



THE PIONEER SPIRIT

CHURCH NEWS

LITTLE GENESEE, N. Y. — The Little Genesee Church is still working, if it has not been heard from recently.

With regret we accepted the resignation of our pastor, Rev. Charles Bond. The Bonds moved to Westerly, R. I., the first of October. A farewell reception was held at which time a beautiful set of silver was presented.

We welcome our new pastor, Rev. Victor W. Skaggs, and family. A "get-acquainted" reception and program were held October 18.

We observed Communion and annual Church roll-call October 8. Baptism was

administered at the Easter season to several young people who joined the Church.

The Church sponsored a well-attended Daily Vacation Bible School this summer.

Two-year pins for perfect Sabbath school attendance were given to the following young people: Dale Bently, Adelbert Wardner, and Roxanna Wardner.

The ladies of the Sunshine Society have earned more than \$900 this year in various ways.

A part of this money has gone to the community building project.

Our annual birthday party was held October 26, netting \$62.27.

Miss Anna Clark,
Correspondent.

The Sabbath Recorder



The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration

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A "Bethlehem Appeal" is being made by Church World Service, representing 23 Protestant and Orthodox denominations, to Americans to aid Christian Arab war refugees now in the Near East. It is reported that in Bethlehem and in other areas of Palestine, Jordan, Syria, and Lebanon there are 950,000 Christian refugees, 76 per cent of whom are children, nursing mothers, or expectant mothers. The appeal is to help during the Christmas season to provide as many as possible of them with food and clothing, and the means for education, recreation, and spiritual leadership.

From the Roman Catholic, Protestant, and Jewish hymnic collections, the National Federation of Music Clubs is choosing a "hymn of the month" "to focus the attention of millions of Americans on the stalwart hymns of the faiths." Hymns recently chosen for the coming months are: November, "Now Thank We All Our God"; December, "O Come, All Ye Faithful"; January, "Brightest and Best of the Sons of the Morning"; February, "Worship the King"; March, "O Sacred Head, Now Wounded"; April, "All Glory, Laud, and Honor"; May, "Come, Thou Almighty King"; June, "The God of Abraham Praise"; July, "O Love That Wilt Not Let Me Go"; August, "O Master, Let Me Walk with Thee."

"Regardless of how we in America feel about it, it becomes increasingly evident that the people of China are accepting, or expecting soon

(Continued on page 365)

AS WE GO TO PRESS

According to information contained in a telegram from Rev. Leon M. Maltby of Riverside, Calif., Rev. Gerald D. Hargis, pastor of the Seventh Day Baptist Church of Los Angeles, Calif., passed away on Sabbath, November 26, following his suffering a stroke on Tuesday, November 22.

A sketch of Brother Hargis' life will appear in a later issue of the Sabbath Recorder.

"I Stand at the Door and Knock"

When Christ enters the heart of a person, His Church becomes that much stronger since the Church is made up of all whose hearts Christ has entered.

This sounds rather simple. Yet, when we search our own hearts and observe the issue of others' hearts, we tremble. Either we have failed to give Christ complete entrance into our hearts or the evidence that His Church has been strengthened thereby is delayed. Certainly the former would affect the latter — the Church can never be inwardly, permanently strengthened until all who are a part of the Church permit Christ to enter completely their hearts and lives. And this means you and me.

The United Evangelistic Advance is well under way. Other forms of evangelistic endeavor are being prayerfully planned and zealously put into operation. But the Church of Jesus Christ will never march across this land and across the world with boldness and power until the heart of the individual Christian is completely His. This statement would in no way reflect upon the plans and programs which are being carried out for and in the name of Christ and His Church. Yet, the secret of successful plans and programs resides in the Christ-occupied heart and life. Organization is highly essential but the heart must be His also.

John the Revelator has a word to say to us of the Christian Church today in the form of the message to the Church in Laodicea as he "bore witness to the word of God and to the testimony of Jesus Christ."

"I know your works; you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth. For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind and naked. Therefore I counsel you to buy from me gold refined by fire, that you may be rich and white garments to clothe you and to keep

the shame of your nakedness from being seen, and salve to anoint your eyes, that you may see. Those whom I love, I reprove and chasten; so be zealous and repent. Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me. He who conquers, I will grant him to sit with me on my throne, as I myself conquered and sat down with my Father on his throne. He who has an ear, let him hear what the Spirit says to the churches." Revelation 3: 15-22 (R.S.V.).

In his message, the Lord's servant John turns suddenly from addressing the Laodicean Church and strikes straight to the heart of the individual in the Church: "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me." Revelation 3: 20 (R.S.V.).

Have we completely opened our hearts and lives to Christ who is knocking at our hearts' doors? He never forces an entrance into the human heart. If He did, His love would be imposed and forced rather than accepted and free. The personality would be constricted, restrained, hampered.

The Creator endowed man with a will which is free to choose. Being thus endowed, it behooves man to choose the highest and best, the Creator's way, which is revealed in the life and teachings of Jesus Christ. It was He who, through His servant John on Patmos, was saying, "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me."

Have we completely opened our hearts to Him? If we have, there are certain dispositions of thought and speech and action which will show that we have. One might proclaim the religion of the open heart for a hundred years, yet if the evidence of it in his own life is lacking, he is "a noisy gong or a clanging cymbal."

1 Corinthians 13: 1b (R.S.V.). Do we know that we belong, without reservation, to Jesus Christ? Then our hearts have been opened to Him. Are our lives dedicated to Him in whatever way He may lead? Then we have heard His voice. Is our time His? Then we have opened the door to Him. Are our talents His? Then He has come in to us. Do we consider

that the physical, material blessings of life are from Him? Then He has entered to eat with us. Is our greatest joy to be in His company? Then we eat with Him.

Hear again His voice: "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me."

Operation Destiny

The preacher stressed "a sense of destiny" in the sermon on Thanksgiving morning. He referred to "a sense of destiny" that possessed the Pilgrims as they came to the American shores, built homes, and founded colonies in the seventeenth century. "A sense of destiny," God-given of course, guided the founders of our nation. This set us to thinking again.

Certainly, a God-given sense of destiny has been the determining factor in every movement and accomplishment for truth and righteousness. This applies in the sphere of the home as well as in that of world-wide relationships; in the sphere of the sacred as well as in that of the secular. Judging from the increasing interest and participation in evangelistic emphases of various forms across the world, it is becoming apparent that the Church of Jesus Christ is realizing afresh "a sense of destiny." The Christ-commissioned group of His followers, the Christian Church, is responsible for Operation Destiny. Every section of the Church of Christ has been assigned a sector of the spiritual battlefield as advances are being made against the forces of evil. Only as each section catches the spirit of the Great Commander will the forces of evil be defeated and "a sense of destiny" be fulfilled.

When we are tempted to grow lax in our effort and indifferent to the absolute claims of Christ, let us remember Operation Destiny. It is so important that nothing else really matters. We bewilder ourselves at times with the way in which

we take for granted our matchless spiritual blessings. Freedom has been bought at a tremendous price. Liberty of spirit has been made possible by supreme sacrifice. We accept it frequently without giving thought to the sacrifice and with idle regard to our privilege of propagating it.

The fullest liberty of spirit is found in actively seeking to know the mind of Christ and striving with His help to live as He lived. As those who have made this effort know, this means Christlikeness in thought and word and deed. The truth of this statement applies both to individuals and to groups. Of course we make mistakes! Yet to the converted person, forgiveness is from God. Forgiveness leads to further seeking and striving. Thus growth in Christlikeness comes and the sharing process continues. For individuals, Operation Destiny becomes more clearly defined and of the utmost importance. When we pause to consider that the thoughts we think, the words we speak, and the deeds we do affect not only ourselves and our families but also the lives and families of others, how important it is that our thoughts, words, and deeds be Christlike. For Operation Destiny is the world for Christ or a world of chaos.

In terms of the witness on the part of the Christian Church, Operation Destiny requires "the truth, the whole truth, and nothing but the truth." And no single denomination has been entrusted with all of the truth from God. Yet, a dynamic

witness to the truth entrusted to it is demanded of each and every denomination. One evidence that a people has been entrusted with some truth from God is the effectiveness of its witness.

Operation Destiny demands a clear, direct, joyful, unchallengeable witness to the Christlike life and the Sabbath truth. Are Sabbathkeeping Christians throughout the world giving such witness?

How Changeable Is God?

By REV. C. REX BURDICK

Pastor, Marlboro Seventh Day Baptist Church, Bridgeton, N. J.

Change, the Order of the Day

Change is the order of the day. A woman buys a hat or a dress and very shortly it is out of style. Every year sees drastic changes in the automobile, the steamship, and the airplane. Methods of making and improving motion picture projectors, soap powders, antifreeze, and many other products change so quickly that within a year's time the old product must give way to the "new improved" product. The discovery of sulphur and penicillin has caused complete revision in the medical treatment of many diseases. In short, man and the things which he accomplishes are of short duration and very changeable.

Is God as Changeable as the Imaginations of Men?

God is not changeable. There can be no change in an infinite, omnipotent, perfect being. Perfection rules out the possibility of change, for change is an indication of improvement. Perfection cannot be improved upon. God, an eternally perfect being, does not nor cannot change. Man's conception of God may change as he advances or retreats in the spiritual world, but the character, person, and personality of God do not change.

The Bible teaches us that God does not change. "I am the Lord, I change not." Malachi 3: 6. "Jesus Christ the same yesterday, and to day, and for ever." Hebrews 13: 8. "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same,

and thy years shall have no end." Psalm 102: 25-27. "With whom is no variability, neither shadow of turning." James 1: 17. Hebrews 6: 17 speaks of the "immutability of his counsel."

Thus we see that the changelessness of God is shown both by His character and by His Word.

Salvation by Grace an Eternal Principle

Salvation by grace has been the only means of salvation since the fall of our first parents recorded in Genesis 3. Indeed, no other means of salvation is even hinted at in God's Word. It is the mistaken idea of many that God appointed the law as the means of salvation in the Old Testament era, and grace as the way of salvation in the New Testament dispensation. The changelessness of God would prohibit such a plan as this. God's plan for the ages is one, and the Old Testament saints were saved in exactly the same way as the New Testament saints and the present-day saints.

The first promise of grace is recorded immediately after the record of the first sin of man. Then it was that man first needed a promise of grace to deliver him from his sinfulness. In Genesis 3: 15 God promised that the seed of the woman would bruise the head of the serpent. Thus in man's first great need the promise of grace through a Saviour was sufficient for deliverance. The power of Satan was rendered ineffective by the promise of the sacrifice of Christ. It was by the grace of God that Noah with his family was invited into the ark when the rest of humanity perished. It was by grace that the promise was given to Abraham and his seed. "Abraham believed God, and

it was accounted to him for righteousness." Galatians 3: 6. It was an evidence of salvation by grace that David said, "Blessed is he whose transgression is forgiven, whose sin is covered." Psalm 32: 1. (See also Romans 4: 3-7.) Habakkuk in declaring the unchangeable counsel of the Lord said, "The just shall live by his faith." Habakkuk 2: 4.

Christ and His redemptive work on Calvary is the center of the Bible. The Old Testament looks forward to it; the New Testament looks backward to it. Salvation through faith in Christ is typified in the Old Testament sacrificial system and finds its consummation in the fullness of the sacrifice of Christ recorded in the New Testament. When He "bare our sins in his own body on the tree" He took the guilt and penalty of our sins so that the believer can now say, "Praise the Lord, my sins are gone." Salvation by grace is one of the "immutable counsels" of the Lord.

The Law, an Eternal Principle

The law is an eternal principle reflecting the changelessness of God. Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5: 17, 18. Paul said, "The law is holy, and the commandment holy, and just, and good." Romans 7: 12. The law is an eternal principle given in the time of Moses, to last until it should be fulfilled, but never to be viewed as a means of salvation. Portions of the law have now been fulfilled, such as the sacrificial system which found its consummation in the eternal sacrifice of Christ Himself. Paul recognized the moral law to be holy, just, and good after the Resurrection of Christ. We may be sure that the same is true today.

There is no conflict between the eternity of grace and the eternity of the law. Paul tells us in Galatians 3: 17ff. that the law, given in the time of Moses, could not disannul the covenant of grace which preceded the law by 430 years. This passage also tells us the purpose of the law. It was given because of trans-

gression to curb the wicked imaginations of sinful men. It was given as a schoolmaster to convict man of his sin and to point him to Christ who saves from the guilt, penalty, and power of sin. In Galatians 3: 31 Paul asserts that the law is not against the promises of the grace of God. The purpose and function of the law are not to save, but to show our need for a person, Jesus Christ, who can save, and to guide us in our Christian walk.

The Sabbath, a Valid Part of a Changeless Law

Since God is changeless and His counsels immutable, we cannot but feel that there is an eternal principle in the changeless Sabbath. All will readily admit that God, in the Old Testament appointed the seventh day as His Holy Sabbath. It is inconsistent, yes almost inconceivable, to think that a changeless God would deny His previous appointment (as though it were an error) and set aside a different day of worship in the New Testament, for "In him there is no variableness, neither shadow of turning." The permanence of God's ordinances is a corollary to the changelessness of His character.

Most people who observe the first day of the week, claim to do so because the life of Christ honors that day above the others. This is not true of His physical life, and even less true of His spiritual life. One error that these people make is in failing to consider the eternity of the life of Christ. The life of Christ was not confined to a few years of earthly ministry. Jesus Christ is as eternal as God the Father. "Jesus Christ the same yesterday, and to day, and for ever." The same Jesus who lived among men upon the earth was also active in the creation of the universe and in the creation of the Sabbath. In John 1: 3 we read, "All things were made by him (Christ); and without him was not anything made that was made." Clearly this act of creation in which Christ co-operated included the Sabbath. Surely He has not denied the thing which He Himself has created. How absurd it is for imperfect and changeable man to try to change the perfect and changeless creation of God the Father and Jesus Christ the Son.

The charge usually hurled at the Sab-

bathkeeper is that he is a legalist. This undoubtedly is true in some cases, but certainly not in all. Sabbathkeeping is legalism if it degenerates to a matter of mere family or denominational tradition. It is legalism if it is viewed as a means of salvation or an aid to salvation. If kept thus it is sterile, useless, and without blessing.

Sabbathkeeping is not legalism if it has its roots in love for the Saviour who created it, and is viewed as a symbol of the gospel rest which is ours through Christ the Lord. The true Christian views Christ as the Saviour, through whom and by whom we have the free gift of eternal life. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Ephesians 2: 8, 9. He views the Sabbath as God's appointed

day of rest and worship, and strives to observe it "in spirit and in truth" because he loves the Saviour, its creator, and wants to do His will. Jesus said, "If ye love me, keep my commandments."

How changeable is God? Is He changeable enough to set up two contrary ways of salvation, one by works of the law and one by grace through faith? Is He changeable enough to institute a system of law in the Old Testament and abrogate it in the New? Is He changeable enough to appoint a certain day as His holy day, and later to deny that appointment by a different one? God is not changeable enough to do any of these things. The two eternal principles, salvation by grace through faith, and conviction of sin and direction and guidance by the law are not in conflict but in perfect harmony. God is unchangeable and His counsels immutable.

A New Springboard for Alcohol Education

By STANLEY F. KNOCK, JR.

Student, Yale Divinity School

For a long time we have known the end we desire to obtain through alcohol education, also, that actual results have not been satisfactory. Sometimes we blame our methods, sometimes ourselves; but seldom, if ever, do we look at our point of origin to determine the basic soundness of our program. We are like the swimmer who, realizing that there is something wrong with his diving, tries new methods, new twists and turns, diets to weigh less, but forgets to look at the springboard to see how much "spring" there is in it. In failing to do this both we and the swimmer have overlooked the most obvious place of weakness, the basic reason for our dissatisfaction with results.

Of course, the acquiring of a new "springboard" may appear to be a problem; it is a problem. But it can be accomplished simply by changing the basic philosophy of the educational program to one which will ensure the desired results.

What is this new "springboard" of alcohol education? It is a philosophy of education based on moral principles which stresses the mutual good for the individual and society which comes from a

given action. Therefore alcohol education must now include not just the use of alcoholic beverages, but also the known results of such use.

However, education is not just the giving out of information; rather it is the enabling of the individual to use information and facts to the best possible ends for himself and society jointly. That is, education gives a basis for making decisions, no matter what the given situation is or how much it may vary from time to time. Here, then, is the proper place for alcohol education to begin. It, too, must give the individual a basis for making decisions relevant to the use of alcoholic beverages no matter what the given situation or how it may vary. Alcohol education must equip the individual to use or not to use alcoholic beverages as the facts concerning it indicate.

This, then, is our new "springboard": An educational program **with a moral basis for the making of decisions** relating to the use of alcoholic beverages by the individual and society. — The National Temperance Digest, March, 1949.

Four Things God Wants You to Know

1. Your Need as God Sees It

For all have sinned, and come short of the glory of God. Romans 3: 23.

There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. Romans 3: 10, 11.

The heart is deceitful above all things, and desperately wicked: who can know it? Jeremiah 17: 9.

We are all as an unclean thing, and all our righteousnesses are as filthy rags. Isaiah 64: 6.

All we like sheep have gone astray; we have turned every one to his own way. Isaiah 53: 6.

Except a man be born again, he cannot see the kingdom of God. John 3: 3.

2. Your Own Helplessness

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 14: 6.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4: 12.

By the works of the law shall no flesh be justified. Galatians 2: 16.

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. James 2: 10.

There is a way which seemeth right unto a man, but the end thereof are the ways of death. Proverbs 14: 12.

3. God's Provision for Your Need

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3: 16.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. Isaiah 53: 6.

Him (Jesus) who knew no sin, he (God) made to be sin on our behalf; that we might become the righteousness of God in him. 2 Corinthians 5: 21 (R. V.).

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. 1 Peter 3: 18.

4. God Provides Perfect Security

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. 2 Peter 2: 9.

In that he himself hath suffered being tempted, he is able to succour them that are tempted. Hebrews 2: 18.

He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Hebrews 7: 25.

I give unto them eternal life; and they shall never perish. John 10: 28.

Able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. Jude 24.

Therefore

Repent

Except ye repent, ye shall all likewise perish. Luke 13: 3.

Believe

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 16: 31.

Confess Your Sin to God

For there is one God, and one mediator between God and men, the man Christ Jesus. 1 Timothy 2: 5.

Confess Him Before Men

If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Romans 10: 9 (R. V.).

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The Doctrine of Sin and Salvation

By REV. EARL CRUZAN

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"We believe that sin is any want of conformity to the character and will of God, and that salvation from sin and death, through repentance and faith in Christ our Saviour, is the gift of God by redeeming love, centered in the atoning death of Christ on the Cross." — Seventh Day Baptist Beliefs, page 45.

Sin, the great weakness of man; salvation, the great gift of God — these two are so closely joined together that while they are exact opposites they must be considered together or else the picture would be so black that man would have to hide in despair.

The original state of man when he was created reveals him as happy with every want provided for. He seems to have been content with his lot. And best of all, he walked and talked with God. We call it Paradise. We could ask for nothing more in the life which is to come.

But into this peaceful scene, the forces of evil soon made entry. Man was tempted to disobey the command of God. With his disobedience, his condition changed. Sin came into the world and fastened its strong fingers around the hearts of men. This changed man's relationship to God. God decreed that death must come into the world as a penalty for sin. There are two deaths which are spoken of in the Scriptures: the natural or physical death and the second death, which is the death of the soul. Both are the result of sin — all must partake of the first, but there is a way of escape from the second.

"Sin is any want of conformity to the character and will of God." This includes many things; especially does this include the attitudes of men. We read in 1 John 3: 4 that "sin is the transgression of the law." But in the view of Jesus' teaching it is more than that, for it depends upon the interpretation placed upon the law. It is the heart that counts. We read in the Sermon on the Mount that anger in

the heart is murder, that impure desire is adultery, that moral evil comes not just from thoughts and acts, but from the heart from which it springs.

As we have considered the person of God we have found Him to be "the one personal, perfect, and eternal Spirit, Creator and Sustainer of the universe, our Father, who manifests a holy, redeeming love toward all men." — Seventh Day Baptist Beliefs, page 1.

As God is perfect, we find that His character is the only perfect character, He is the only being without a flaw. His will is that the world and its inhabitants should move in that same sphere of perfection. And so we may say that sin is anything which in any way breaks the perfection of God.

We may feel that we are fairly free from sin, but we rest in false security when that thought predominates our mind. We find this to be true among many people: they are able to find the courage and stamina to withstand the greater temptations of life—they do not steal, they do not commit immoral acts against society, they show a reverence for God, but they excuse themselves from overcoming the petty things of life. Because they withstand the bigger things they feel that it doesn't hurt to gossip a little. And wherever men or women gather together to gossip, more often than not unkind words slip from the tongue, rumors start, character is soiled. It is the little things — the bursts of temper, the unkind words, the social slight, the contempt which visibly expresses itself — these are the things which gradually eat the heart out and destroy the man.

These are all sin, for God would not have us take advantage of our fellow men. He would not have us take our spite out on someone, He would not have us cut someone socially because he has done something we do not like, He would not

have us get angry and shut ourselves away from worth-while fellowship.

Selfishness is the primary cause of sin. It was the cause of the first sin — man could not bear to be deprived of something, so he took a convenient opportunity to help himself, and that is what man has been doing ever since. He often goes to the extent of making opportunities of helping himself. It is selfishness that eats away the goodness that is natural to man — it is the desire for self-glory, higher honors, more wealth, and the like.

Some of these things are so small that they cannot always be seen, but they are constantly eating away character. Man cannot long stand without character. It is much as a mammoth pine tree which a man discovered in one of the Eastern forests. It was lying on the ground and in the path of its fall many smaller trees had been shattered and stricken. The man went over to investigate the cause of its fall. The wind had been the immediate cause, but upon examination it was found that borers had been at work for years until they had so weakened the tree that it no longer had the strength to stand firm against the gale.

Sin coming into the world has made a pretty black picture for man. We might think that he had been forsaken by God when we see the amount of sin that there is about us, but fortunately God still loves man, His supreme creation. And loving him, He has provided a way to avoid the destruction of both body and soul in hell.

Before a man can avail himself of this salvation there are certain things which are necessary. First, man must come to a consciousness of his need for salvation. As long as he is satisfied with himself and the life he is leading, there is no hope for him; but when he comes to the place that he realizes the lack in his life, where he realizes that he is not self-sufficient, that there are things which need to be done to change himself, he is on the way to finding salvation.

Then, he must turn to God in the spirit of the publican who stood in the temple to pray: God be merciful unto me a sinner.

And, he must seek the way of salva-

tion. He must repent of his sins and honestly desire to live in conformity to the will of God. To know this will, he must study the record of God's dealings with his people. To repent means a turning away from, a putting behind, the way of life which is not all that it should be. Through study he will realize that man is not capable of living a life free from sin, that only a life free from sin can earn salvation. He might give up in despair, but not if he reads carefully, for by careful reading he will find that there is a way of salvation; nor is it an escape method. It is prompted by love, the love of God for His creation.

God looked down upon man and saw him struggling in the throes of sin. It had been decreed that "The soul that sinneth, it shall die" and "Without the shedding of blood there can be no remission of sin." God in His compassion for man, and in the understanding of his weakness, sent His Son upon the earth, to live and teach a way of life. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. "Salvation . . . is the gift of God . . . , centered in the atoning death of Christ on the Cross." For after Christ had lived and taught a way of life, He yielded Himself to the will of God that He, the Lamb of God, might be offered up as the perpetual sacrifice for the sins of man. His blood was shed upon the Cross for the salvation of all who will turn to Him believing and who will accept His sacrifice. He said: "I, if I be lifted up. . . , will draw all men unto me."

The sacrifice that Christ made is sufficient for all men, but not all men will receive salvation through it, for God made man an agent of free will. He is capable of thinking and choosing for himself, and man must choose salvation. It is not forced upon him. He may choose the way to destruction and we are told that many will do so. The sacrifice has been made. All we must do is to claim it for ourselves.

Salvation usually requires three distinct steps: repentance, a turning away from

sin; conversion, a turning toward God; and regeneration, a new life within.

"We believe that sin is any want of conformity to the character and will of God, and that salvation from sin and

death, through repentance and faith in Christ our Saviour, is the gift of God by redeeming love, centered in the atoning death of Christ on the Cross." — Seventh Day Baptist Beliefs, page 45.

Protestantism in Italy

By DR. A. L. WARNSHUIS

Missionary Statesman

Italy is, strictly speaking, a Roman Catholic country, and Protestants are proportionately an insignificant minority. Roman Catholicism is the State religion, but the popular expression of it is dominated by the veneration of the Virgin Mary. The triumphal arches set up everywhere at the time of Easter are dedicated, not to Christ the King, but to Mary the Queen of Heaven.

The Roman Catholic Church occupies the soul of the Italian people, not by the power of theological convictions, but by the close connection with the freedom of the people. The Roman Catholic Church in the minds of Italians is the natural continuation of Roman Imperialism. The Church is the center of Italian culture. Legally, Italy is a Roman Catholic land. Marriages are sealed in the Church; divorce is impossible. There are no official statistics of the non-church-going people, but the number of "free" marriages is an indication of their increase. In the schools only Roman Catholic instruction is given, and priests who lay aside their cassock cannot obtain any governmental appointment. A teaching position would be a natural occupation for any priest that became a Protestant, but the road to such an appointment is effectually barricaded.

Political life in Italy since the war has been characterized by the struggle with Communism. The Communist party is larger than in any other country in western Europe. The backward social conditions give the Communists a platform. Laws for social welfare are unknown. In the shadow of St. Peter's great cathedral, the social encyclicals of the pope have had scarcely any practical application. Twenty-one per cent of the Italian people are illit-

erate; land ownership is still feudalistic; in southern Italy a large proportion of the laborers are unemployed for ten months in the year. In a word, this country languishes for a social revolution such as other lands in western Europe experienced in the times of the Reformation.

The Communists count upon a revolution. The Christian-Democrats hope for a gradual development. In between these two great forces there is no strong democratic middle party. In this political situation, the Italian Protestants face a dilemma. Their strongly developed feeling of responsibility for the welfare of their country, advocates as they are of drastic social change, leads them naturally to join the right wing of the Social-Democratic party, to which most of them do actually belong. While the left-wing Socialists work with the Communists, the right-wing Socialists follow in the wake of the Christian-Democratic party which the Roman Catholics count as their members. The predicament of the Protestants is that they must not lose themselves in revolutionary sentiments, which would bring upon them the charge of being Communistic, and that would be fatal. On the other hand, they do not want to support the conservatives, conscious as they are of social injustices in so many respects.

Protestantism is native-born in Italy. The Waldensian is the oldest Protestant Church in the world. Since 1848, when they were granted equal civil rights, they have spread from their settlements in the Alpine valleys of the north out over the whole land. They are about 60,000 in number — a number that would be much larger if it were not for extensive emigration to North and South America. This

emigration is also one of the reasons that is delaying the union of the Methodists with this Church, for the Waldensians attach great importance to this name as a strong link with the small daughter Churches in South America. There are about 6,000 in the Methodist Church which is a union of Churches resulting from British and American missions. The Baptist Church has about 7,000 members.

The Waldensians consider themselves to be the Protestant Church of Italy, but at the same time they realize that they are unprotected. Under Mussolini they lived under the Law of Tolerated Religions, but this law has not been re-enacted since the liberation after the war. They are now dependent upon the local police regula-

tions, but their real protection consists in the esteem with which they are regarded by the people. It is in this small group of Protestants that one should look for the true line of succession to the Apostolic Church, rather than in the splendor of St. Peter's Cathedral.

Through Church World Service, the American Churches must send aid to these needy Italian Churches. Pastors' salaries must be supplemented in order to lift them above the most primitive standards of living. Money is needed to repair and equip Church buildings and institutions. Scholarships for theological students must be given. Printing paper for books and periodicals must be bought. Substantial help is deserved.—Church World Service.

Rejoicing in Hope

By DR. ROBERT J. McMULLEN

Executive Secretary, United Service to China, Inc.

All but one of the Christian colleges in China are now under a Communist regime and this one may become so by Christmas. Why rejoice? What hope? The reports from the colleges describe the work as continuing much as before, with very largely the same staffs and curricula, with almost normal enrollment, and with no interference with religious worship and activities. Why shouldn't there be rejoicing? So hopeful have some Christians become that they are more than optimistic; they are enthusiastic. They are rejoicing in hope.

But the experiences of the past months give evidence that all is not well. Applying their doctrine of religious freedom as guaranteed in their new constitution, the Communists demand that students and faculty be free to accept or reject, to advocate or denounce, Christianity. They require that along with courses in the Christian religion, for which credit can be given, there must also be presented the Marxist ideology of atheism and dialectical materialism. Together with traditional courses, which are still allowed, must be taught Communist thinking in the social sciences.

Although so far there has been very

little interference with the selection of staff, student discipline, financial control, and other important aspects of college administration, there is no certainty that present favorable conditions will continue. The fundamental difference is in ideology. The conflict is between God and mam-mom, between Christ and Caesar. At any time this may precipitate a crisis or even a reign of terror, though it may be that their age-long training in social adjustments will enable the Chinese to avoid such a catastrophe. Should it come, it would place Chinese Christians in the category of the persecuted Roman Church to which Paul wrote when he significantly linked his injunction to "rejoice in hope" with one to be "patient in tribulation." As we join our colleagues in China in their rejoicing, we must be prepared to share their tribulations with real patience.

After all, this is real hope — based not on the favor of any political group, but on God Himself — that, as Paul so strikingly declares, "in everything God is working for good with those who love him" to "overcome evil with good" — even in Communist China. Unless we are convinced of this, we have joined the Communists in their atheism and in their ma-

terialistic interpretation of history. Four hundred seventy-five million people are still in China. Their need remains, and God's love for them is still "unspeakable." To join Him in meeting this need is our calling.

Lest this program should seem to everyday people theoretical and impractical, Paul enjoins the Roman Christians to "contribute to the needs of the saints." Of the early Church it is recorded that "there was not a needy person among them, for as many as were possessors of

lands or houses sold them, and brought the proceeds of what was sold and laid it at the apostles' feet; and distribution was made to each as any had need." This was not Communism but Christianity being practiced. Our world is terribly in need of this spirit at work. The Christian colleges in China provide a God-given opportunity to: "Rejoice in hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints." Romans 12: 12, 13a (RSV). — The China Colleges, December, 1949.

The Bible Speaks to Peacemakers

By DR. FRANCIS CARR STIFLER

Public Relations Secretary, American Bible Society

Watch that small boy in your home or your neighbor's, playing with his blocks. Every now and then he knocks them down with a flourish of his little fist. That is so easy to do. Then he begins to build them up again. If you are his father or mother he may come to you for help asking how to make the blocks balance so he can construct a roof that will protect the imaginary people that live in the house from the imaginary rain. His little brow is knit and his little lips are compressed. In his fairy world he is doing the hardest thing he knows anything about — building something that will last, and will comfort and protect.

The boy's little world is a fair picture of your big one. The easiest thing men do is to make war — to knock things over, to throw everything into chaos. It is immeasurably harder to make peace — to take a broken world and build it into a community of nations where "every man may sit under his own vine and fig tree with no one to make him afraid."

Well, the greatest and most destructive war in history ended in 1945. Few can grasp the colossal scope of its havoc. Some of its scars will never disappear. An army officer recently gave it to me as his sober judgment that many of the cities of Europe ought never to be rebuilt. They ought to be re-established elsewhere near by. The human mind cannot grasp the

last war's scope nor plumb the depths of its horror. Men will be writing books and poems and dramas to the end of time about the bloody events of 1939 to 1945, but they will never all be told.

In the midst of this incomprehensible chaos let us make just one assertion and ask one question. The assertion is this. There are more would-be peacemakers in the world at this moment than there ever were in history. Consider the national governments of the world. Not just four or five of them but practically every respectable government on this earth either has signed, or is seriously preparing to sign, a document drawn up in the spring of 1945 in San Francisco, Calif., and designed to help preserve peace among the nations. That in itself is something new in the history of the world and something to glory in!

But, as far as the masses of the world's people are concerned, it is only a beginning. They are demanding something deeper and surer to guarantee the lasting peace for which they long. There is nothing new about this. The common people of the nations always wanted peace except in those few instances when some bloodthirsty Hitler has poisoned their minds or some treacherous Tojo has swooped down out of the skies with his thunderbolts of destruction to treacherously attack them. But today, because this

was a more extensive and destructive war that involved more people than were ever drawn into the vortex of any other war, there are just that many more hundreds of millions of people who are now concerned for the building of a lasting peace. So much for our assertion. It is an assertion that glows with hope. Now for our question. Has the Bible anything to say to people who would be peacemakers?

Did you know that the word "peacemakers" appears only once in our English Bible? It is in the seventh beatitude and it carries with it a more glowing promise than any of the other "blesseds." The mourners, the meek, the merciful, the pure in heart — great are the promises to them all; they are to be comforted, to inherit the kingdom, to be mercifully treated and to see God — but the peacemakers, ah! listen — they are to be "called the children of God"! The word "peacemaker" might appear in the Bible a thousand times and nothing could be added to that promise. As a matter of fact, the Bible might be described as a textbook in a course of instruction by which men may become the children of God.

Let us, then, look at this central teaching of the Bible in the light of the glorious possibilities of the present hour.

Peace isn't something you just float out into after you have shot the hazardous rapids of war. Peace is just like the little boy's house of blocks, something that has to be made.

When a house is to be built there are two primary requirements: one is that men trained in the skills of the builder be enlisted and the other is that these men be furnished with the needed tools. So it is in the building of a lasting peace. In the first place we must have men who know how to make peace. They must be men of one mind as trained military leaders are. They must be set aside for this one thing. A friend of mine has submitted to a long list of the world's foremost leaders a plan for the schooling of statesmen for international service, men who shall add to their love of country the love of world harmony. His plan sounds reasonable. If faithfully executed it would contribute to the cause of peace. No plan,

however, is going to succeed in the training of men that know those things that belong unto peace, if it ignores the Bible. The Bible, with its clear, difficult, realistic teachings about man and his sinful heart and God and His redeeming love — the Bible tells us how to train peacemakers and I know no other book that does.

Nothing makes me wearier than to hear people say, "You'll always have war because you can't change human nature and man is a fighting animal." Can't change human nature? On the contrary, human nature is the most pliable, plastic, changeable thing with which to deal. Our present program for Germany and Japan is centered in this very premise. We are planning to change the nature of the German. He was brutalized by the Nazi regime, but we know he can be changed back to what many of us remember him to be in years gone by. We have a program for doing this through education of various sorts. This program will be successful if it is carried as far as the New Testament demands. Otherwise we have reason to entertain most serious doubts.

The New Testament thrills the person who reads it. It has become the world's most popular book because it throbs, from one end to the other, with the tales of men who found that they didn't need to go on always as they were, that their natures could be changed. Some of the men in the Bible who experienced this change have described it for us. James called it conversion — a practical sort of a word which you would expect from a practical thinker like James — conversion — turning something into something else to serve new purposes. Peter spoke of this change as coming out of the darkness into a marvelous light. Paul, who liked to indulge in hyperboles, says that the change that came to him was like being dead and experiencing a great resurrection. John, the mystic, describes it as being born again. Paul's change came suddenly. Peter's came slowly. There is no standardized form, but this experience, which in one way or another came to those who yielded to Christ in the days of His flesh and just following, is the spark which makes the New Testament a living

book in any language into which it is put.

Paul's letters are full of references to this experience. To the Corinthians he says, "Fornicators, adulterers, thieves, covetous, drunkards, revelers, extortioners, such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus and by the spirit of our God."

Our soldiers, sailors, and marines who were stationed on the Pacific Islands, in China, in Burma, and elsewhere, sent home literally thousands of dollars to furnish more Bibles to people without them, because they saw with their own eyes what Christ, speaking from the New Testament, had done to transform savage cannibals into peace-loving gentlemen who saved many of our men from the hands of the foe.

Yes, the first thing required for making peace is redeemed men. This is first in the New Testament; it is the first duty of the Church. To remake men is entirely possible; it is the most realistic approach to the task of peacemaking. All history attests it. "Changed men can change the world."

Then there are the tools with which these builders are to work. These comprise the social aspects of our great religion.

Of course, the primary tool is the Church. Let us say a ringing word of credit for the Church. It is so much the fashion to criticize her and point out her weaknesses. Let us remember that the Church has afforded changed men the opportunity to work together till they have, under God, lifted whole civilizations out of barbarism into the light of a new day. Let us remember that the Church is worth all we give her if only for this one thing, that she keeps the Bible speaking its message of comfort, hope, guidance, and salvation to the ends of the earth.

Considered in this light the Church is more than a simple tool. It is more like a tool-making device. It has fashioned many other tools that contribute to the cause of peace. It is hard to name a constructive social institution that was not fashioned on the anvil of the Church. The school, the college, the hospital, the social center,

our basic laws, our customs of gentility and grace, they all were the products originally of the Church wherein men work together as children of God — peacemakers.

The Charter of the United Nations is one of these tools. It is like a huge road-building device, leveling grounds of international misunderstanding so as to give men a better chance at life. It endorses everything that the world mission of the Church has added to its program of soul winning: education, sanitation, literacy, medicine.

Still another tool is the growing sentiment in our nation toward its duty to the underdog — the minority groups as we now call them. One of the grandest attitudes that our men brought back from this war was their much clearer vision of social and racial equality. Wars are bred in the hearts of oppressed, retarded people who mutter under their breath in the presence of favored races and nations, "I am as good as you are and I'll prove it some day." Peace, on the other hand, blooms from the conviction of the favored people who look upon their needy neighbor and say, "You are as good as I am and I'll help you to prove it." That is what the missionaries — greatest peacemakers in history — have been saying for all these years. They have said to the Chinese, "You are just as good as I am," and to the South Sea Islander, "You are just as good as I am."

With such tools, brave men, redeemed by the spirit of Christ, may fashion together out of their fellows of any class, any color, any race, social structures that will endure. Herein lie the best hopes for the world — in the constructive united efforts of men who regard themselves in all their common interests as the children of God. The Bible is the voice of God calling us onward toward something better. That something better is peace — inner peace that imparts to a man's soul calmness and poise and strength; social peace that brings harmony to the family of God. "Blessed are the peacemakers: for they shall be called the children of God." — From "The Bible Speaks to You," the Greystone Press, publishers, used by permission.

Children's Page

Finding Jesus

By MIZPAH S. GREENE
Andover, N. Y.

Our story today is about Tommy, a dear little brown-eyed, brown-haired boy, and Nellie, a little blue-eyed, golden-haired girl; a somewhat spoiled little girl who became a much better and happier little girl at the end of our story; and Tommy's father whom the little boy thought the very best father in all the world.

Tommy's father was a painter and was very skillful at his trade. He liked painting houses best of all. He painted nearly all the houses in the town in which they lived, and often went out into the surrounding country to paint large, beautiful houses. Sometimes Tommy went with him when the housekeeper had to be away, for his mother died when he was a baby.

His father often told him stories of brave men and said, "I hope my little boy will never be afraid of anything but evil, and always know that God is always watching over him." One day Tommy found that if he was good and really had faith in God, he could be really brave.

On this day his father called him early in the morning and said, "Tommy, I am going out in the country to paint one of the largest, most beautiful houses I have ever seen. There are lovely grounds all about it where you can play and a little girl with whom you can play." It didn't take long for Tommy to get ready. After a hasty breakfast they were on their way and soon reached the great country house.

Before long Tommy was playing with Nellie on the wide porch where they played one game after another. He soon found that Nellie was a bit selfish for she always wanted to choose the games and have the principal part. At last she said, "Let's go in the house and play hide-and-seek. I'll hide first and you find me."

"All right," answered Tommy, but he wondered how in the world he could ever find anyone hiding in that big house. "Come and look for me as soon as you

hear a door slam," said Nellie as she ran out of the room.

Soon the little boy heard a door slam but it sounded far away. Then he went from room to room but no little girl could he find. At last he went to the north wing of the house. He tried door after door but all seemed locked. At last at the end of the hall he saw a door slightly ajar. "Ha! Ha!" he shouted joyfully, "I'll bet this is where she is hiding." He had a hard time shutting the door after he went in, for it seemed very thick and heavy. When he turned around he was surprised and really frightened for the room was almost pitch dark. He knew he couldn't find anyone hiding in such a dark place, so he felt his way from room to room, shouting, "Come on out now, for I give up. You can hide again but don't go so far away."

Tommy received no answer to his call. He became frightened and went back to the door by which he had entered, but found that when he had closed it, it had locked. He beat upon the door and called for help until he was hoarse but no one came. At last he cried, "Oh, daddy, where are you?" But only his Father in heaven heard him, and then something wonderful happened. Tommy looked up suddenly, and there in the window, as a bit of sunlight crept in, he saw a beautiful picture of Christ. The calm, beautiful smile upon Jesus' face as He looked down on two pretty children in the picture, made Tommy feel strong and brave, for his father had often told him of Jesus' love for children. With perfect faith he prayed, "Dear Jesus, help me out of this dark place." Then he climbed to the back of a large chair and tapped on the stained glass window. Those who had been searching for him for a long time heard him and soon brought him out safely. How happy his father was to know he was safe and sound!

Little Nellie was sorry and ashamed. "How frightened you must have been," she cried with tears in her eyes.

"But I wasn't afraid any more when I saw in the window the picture of Jesus taking care of the pretty children," said Tommy with a sunny smile.

"But I never saw any picture like that

in this house," cried Nellie, "and I never heard of Jesus. Who is He?"

Her father who stood near by flushed with shame and was silent. "Daddy, please take me to see the picture and tell me about Jesus," said Nellie.

Her father took her in his arms and said softly, "Yes, if you want to see it."

"I'll help you tell her about Jesus," said Tommy, "for my father told me."

"Yes, do!" said the father softly, for the faith of this boy was helping him to bear a great sorrow, the death of Nellie's mother. So Tommy's bravery brought to Nellie a love and trust in Jesus. It led her father again to put his trust in Jesus whom he had forgotten, and to open the chapel which he had closed at the death of his wife.

(Continued from page 350)

to accept, a leadership directed by men who are Communists," declares the American Board of Commissioners for Foreign Missions (Congregational Christian; Boston, Mass.). "The 'People's Government' is controlled by such leaders, but it includes a host of others, not party members, who are willing to go along with them. A growing despondency which characterized life under the old regime is now displaced by a fairly pervasive spirit of hopefulness. Hence it is a condition, not a theory, which confronts us. . . . The bulk of our work in China is continuing. The great majority of our American Board missionaries are still on the field courageously and patiently at work. Missionaries on furlough are planning to return and some of them have already received from the 'People's Government' permission to do so. There is reason to believe that new recruits, young, able, consecrated, and adaptable to the new and undoubtedly more difficult conditions of life and work than have obtained in the past, can be found and will be permitted to go to China in answer to the urgent and repeated calls from the Chinese Church for reinforcement."

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Seventh Day Baptist General Conference

SALEM, WEST VIRGINIA

AUGUST 22-27, 1950

HOW TO MAKE A CWS BANK

In order to help its fall clothing drive to "pay its own way," Church World Service has created a CWS bank — the CWS standing for Collecting, Warehouses, and Shipping. The object is to secure a cash donation of 8 cents for every pound of good used clothing. For example, if a Church group gathers 100 pounds of clothing, it is asked to provide \$8 to meet the actual handling and shipping costs.

The CWS bank is easy to make. A sticker, with appropriate printing in two colors, has been prepared in a size to circle



a half-pint ice cream container. After the label is pasted to the container it is suggested that a two-inch opening be cut in the cover. This same CWS sticker may be used on a milk bottle or on a small can. Any Church group may secure these stickers free by writing to its nearest Church World Service Center, or directly to the Promotion Department, Church World Service, 214 East 21st Street, New York 10, N. Y.

The cash placed in the CWS bank, either in the home, Church, or other places, is to be converted into a check covering the total amount and mailed to the nearest CWS Center, or to New York headquarters. It is expected that each local Church will have many banks in operation.

While some may feel that they cannot provide both the good used clothing and the eight cents a pound, others who do

WORLDWIDE BIBLE READING

THANKSGIVING TO CHRISTMAS

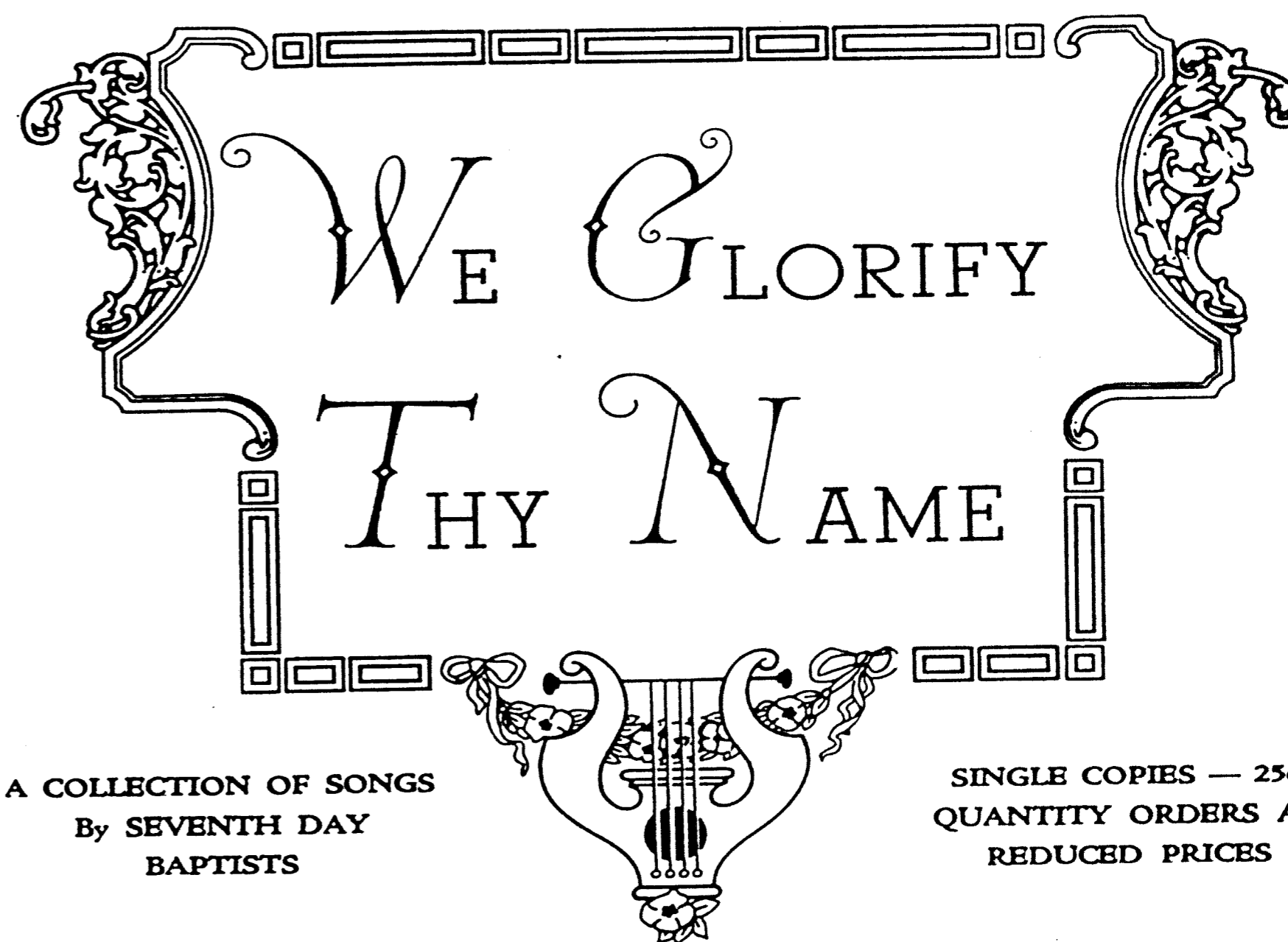
November 24 - December 25, 1949

THEME: "THE BOOK TO LIVE BY"

Thanksgiving, Nov. 24	Psalm 23
Friday	Psalm 27
Sabbath, Nov. 26	Psalm 103
Sunday	Isaiah 35
Monday	Romans 12
Tuesday	Isaiah 55
Wednesday	1 Corinthians 13
Thursday, Dec. 1	John 14
Friday	Psalm 8
Sabbath, Dec. 3	Revelation 21: 1-7
Sunday	2 Timothy 2
Monday	Micah 6: 1-8
Tuesday	Acts 17: 16-34
Wednesday	Revelation 22: 1-7
Thursday	John 3: 1-17
Friday	1 Thessalonians 5: 12-28
Bible Sabbath, Dec. 10	Mark 4: 1-20
Sunday	2 Chronicles 7: 11-18
Monday	John 4: 1-14
Tuesday	Luke 10: 25-37
Wednesday	Matthew 25: 31-46
Thursday	Exodus 20: 1-17
Friday	Matthew 6: 5-15
Sabbath, Dec. 17	Psalm 119: 33-40
Sunday	John 1: 1-14
Monday	Matthew 5: 1-12
Tuesday	Isaiah 9: 2-7
Wednesday	Romans 8: 12-39
Thursday	1 Corinthians 15: 35-58
Friday	Isaiah 40
Sabbath, Dec. 24	Isaiah 53
Christmas, Dec. 25	Luke 2

—American Bible Society, Adapted.

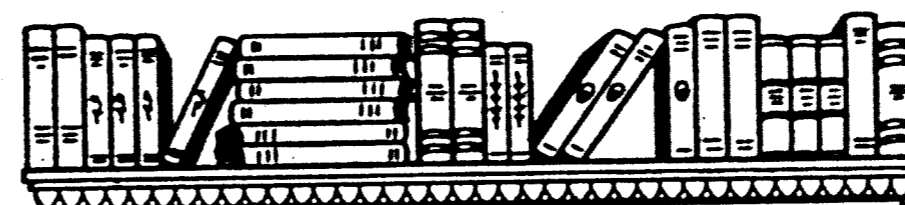
not have the clothes may want to help pay the cost of shipping the material overseas. The demand for good, warm clothing is still great and the fall drive is expected to bring the total CWS receipts up to its 8,000,000-pound goal for the year 1949. — CWS Release.



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— See the Conference President's Corner.

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