Book of Acts ends just as it ought to end. It tells of the beginnings of the most wonderful movement in human history — the coming, just as Jesus had promised it, of the Holy Spirit into men's lives — a coming which would never end until "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Are you "fed-up" with the cynicism and the smugness and the sneers of much of our current literature? If you want refreshment just pick up the Book of Acts and read it through. It is sober history, describing the seed plot out of which everything you count dearest in your life today has come. It tells its story in colors of radiant confidence and joy. But it is more than history. That is why so many millions of copies of it are distributed by the American Bible Society. They go to people who are not interested in history. They are interested in salvation. The Book of Acts has a message for you — it throbs with a call to you to repent and be baptized and receive the Holy Spirit and snatch the torch and race on to do your bit for Christ and His Kingdom till He comes.

LOST

Anything is lost when it is away from that to which it belongs. A coin is lost when it is where the owner cannot use it for the service it was made to render. A sheep is lost when it wanders away from the watchful care of the shepherd. The sheep cannot realize that the shepherd is worried when it wanders away. The shepherd will risk his life to go out and rescue the sheep. A boy is lost when he chooses to leave home and waste his life in loose living. When he is overcome by such impassioned desire, he will not realize that his parents are suffering because of his actions.

The parable of the lost coin, the lost sheep, and the lost son are three important steps leading up to a higher conception of the Father.

A coin merely symbolizes value. The owner searches for his lost coin merely because of what he can buy with it.

Especially in the time of Jesus a sheep was very important, because of its value in a monetary sense and because it was dear to the shepherd. He became attached to the sheep when it was a little lamb. He had doctored its cuts and bruises and it had a name which it recognized when the shepherd called.

A father owns a son but in a different sense of ownership than the case of the coin or sheep. In the parable the son had become of age and the father gave him the right to choose for himself. Once he had given him this right he could not interfere; therefore, he could not go out in search of the son. However, he could watch for his return, run out to meet him when he came in view, and prepare a great feast celebrating his return. Although the father did not search for the boy at any time, the son could feel the nearness of his father's spirit.

This is really a parable about the father, but there were two lost boys. The elder brother had become lost by carelessness and indifference. He had never asked his father for a feast to entertain his friends. All that the father possessed was his, but he had not realized the joy which should have been his of being with his father. The wandering boy came

back but there is no mention made of a change in the mind of the elder brother.

In these parables Jesus is giving a picture of His own revelation of God's nature. One day He said to Philip, "He that hath seen me hath seen the Father." Jesus showed the attitude of the father toward the prodigal when He told the woman of Samaria about her sins, but laid more stress on the water of life which He had to give to her. When Jesus met Zacchaeus, He did not talk to him about all the wrong things he had done but drew him unto Himself by the power of love. He revealed the attitude of the father toward the elder brother, who represents the Pharisees and all who are self-righteous, when He wept over Jerusalem.

As followers of the Christ it is our opportunity to show the same love, compassion, and forgiveness which He always showed those in need. It is also our opportunity to lead all who are lost, to Him who is able to save even to the utmost.

H. S.

LOST: A BOY

Recently a leaflet with the above title came to my desk. It stressed the fact that if a boy is lost in the woods or mountains, state troopers and all of the neighbors go out in search until he is found. If he is lost in the water, anyone on the beach who can swim plunges in to bring him back.

What about the boy who has been missing Sabbath school for several weeks? Is there any better way to register interest in the boy than to find out why he is missing Sabbath school? Although a boy would never say so, he must feel that Sabbath school is not too important if no one ever seems to miss him when he is not there. Too much emphasis cannot be placed upon the need of "follow-up" by teachers, superintendent, and pastor for those boys and girls who are missing from week to week. Every teacher should present a list of absentees to the pastor each week. What more important call could the pastor make than in the home of a boy or girl who has missed Sabbath school? A wise pastor will not

embarrass the one who is absent by expressing how much he is missed, but words of encouragement carefully given can mean much.

It would be very helpful to all of our Sabbath schools for you to share with me, for use in the Recorder, the methods you are using in your Sabbath school to follow up the absentees.

Harley Sutton.

YOUTH WORK — "THE FRONT LINE IN THE BATTLE OF THE CENTURY"

By D. Elton Trueblood

Professor, Earlham College, Richmond, Ind.
(Author of *Alternative to Futility, Foundations for Reconstruction, and Predicament of Modern Man.*)

The American nation is today marked by a great hope, shadowed by a great fear. The hope is that we may be able to keep our promise of what a free and just life in the modern world might be; the fear is that we may become so bogged down by our own complacency, our self-righteousness, and our moral confusion that the promise cannot be kept. The tragedy of an America in which we have magnificent resources and opportunities but in which the whole enterprise is undermined by inner human failure, is a tragedy of almost inconceivable proportions. The problem of our time is the problem of whether we shall be able to develop resources before it is too late. This is a problem for our youth more than for anyone else, because it is they who might best be caught by a great and flaming faith that would change both them and their world. I see no way in which this faith can become a fact except by a recovery of basic Christianity. Anyone, therefore, who gives his nights and days to the spiritual undergirding of American youth is struggling on the front line in the battle of the century.—ICRE Release.

If the mature Christian does not support missions, he isn't a Christian. — John C. Smith, at Foreign Missions Conference, January, 1949.

Children's Page

The Sabbath

We know that the Sabbath is the seventh day of the week. We know that it was commanded by God to be observed as a very holy day among the Jews. Not only was it observed in Nazareth, the boyhood home of Jesus, but in all Jewish communities. But let us think of the Sabbath today in relation to Nazareth. The Jewish people kept the Sabbath by stopping all work and worshipping together in their homes and in the synagogue, as their Church was called.

We know that the Sabbath begins at sundown Friday and ends at sundown Saturday, and that God has commanded it to be faithfully kept not only by the Jews but by all peoples of the world.

Just as we should look forward to the Sabbath and prepare for it prayerfully, so did the Jews, and Jesus was by birth a Jew. In the Jewish home, the mother and girls spent happy hours making ready for the Sabbath. The house was made pure and clean and a special bread was baked. At sunset Friday the mother lighted the Sabbath lamp and prayed this earnest prayer, "Blessed art thou, O Lord our God, King of the Universe, who hath sanctified us by thy commandments, and commanded us to kindle the Sabbath light."

The men and older boys went to the synagogue to welcome the Sabbath, and when they came home the father praised the mother and blessed each of the children. Then the family sat down to the Sabbath meal and sang happy songs of thanksgiving.

Then on the Sabbath the whole family went to the synagogue for worship and prayer. Now as we think of the Jews of Nazareth and how they kept the Sabbath, as commanded by God for all peoples of the world, so we think of Jesus as one of the most faithful Sabbathkeepers both in boyhood and manhood. Can we find a more wonderful example to follow than Jesus, our friend and Saviour? We know that He faithfully attended the services in the synagogue all His life. He



also said of the Sabbath, "I am come not to destroy, but to fulfil"; that is, to show the very best way to keep it.

He taught and preached the Word of God and we can think of Him as the most consecrated of all missionaries to the people whom He served. He was faithful in His attendance at the synagogue in boyhood and manhood, and He studied and taught the Word of God.

And what better example should each one of us, young and old, follow? We should be ever faithful in our attendance at Church, Sabbath school, Christian Endeavor, and other activities of the Church. We should be ever faithful in our Sabbathkeeping, ever striving to "Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work. . . . wherefore the Lord blessed the sabbath day, and hallowed it."

A Child's Wish

I want to be like Jesus
More and more each day;
I want to be like Jesus
In all I do and say.

Perhaps I can't be perfect,
As Jesus was, you see;
But trying to be like Him,
A better child I'll be.

I'll go to Church each Sabbath
And stay to Sabbath school;
I'll pray that He will help me
To keep the Golden Rule.

UN IS NOT, AND IS

Dr. Walter W. Van Kirk, executive secretary of the Department of International Justice and Goodwill, Federal Council of Churches, believes that — contrary to misinformed opinion — the General Assembly of UN made significant advances and achievements at its Paris meeting recently ended. Reporting to American Protestantism, he says: "In evaluating the work of the General Assembly it is necessary to bear in mind what the United Nations is and, equally important, what it is not. The United Nations is not a world government, nor is it invested with the legislative or executive powers of a world government. It is not within the competence of the General Assembly either to adopt laws or to make decisions of a legally binding character. The General Assembly has been rightly referred to as 'the town meeting of the world.' The General Assembly makes recommendations; it does not enact laws. Much of the criticism of the General Assembly derives from the assumption that this body is something which, in fact, it isn't." He feels that important advances have been made in such fields as human rights, atomic energy control, prevention of genocide, administration of trust territories, economic adjustment, and services to needy children.—W. W. Reid.

"Same Time — Same World"

Two world wars have been the nations' answer to the problems of the twentieth century. The greatest achievement to date in Church co-operation and unity has been the Christian's answer. Same time. Same world. You can take your choice as to which way holds more promise for the future. — Richard T. Baker, in "Let's Act Now!"

In every Christian service,
I'll strive to do my part
To keep the love of Jesus
In every little heart.

Mizpah S. Greene.



"LIFE'S MOST IMPORTANT EXPERIENCE"

(Continued from page 100)

be, then Calvary has no significance. It was just another murder — a miscarriage of justice! If He is not God, then there is no salvation, no light beyond the grave, no hope of a home in heaven with those we love, no knowledge of God at all. If He is not God, life is a hopeless struggle, a disappointment, a tragic nightmare!

But He is God! He died for our sins and thus He brought us to God. He opened heaven's gates and gave us eternal life and peace and joy. Life, because of Christ, means everything. It means opportunity for service and preparation for the fuller life to come.

"Blest Cross, blest sepulchre, blest rather be
The Man that there was put to shame for me!"
This is what Calvary means to me.

(Used by permission of
"Moody Monthly.")

(Note: Permission to publish the above message was granted by the American Tract Society, 21 West 46th Street, New York 19, N. Y.)

HEARD AT AMSTERDAM

If "the people are afraid" on earth today, if they "languish in fear and wait for things to come," then we as a Christian Church and as a Christian people do not in any way stand apart from or above the world; we are in the very midst of it.

In Germany during the last fifteen years, we Christians have come to realize this state of affairs more and more, until finally, three years ago, we had to make a clear confession concerning our "involvement in guilt." In that "Stuttgart Declaration" we charged ourselves, before God and before the world, for not having been more courageous in our witness, more sincere in our prayers, more joyful in our faith, and more ardent in our love. That declaration was a clear confession of our responsibility for the path chosen by our people and for their condition, and also of our guilt in the disorder and chaos of the world today. . . .

But we owe it to the world, on which God has bestowed His love through Christ, to pass on this message. No, the world is not unreasonable, in its confusion and despair, if it looks to us here at Amsterdam and asks us anxiously, whether we cannot shed any light on its dark way, or give it any message to help it.

This brings us up against another dilemma: is there any point in trying to give bread to the hungry, if we know that real help lies only in the Bread of Life given in Christ? Is it worth while to struggle to give water to the thirsty, when their thirst can only be stilled by the living water that Jesus alone can give? According to the promise of our Lord, this beginning is not in vain. We must bear this tension with hope; for God is greater than our hearts and He knows all things. He knows — and He alone knows — whither He wishes to lead His Church in this world, through service.

We are weary of our own ways; we all have reason to doubt our own powers and to despair. But for that very reason we are called afresh to proclaim the great deeds of God and to make the Christian message heard and seen in the world. That is why we argue and pray with one another, and for one another, that God

**YOUTH NEED SPIRITUAL INSIGHTS**

By Charles S. Johnson

President, Fisk University, Nashville, Tenn.

It is impossible to escape the daily reminders that our youth, despite our own impression of the constancy of traditional standards, are freshly exposed to a very new and very different social age. The forces impinging on them are more dramatically acute and disturbing than anything their elders knew. They need and want the strengthened spiritual insights, and guidance that can best come from an alert and socially-wise moral leadership, patterned to youth and its frustrations. — ICRE Release.

"What we need is an offensive love and not a defensive logic," said Takuo Matsumoto, whose Christian girls' school in Hiroshima was victim of atomic warfare.

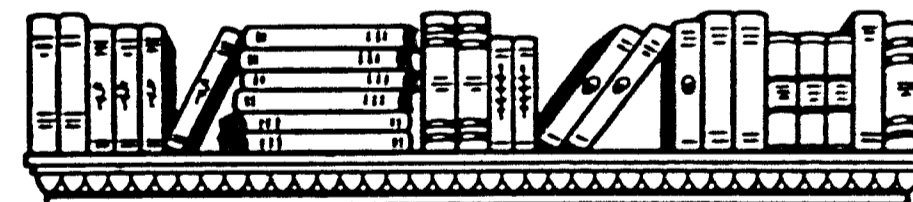
may lead us through His Holy Spirit, and that we may hear and carry out His message to the world — the message of the Cross of Christ and of the Living Lord. — Dr. Martin Niemoller.



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"Search the Scriptures"

IN ALL THE BIBLE CAN YOU FIND —

1. One text that says the Sabbath was ever changed from the seventh to the first day of the week?
2. One text where the first day of the week is ever called a holy day?
3. One text where we are told to keep the first day of the week?
4. One text that says that Jesus ever kept the first day?
5. One text where the first day is ever given any sacred title?
6. One text that tells us to keep the first day in honor of the resurrection of Christ?
7. One text that affirms that any of the apostles ever kept the first day?
8. One text from any apostolic writings that authorizes its observance?
9. One text where it says it was customary for the Church to meet on that day?
10. One text where we are told not to work on the first day of the week?
11. One text that says the seventh day is not now God's Sabbath?
12. One text that says the seventh day Sabbath is abolished?
13. One text where the apostles taught their converts to keep Sunday?
14. One text where the first day was ever appointed to be kept as the Lord's day?

For information address the

AMERICAN SABBATH TRACT SOCIETY

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The Sabbath

FEBRUARY 14, 1949

Recorder

