



OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene
Andover, N. Y.

Dear Mrs. Greene:

I am six years old. I am going down to Woodville, Ala., soon to see my grandparents.

Our Aunt Mary is helping me write my letter. She is visiting us now.

I finished first grade this spring. Our class had a circus and I was a lion.

Your good friend,

Victor Burdick, Jr.

432-B Allenhurst Rd.,
Buffalo 14, N. Y.

Dear Victor:

I'm so glad your Aunt Mary helped you to write to me. It will not be long, will it, before you will be writing for our Children's Page even without your dear Aunt Mary's help?

I wish I could have seen you when you represented a lion, and could have heard you roar. I heard a roar outside my back door but it wasn't a lion, only Queenie, the little rat terrier dog next door. A white kitty was getting away as fast as he could and even after he was out of sight Queenie was still growling. It is such an odd-looking cat, white

an item in their budget to help young people with the expenses of the retreat.

Another important part of the local plan is that teachers and workers of the Sabbath school co-operate with interdenominational Church schools, study classes, and conventions. These may be local, community, county, state, or national. We can co-operate with other denominations in Sabbath school work easier than in any other phase of Church work.

Please remember that the blueprint for training workmen is the means to an end. We should see that, in our Sabbath school work and in our work with young people, we follow the pattern which was shown us "in the mount" — in the Sermon on the Mount — and that the Christ who gave that sermon is at the center of our planning.
H. S.

but with a black strip running around his middle and a black tail in the bargain. Please write often.

Your Christian friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am the daughter of Nancilu and Victor Burdick. I will be in the first grade this fall.

We read your letters in the Sabbath Recorder. They are very nice.

I have some new roller skates and I have learned to skate.

I was dedicated on Children's Day at the Church. I am trying to be a good girl now.

Your little friend,
Sandra Lee Burdick.

432-B Allenhurst Rd.,
Buffalo 14, N. Y.

Dear Sandra Lee:

It was nice to get this good letter from you, too, and I hope you'll write many, many more as writing becomes easy for you.

I rollerskated when I was a little girl, too, and I loved it. I don't know but I'd like to try it again now. When I was a young girl I lived with a dear aunt in Chicago. Some years before when I was younger I was visiting her. I kept my roller skates in a closet off the living room. One day the closet door was open and just as the little three-year-old girl downstairs came into the living room, the skates rolled out and over to the middle of the room. Little Grace was so frightened that she ran screaming down the stairs, and you couldn't hire her to come into that room while I was there. I guess she thought the skates were alive.

I am pretty sure you will always try to be a good girl, and I know, too, that God will help you to be one.

Yours in Christian love,
Mizpah S. Greene.

DID YOU KNOW THAT —

President Loyal F. Hurley has visited 39 Seventh Day Baptist Churches, and has been in personal touch with the pastors of 5 Churches not visited, since General Conference at North Loup last August?

SEPTEMBER 3, 1949

The Sabbath Recorder



The Sabbath Recorder

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A LESSON IN PRAYER

Prayer is so much a part of the Christian's life that it is most fortunate that the disciples asked Jesus to teach them to pray. He responded by giving them the Lord's Prayer. To this day it remains the model of acceptable prayer. It would be well for everyone who prays to think frequently of some of the characteristics of this sublime prayer. It teaches us much about how we ought to pray. In great simplicity and directness it is addressed to "Our Father." With the unaffected manner of a child it approaches our God. There is no selfishness or egotism about it. "I," "me," and "mine" are conspicuous by their absence. Others are remembered and included. The words are few, well chosen, and to the point. Not one is superfluous. None could be replaced by a better expression.

The scope of the Lord's Prayer is all-inclusive. The individual petition is all-embracing in its sphere. That God and the things of the spirit should predominate is readily understood by the spiritually-minded. We learn from this perfect prayer that every approach to our Heavenly Father should be made in the spirit of adoration and contemplation of His ineffable glory and majesty as revealed in His name and in the grandeur of His kingdom. The basis of our approach to God must always be that of ready submergence of our ideas and desires to His good and gracious will.

Material things and all that pertains to this life are not to be forgotten. But they need not be a matter of too great concern. All are included in the general term "daily bread." Our Father knows our needs and will look after the details. On the other hand, much thought should be given to our utter helplessness against sin, temptation, and all evil. God's pardon, His strengthening grace, His strong defense, should be the object of our constant desire and supplication.

Lord, teach us also to pray.

—North Loup, Neb., Church Bulletin.

Front Cover Picture

"Thy word is a lamp unto my feet, and a light unto my path." Psalm 119: 105.

—RNS Photo.

The Sabbath and the United Evangelistic Advance

Seventh Day Baptists have usually been ready to co-operate in campaigns of evangelism. This is true of our Churches in rural communities as well as of those in the towns.

And now approaches the United Evangelistic Advance. Seventh Day Baptists are listed along with thirty-six other denominations and religious bodies as united in the Advance. Seventh Day Baptists and other Sabbathkeeping Christians will spearhead the Advance. Since the united evangelistic program will begin on Worldwide Communion Day, and since Seventh Day Baptists will observe Worldwide Communion Day on Sabbath, October 1, they, along with other Sabbathkeeping Christians who unite in this Communion service, will start this momentous program.

Is it not possible that the co-operation and witness of Sabbathkeeping Christians in this tremendous hour will impress Church forces with the importance of this significant Biblical truth? Let us pray that it may be so and work toward that end, if it be God's will.

God has not left Himself without a witness to the Sabbath truth in this hour. If it be His holy will that the Sabbath truth receive recognition in the coming great evangelistic campaign, it will receive it, provided the leaders of the campaign are yielded completely to the Holy Spirit.

The fact that leaders of Protestant non-Sabbathkeeping denominations have ignored the Sabbath truth, and continue to do so, puzzles us no end. Certainly they do not overlook the place that the Sabbath commandment has in the Decalogue, the life and teachings of the prophets, the earthly ministry of our Lord and Saviour Jesus Christ, and the early Church; and that the observance of the fourth commandment has persisted from the beginning until the present. Is it not recorded in Genesis 2: 2, 3: "And on the seventh day God ended his work which

he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made?" And it is well known that certain religious groups observe the seventh day of the week as sacred time today.

These same leaders, namely those of the Federal Council of the Churches of Christ in America, of the World Council of Churches, of the International Council of Religious Education, of the United Council of Church Women, of the Home Missions Council of North America, and the Association of Council Secretaries, surely accept the Bible as the inspired Word of God, the Holy Scriptures. And certainly they would admit that the Decalogue, as interpreted by the Master Teacher, applies as directly to man's relationship to God and man in our generation as when given from Mount Sinai.

Why, therefore, do they continue to disregard the place and importance of the weekly Sabbath?

Moreover, no reasoning leader would claim the transference of the sacred nature and authority of the Sabbath from the seventh to the first day of the week. Accepting the Bible as the inspired Word of God he can find no evidence of such transfer.

Besides, the one authority that substituted the observance of the first day for the seventh is the very authority against which the leaders of Protestant Churches protest. Consistently, they cannot accept the dictates of the Roman Catholic Church in this respect and reject them in other areas of religious faith and practice. Such behavior would be unthinkable.

Consequently, we have to look elsewhere for a reason for the observance of the first day of the week as the religious rest day of millions of Protestant Christians. Many leaders now claim that such

observance is in honor of the Resurrection of our Lord. Where is His command to do so? And what about the seventh day Sabbath which has never been changed, yet which is still ignored today by the majority of Christians? What is the answer of these leaders of millions of professing Protestant Christians throughout the earth?

Sometimes Sabbathkeeping Christians are accused of preaching and teaching the Sabbath to the neglect of the other nine commandments. If such emphasis maintains, it is most unfortunate to say the least. There are nine other commandments besides the fourth commandment. Sabbathkeeping Christians, however, do accept as their special mission the promotion of the Sabbath truth until such time that the Christian world shall receive it.

Certainly Protestant Christians would not disregard any other of the Ten Commandments as interpreted by Jesus Christ. Then why do they continue to disregard the fourth commandment?

If the leaders of denominations, other religious groups, and national and international organizations united in the evangelistic advance would give heed to the disregarded Sabbath truth, what an advance it might well become!

Will they do it, or will they by-pass the Sabbath again?

"Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zechariah 4: 6.

"The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath." Mark 2: 27, 28.

The Glory That Excelleth

By REV. JAMES McGEACHY

Editor, "The Sabbath Observer"

The Apostle Paul in writing to the Corinthians told them that he did not need letters of commendation either to them or from them, because they themselves were all the epistles of commendation he needed. They were the result of his preaching, an epistle of Christ written by His Spirit which was the highest commendation Paul could have. 2 Corinthians 3: 1-11.

They were an epistle which was not written in ink like the Book of the Law written by Moses, but written by the Spirit of God. Nor was this writing engraved on stone like the Ten Commandments in their outward expression under the old covenant which God had made with Israel at Sinai, but this writing was on the fleshy tables of their hearts where the gospel had taken root, and so had expressed itself in their lives.

This in itself was the great difference between the old and the new covenants. In the first the law was on hard tables of stone, but in the second the will of

God is written on soft tables of flesh and translated into action.

Paul felt the great responsibility which was his as a minister of the new covenant. Only God could make him sufficient for the task.

In his work he emphasized the spirit of the word and will of God, and not simply the letter or literal meaning, which can often become a hindrance to spiritual development as it had become to the Jews who were so meticulous about the observance of the very letter of the law that they lost sight of the great principles behind it. Such a course led to spiritual death, whereas emphasis upon the underlying principles meant life, for once we have grasped the main principles of God's will, and these have taken root in our hearts, they will guide our actions and our attitude aright.

The great principles of faith, hope, and love give life to those who allow them to become the mainsprings of their actions, whereas we can become spiritually

dead by a severe adherence to the letter of formal rules.

Such was the subject of our Saviour's rebuke in the Sermon on the Mount. He showed that the letter of the law as it related to our actions was not sufficient. The spirit of the law involved our inward thoughts as well as our outward acts. It was possible for a man to appear to be keeping the law very strictly, and yet to be cherishing sinful thoughts. His heart and mind must be cleansed by the working of the Spirit within.

Paul emphasizes this contrast between the two covenants, and so exalts his mission as a minister of the new covenant, showing how much more glorious this covenant is as compared with the old covenant made at Sinai.

He acknowledges that the old covenant had its glory. It was a ministration of death because it was a ministration of condemnation to all who came under it. The old covenant promises to Israel were conditional on the perfect keeping of the law. Transgression was fatal. It involved the loss of everything.

Yet this ministration of death and condemnation came with glory shown in the circumstances in which the law was proclaimed on Sinai, but specially in the fact that Moses' face shone with the glory of his communion with God in the mount. This was specially noticeable when he came down with the second copy of the Ten Commandments, for we remember he broke the first tables when he saw Israel

worshiping the golden calf. Exodus 32: 15-19; 34: 1-5, 28-35.

So Paul uses this fact of the glory shining from Moses' face to show that the old covenant came with glory, so much so that the Israelites could not bear to look at him and so he had to veil his face when talking to them, but whenever he went into the presence of the Lord again he took the veil off.

This reflected glory on Moses' face did not last forever. It gradually faded away, and in this Paul saw that the glory of the old covenant would pass away. Why would it pass away? Because it would be eclipsed by the greater glory of the new covenant. If the ministration of death and condemnation were glorious, surely the ministration of life and salvation would be much more glorious. Such is the ministration of the new covenant. It brings life and righteousness in the place of death and the sin which brought condemnation on the sinner.

So the old covenant, which was made glorious, now has no glory by reason of the glory that excelleth, which is the glory of the new covenant. The light and glory of the moon fades away before the brilliant light and glory of the sun. So the new covenant has deprived the old of its glory, and Christianity has eclipsed Judaism. — "The Sabbath Observer," July-September, 1949.

17 Higham Road,
Tottenham, London, N.17, Eng.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, 510 Watchung Ave., Plainfield, N. J., on Sunday afternoon, September 18, 1949 at two o'clock.

Franklin A. Langworthy,
President,
Frederik J. Bakker,
Recording Secretary.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, 510 Watchung Ave., Plainfield, N. J., on Sunday afternoon, September 18, 1949 at two-thirty o'clock.

Franklin A. Langworthy,
President,
Frederik J. Bakker,
Recording Secretary.



Moments of Meditation

SHOULD WE BE DIFFERENT?

By Rev. Kenneth A. Stickney

Pastor, Piscataway Seventh Day Baptist Church,
New Market, N. J.

Perhaps the most of us have made the statement to friends that we are not Seventh Day Baptists just because we want to be different from other people. As I have pondered upon that statement, the question has come to my mind, Should we be different? Does Christ and His Sabbath make a difference? Is it a tragedy for us to be different? My conclusion is that we should be different, that all through the history of mankind God has chosen people unto Himself to bear His truth to the unbeliever, and that it is His plan and purpose that His people should be different from other people that the world may see and believe in Him. Perhaps in the sight of the world it is a tragedy that we should be different from other people, but in the sight of God it is a blessing since it is His method of spreading His gospel of redemption in a world of lost men. If we are different people, then we should rejoice and be glad for we are then what He wants us to be and not what the standards of the world demand of us.

Our final authority should not be our own ideas on this subject, but should rest entirely upon the Word of God. In the New Testament we find many statements to the effect that we should be a different people. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Corinthians 5: 17. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12: 2. Here the Word of God tells us that if we are going to know His will for our lives that we are

not to be conformed to this world and its ways, but something must happen in our lives that will transform them into vessels meet for the Master's use. There is another verse that is even stronger, 1 Peter 2: 9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."

Why are we a chosen people? Is it because we think that we are better than others, or because God has us as His favorite? May the Lord deliver us from any such thoughts for it was these thoughts that led the children of Israel astray so that they forgot their God-given task of declaring His message to the heathen about them. In turn they forgot the living God and worshiped false gods.

No, we are His people that we might show forth the praises of Him who has called us out of darkness into His marvellous light. If we fail in our God-given task of letting our light so shine before men that they may see our good works and glorify the Father in heaven, then we are cutting ourselves off from the blessings of God. The world needs to know Christ for its salvation and we are responsible for making Him known. If it is in the plan of God to make different people out of us, and it is, then we should not be ashamed to be different. Rather, we should be thankful that He has chosen us, unworthy as we are, to be His instruments in leading a lost world to the foot of the Cross for its pardon and release.

The same goes for our Sabbath. Does the Sabbath make a difference? It should if we have the right motive behind our observance of it. If we are Sabbathkeepers because we love God, and are following His Word as our authority and not because of a legalistic interpretation, then it will make different people out of us. If we let God's Word speak to our hearts through His Holy Spirit, and we see the Sabbath as a token of His love with a picture of the entire Christian gospel of saving grace, then the Sabbath will burst forth with new meaning and purpose, making different people out of us. You people who have been Seventh Day Bap-

GOD'S HOLY DAY

Outline Studies on the Sabbath Truth

By REV. LESTER G. OSBORN

Pastor, Seventh Day Baptist Church, Shiloh, N. J.

LESSON V LAW AND GRACE

Introduction

The final trench of those who observe the first day instead of the Sabbath is to claim that "the law is done away, nailed to the Cross," and that we are not obliged to keep the Sabbath in this day of grace.

In discussing this subject of "Law and Grace," we must keep in mind two important distinctions:

a. The Mosaic Code was threefold — Moral (commandments), Ceremonial (ordinances), and Civil (judgments). The Moral Law was a codification of universal and eternal principles. The other two were national and temporal, governing the religious and social life of Israel.

b. The "law" as a set of rules, vs. "law" as God's method of dealing with sinful mankind between Sinai and Calvary.

A. The Character and Purpose of the Law

1. Psalm 19: 7-11; 111: 7, 8; Matthew 5: 18; Luke 16: 17; Romans 7: 12.

God's law is perfect (complete), sure, right, pure, true, righteous, holy, just, everlasting.

2. Romans 10: 5; Matthew 19: 17; Luke 10: 28.

The law sets forth God's will for man's conduct — defines perfection. To keep the commandments perfectly would merit eternal life. But no one can do

tists all your lives will not simply be observing the Sabbath just because you were brought up that way, but because you have an authority from the Word of God and have a mission in the world to proclaim Christ and the Sabbath for its blessing and welfare.

this, and "all have sinned," so some provision has to be made for our justification.

3. 1 John 3: 4; Romans 3: 20, 28, 31; 7: 7.

One looks at the perfect standard, realizes that he has broken it, thus is a sinner, for sin is the transgression of the law. The law declares us guilty and shows us our need of a Saviour.

4. 1 Timothy 1: 8.

The "lawful use" of the law is as a standard or principle of Christian living, and is to convict of sin.

5. James 2: 10, 11; 1 John 3: 4; Romans 6: 23a.

We might add, or paraphrase, thus: "He that said, Thou shalt not kill, said also, Remember the Sabbath day to keep it holy. Now if thou do no murder, yet if thou desecrate the Sabbath, thou art become a transgressor of the law." This is sin, and the wages of sin is death. However, Christ paid the penalty for us, so we are free from the curse of the law — death. But are we free to ignore the law and to break it?

6. Isaiah 2: 2, 3; 66: 22, 23.

During the millennium and in the new earth the fourth commandment will be kept.

7. Galatians 3: 23-26.

"Law" and "Grace" are not opposing systems, but component parts of the same plan: the redemption of sinful mankind. Salvation has always been "by grace through faith." In the Old Testament men were saved that way. It was God's grace that gave the sacrificial system in the ceremonial law, so that their transgressions of His moral law might be "covered." But grace

was not fully revealed until the death of Christ. The moral law is our schoolmaster to lead us to Christ by showing us our sin and need of a Saviour. The ceremonial law teaches us of Christ and His atoning work by typical sacrifices.

B. Was the Moral Law Repealed?

1. Matthew 11: 13; Luke 16: 16; John 1: 17.
The "dispensation" of law ended with Jesus — being replaced by the "dispensation" of grace. But let us not think that there was no grace before Calvary, for God's grace came into action as soon as man sinned. He provided a way of forgiveness and removal of guilt, as soon as the need arose.
2. Matthew 5: 17, 18.
Jesus Christ did not abrogate the law, but fulfilled it — the moral, by obeying its spiritual meaning perfectly; the ceremonial, by taking the place of all the types.
3. Matthew 4: 14; Romans 13: 10; Galatians 5: 14; 6: 2.
"Fulfill" does not mean do away with.
4. Galatians 3: 23-25; 4: 1, 2.
The "schoolmaster" or "tutor" saw that the father's will was carried out until the boy came of age. Then the boy was directly responsible to his father, and did his will not because of fear of the "schoolmaster," but from love of the father.
Under law obedience was demanded, under grace it is "inwrought" (See Hebrews 10: 16). We keep the principles of the law because we love God, our Heavenly Father by the new birth. The old system is done away, but not the moral requirements of the law.
5. Romans 10: 4, 5.
We no longer obtain righteousness by observing the law, but by faith in Christ whose righteousness is imputed to us. This does not mean that the principles of the Decalogue are ended, but that righteousness through observance of them is ended. Compare Luke

22: 37, Christ is the "end of the prophecies" — the purpose and conclusion of them.

6. Colossians 2: 14-17.
The "handwriting of ordinances," including the ceremonial sabbaths, was nailed to the Cross. The weekly Sabbath was not an "ordinance" nor "against us." (See Mark 2: 27.) It was the system which was done away.
7. Ephesians 2: 14-16.
The "middle wall" consisted of the "ordinances." It was the Jewish ceremonial system of which the weekly Sabbath is not a part.

Conclusion

"Law" was indeed done away in Christ, but it was the system, the method, the "dispensation," not the standard of conduct contained in the moral law. These principles were not changed nor abrogated, but we are, through faith, put in a new relation to them.

How foolish to say "the law is done away," for in that case, there is no sin. (See Romans 6: 1, 2, 14, 15.) This would be anarchy, for according to 1 John 3: 4—sin is lawlessness.

NEWS IN THE WORLD OF RELIGION

"Our most rugged moral and spiritual leadership has come from rural America," says Dr. John B. Ketcham of Chicago, Ill., executive of the International Council of Religious Education. "Six presidents of the United States were born in log cabins, five others were sons of farmers. Three were sons of artisans, three were children of country parsons. A recent poll made by Edwin Hunter indicated that fifty-three senators, all but one member of the Supreme Court, and thirty-five governors were born in communities of less than 2,500. The vital end of the sources of life is our small communities. They are the foundation of democratic living, the seedbed of our population, the source of our membership in the urban Church. Therefore, the type of leadership we have in both Church and state tomorrow depends on the effectiveness of our religious education program in the rural Church."
—W. W. Reid.

Man, the Noblest Work of Creation

By REV. EARL CRUZAN

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

"We believe that man was made in the image of God in his spiritual nature and personality, and is therefore the noblest work of creation; that he has moral responsibility, and was created for divine sonship, and human fellowship, but because of disobedience he is in need of a Saviour." — Seventh Day Baptist Beliefs, page 35.

While there is an account of the creation in the records of many of the primitive peoples and their religions, it is generally conceded that the best and most accurate account of creation is given to us in the Book of Genesis. As Christians, we recognize that God is the creator and the sustainer of the universe. He created it and all that lives therein. He reserved unto the last of His creation the noblest work of all. For after He had created and made all the rest, He said, "Let us make man in our image, after our likeness." Genesis 1: 26a. After God had made man, He gave to him greater responsibilities than He gave to any other creation, for He gave him dominion over all the rest.

Christ tells us: "God is a Spirit: and they that worship him must worship him in spirit and in truth." John 4: 24. No man has ever seen God, so no man can testify to other than His spiritual form. If God has physical form it has not been revealed unto us. It is hardly worth our effort to speculate upon such matters, and to argue over the physical characteristics of God. It certainly is not worthy of theological dispute.

But man has a spirit and a spiritual nature. That is the part of man which we believe will live after death claims the physical body. We can therefore assume that we were created in the image of God, in His spiritual nature and personality.

Man is the noblest work of creation. This we can readily believe, for man was created after God had created the rest. Not only did He reserve man's creation until the last, but He gave to him do-

minion over the fish of the sea, over the fowl of the air, over the cattle, and over all the earth. To man and to man only did He intrust this dominion. And it is man to whom we can look today to see the utilization of the rest of creation for his own interests. Sometimes, we may feel that these interests are not all that they should be; yet we must marvel that man is able to put creation to his own uses.

Of all creation, only man has a developed intellect which makes co-operation with the rest of the race possible on a large scale. We may recognize the intelligence of some of the animals and marvel at it; but none of them has developed to the extent that man has so that there can be interaction and co-operation between men in widely separated areas of the world today.

Man alone has developed a language which makes possible all degrees of expression. Man, and man alone, has a written language so that the things — inventions, discoveries, events — of the past can be recorded and preserved for future generations. Man not only works with his hands but also with his brain.

Man is the only portion of creation of which God said: "Let us make . . . in our image." He is the only part of creation that we are sure has a soul and the promise of immortality.

Man has a moral responsibility. Created with a soul, with a mind, in the spiritual image of God, man is capable of knowing right and wrong. With this knowledge, he is responsible for conducting himself in the right moral relationships with his fellow men and with God. God has given rules in times past — He has given the supreme example in the life of Christ — but man is responsible for living up to this knowledge that has been revealed. He has been given a conscience — the Holy Spirit working within — to help him to observe and do these things.

Man was created for divine sonship and human fellowship, but because of dis-

obedience he is in need of a Saviour. All mankind is capable of becoming sons of God. This is evidenced by reference after reference in the Holy Scriptures. We can truly assert that God would prefer that all men would become sons of His. Christ placed His emphasis upon those who were lost — those who were outside of the fold. Christ said, "Whosoever believeth on me hath eternal life." He speaks of eternal life in the Father's love — which means that we are sons of God.

Man was also created for human fellowship. We are all brothers in Christ. And if we are brothers in Christ, we must have fellowship one with another. Until man is capable of human fellowship, how can he be capable of fellowship with God? "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4: 20. Christ commanded us to love our brothers.

Until man as a race learns human fellowship to a fuller extent than he has,

the whole race cannot expect to reach the heights of sonship to God. Only those individuals who have found the true fellowship with God can achieve this.

Man has before him the spiritual ideal of God and of Christ. He must strive to attain that ideal, and although he may never fully reach it on this earth, he must work toward it.

The first man was created perfect, but through disobedience fell from that perfect state. Sin having come into the world must be met by all in the world. We many times fall short of the full glory of God. So deeply has the race of man sunk into sin that through man's own efforts he cannot attain spiritual perfection. For that reason God sent His Son into the world that through Him man might have life. Christ died on the Cross for the sins of the world, that He might save man from the penalty of sin. He did not eliminate sin, but He is our Saviour from sin if we believe on Him and live according to His teachings.

The Giant Telescope Teaches Humility

By REV. RALPH H. COON

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

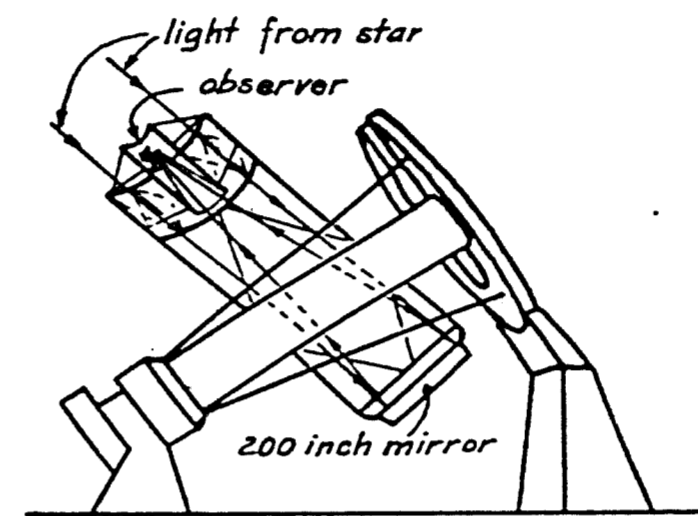
One problem in designing a reflecting telescope has been to keep the observer from getting in his own way. A concave mirror may be ground and polished to exactly the right curvature to produce a reasonably perfect image of a star but if it alone is pointed at the star the image will be between the mirror and the star where the observer could not get close enough to examine it without cutting off the light of the star. To avoid this difficulty a small diagonal plane mirror is placed in the center of the upper end of the telescope tube, the concave mirror being at the lower end. The rays of light are then reflected to one side so the star image is formed in a small eyepiece tube at one side of the main tube and at right angles to it. Now the observing can be done from one side and the small mirror is all that obstructs the view on the inside of the main tube.

How often it is that when attempting to see Jesus, the "express image" of God on earth, man gets in his own way. The fact is that if we are not willing to step to one side, putting our own preconceived ideas or our own desires out of the picture, we will not see Jesus, or our view will be a distorted one.

John the Baptist said of the Lord Jesus, "He must increase, but I must decrease." John 3: 30. He realized that it was absolutely necessary for him to step aside in order for others to see Jesus.

Paul showed that he recognized the need for the same sort of self-elimination in his own life when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." In fact the way our Lord Himself went to the extreme of humiliation and self-denial on Calvary is our perfect example in this matter.

The great 200-inch telescope at Palomar, Calif., is different from the type described above and illustrates a slightly different phase of the same subject. It is so large that if a diagonal mirror were used to deflect to one side the light from the main mirror, that diagonal mirror would have to be much larger than a man. Consequently, a cylindrical cage is placed



CUTAWAY DIAGRAM OF PALOMAR TELESCOPE

in the upper end of the great tube and the observer crawls inside that cage and rides around with the telescope, as it is turned on its mounting axes, to view different parts of the sky.

Is not this an even better illustration of our relation to Jesus? He is so great and powerful that we may become lost in Him. If we are, as Paul says, "hid with Christ in God," people will not see us at all when we present Christ to them. They will merely see the great overshadowing person of our Master. This sort of self-denial on the part of the Christian really makes possible the most complete self-realization. It is only when thus hid with Christ that we are free from the world and from sin. "Ye shall know the truth, and the truth shall make you free," said Jesus. Paul clearly states that the Christian finds full completion for his life in thus being hid with Christ. "In him dwelleth all the fulness of the Godhead bodily. And ye are complete in him. . . ." Colossians 2: 9, 10.

May I present one more illustration connected with the great telescope? David Woodbury in his fascinating and popular book, "The Glass Giant of Palomar," tells

of the work of Sinclair Smith, a brilliant engineer who worked on the designing of the intricate control mechanisms for the telescope. These mechanisms must take into account the variations caused by changes in pressure, temperature, and humidity of the atmosphere and then automatically point the instrument at the desired star and keep it there in spite of the continuous rotation of the earth. He knew the type of instruments to be used in such controls probably better than any other man living. The farther he carried his work the more difficult it would be to find anyone who could go on with it if anything should happen to him. He had had a serious ailment for a number of years. The confinement of the work was telling on him. He had two operations in the hope that he would be better able to do his task. Still it was evident that he was losing ground. The doctor said that he must stop, and argued that the telescope was not worth it. When he finally found out that it was a cancer that caused his illness he asked the doctor how much longer he might be expected to live. The reply was that he might live a year, but that, only if he would give up his work. He ignored the pleas of his friends and deliberately shut himself up with his work. His sheer determination carried him through a longer time than the doctor had thought possible, but he finally died as the task was nearing completion.

We as Christians have a far more important task than Mr. Smith had. It has been assigned to us by the Saviour Himself. "Go therefore and make disciples of all nations, . . . teaching them to observe all that I have commanded you." Matthew 28: 19, 20. RSV. We have something that is worth more to men than stars. We must present Jesus in a way that men will want to follow Him and receive the eternal life He offers. Seventh Day Baptists have the added task of teaching them to observe the Sabbath of Jesus for that is included in God's commands and hence in those of Jesus as well. Can we put less than our all into it?

Our Liquor Soaked Movies

By Jimmie Fidler

The motion picture industry has become America's ace liquor salesman. During the past twenty-five years, my work as a Hollywood reporter and commentator has made it obligatory for me to see the majority of the pictures produced. I believe that I'm being conservative when I charge that ninety per cent of those filmed in recent years have propagandized, either consciously or inadvertently, for the use of liquor.

Usually the propaganda is quite subtle. "Johnny Star" and "Jane Glamour" are not presented to you as characters unduly fond of drinking. By no stretch of the imagination are you to consider them alcoholics. No, they're just "up-on-their-toes" moderns, people who know and observe good social usage. Consequently, they drink.

Propaganda for the use of liquor? Of course not, the producers indignantly maintain. They are merely striving for "authenticity," merely trying to show life in these United States as life really is. Now, to my way of thinking, there's a grain of truth in that contention. But there's also a pound of pure, unadulterated "malarky."

It is a fact — regrettable, but nevertheless incontestable — that a considerable number of adult Americans take a drink now and then. But it is not a fact that drinking is a social "must" in any stratum of American society. And neither is it a fact that Hollywood has any need whatever to insert drinking scenes in the average picture in order to achieve "realism."

Nine times out of ten the drinking scenes are intruded unnecessarily. They have nothing whatever to do with the development of the picture's plot. They are not important to the delineation of the characters. They could be omitted entirely without weakening the story in the least.

Why, then, if they are needless, are such scenes persistently used? The answer is somewhat complex.

In the first place, consider the background of the people who make the movies. The great majority of them have lived behind the "Iron Curtain" of show business all or most of their lives. While they pride themselves on omniscience as interpreters of modern life, they have, actually, had remarkably little contact with "average" people. Their world revolves about two twin axes: the intersection of Forty-second and Broadway and the intersection of Hollywood and Vine. It is a world of false "sophistication," a world that is governed by a code of ethics and moral values foreign to ninety-nine per cent of America.

And in that world the use of liquor is indeed a cornerstone of social usage. It is characteristic, I think, that in this strange world of show business the rare individual who is a teetotaler because of principle is usually a target for ridicule while the confirmed drinker who is temporarily "on the wagon" because of past overindulgence is understood and showered with condolences.

Consider the background of these people in show business, and I think you'll see why it's easy for them to jump to the conclusion that they are merely being "authentic" when they make drinking an inevitable social "must." Nor do most of them ever consider the fact that such scenes may be offensive to many persons in motion picture audiences. By the same psychological process, cannibalism would not seem bad taste to cannibals.

There are, of course, other explanations for the prevalence of drinking scenes in today's "movies." One is the combination of mental laziness on the part of writers, directors, and producers, and inaptitude on the part of players. When the writer or the director can think of nothing else for his players to do, he has them call for a drink — and fifty per cent of the so-called actors and actresses in the motion picture industry welcome the drink with heartfelt gratitude because they are so

poorly trained for their profession that they don't know what to do with their hands while playing the average scene.

But there's still a third reason — and this time the charge to be made harks back to my previously stated conviction that some of the proliquor propaganda in today's motion pictures is deliberate rather than inadvertent. I believe, though I cannot prove, that the liquor interests maintain an active lobby in Hollywood. I believe that this lobby seeks to use the screen as an "institutional" advertising medium, and I believe that it has been able to achieve much of its purpose.

Some years ago screen heroes and heroines, when ordering drinks for movie purposes, usually ordered "Scotch and soda." When they served wine before the cameras, they served imported French vintages, easily identifiable by the labels on the bottles.

Such a state of affairs could not be tolerated without protest by American distillers and vintners, interested in selling their own wares. I have it on excellent authority that the protests were well organized, well presented, and backed with inducements of the sort most apt to command attention. Significantly, the hero's order began to be "bourbon and soda." Significantly, the number of drinking scenes began to increase. Significantly, the ban against any mention of off-screen drinking by stars began to weaken. Significantly also, the number of "important" studio workers able to boast that they buy their liquor at wholesale prices (or at no price at all) became legion.

Knowing Hollywood as I do — knowing that manufacturers of almost every commodity under the sun try to effect "studio tie-ups" for the exploitation of their wares in movies — I haven't required docu-

mentary evidence to believe the detailed reports that I've heard regarding the presence, and effective activity, of a liquor lobby.

Why should I concern myself, I'm asked, with charges that this picture exploits crime, or that that one condones immorality, or that another "glamourizes" drinking? Well, in answer, I'm willing to take the motion picture industry at its own self-evaluation.

The other night I attended a banquet at which several studio czars made speeches. On one point they were proudly and vociferously agreed: the motion picture, they affirmed, is today the great, universal teacher, the one medium of thought which hurdles the barriers of lingual differences and exerts the greatest possible influence upon the thoughts of all peoples.

I'm not quite ready to believe that all the superlatives are justified; I'm optimistic enough to believe and hope that the voices still heard from America's pulpits and in America's schoolrooms are powerful enough to carry conviction. But I will agree with those Hollywood spokesmen that motion pictures do exert a powerful influence on public thought.

And that is exactly why I decry the persistent, needless, and inexcusable intrusion of drinking scenes on the screen.

Hollywood — and again I say, "consciously or inadvertently" — is trying to sell the idea that drinking is the "smart thing to do," and it is using, as its salesman, stars who are idolized by millions of youngsters.

The liquor industry, from distiller to cocktail bar operator, is being excellently served! — The National Temperance Digest, March, 1949, as condensed from the Christian Herald, by permission.

Seventh Day Baptist General Conference

SALEM, WEST VIRGINIA

AUGUST 22-27, 1950

The Searchers

From an old, old Norwegian legend comes this story of boyhood.

In the days that are long gone by, three boys came to the stile over which the boy loves to climb — the stile of manhood. And as they stood waiting their turn to climb, the messenger of the king came along the way.

His horse was strong and full of life. His dress was red, and gold, and it glistened in the sunlight. In his hand he carried a great tablet of stone on which was carved the message of the king.

Reining in his steed, the messenger read in a clear, ringing voice:

"Hear ye, oh boys of my kingdom! Hear ye, oh men that are to be my counselors some day. You are the hope of this land. You are our greatest treasure. Come one and all to my palace that I may give to you a token of my love for you. As the bell in the tower strikes six, ye shall assemble there."

Then the messenger vanished and the boys looked at one another. They were called to the palace of the king. They were to receive a gift. What a wonderful day for them all!

Promptly at the hour named, they came to the castle wall, and, with others were taken to the treasure room of the king. And there, in long, long rows, stood strong iron boxes. They were securely locked and banded with iron. On the top of each box was a name — the name of some boy in the kingdom.

The boys eagerly watched the messenger as he searched the name plates. Yes, there was one for Karl, and one for Olaf, and one for Hans.

Hurrying forward, they claimed their treasure and willing hands helped them to load the boxes on carts, for they were heavy. Then the boys started to leave the castle. Just outside the gate, they remembered that they had no key with which to open the boxes. Back they went to the treasure house to ask for the keys.

They found the keeper of the treasure and said to him, "Please, sir, may we have

the keys to our boxes? We are eager to open them at once."

But the keeper only smiled as he looked into their merry eyes, and said, "Boys, that I cannot give you. I have no key to any box."

"But how can we open them if we have no keys?" they all cried at once.

"That is for you to answer," he replied. "You must make the key for yourself. In yonder basket you will find tools and material of which the key can be made. You are free to help yourself to as much as you think you will need."

Wonderingly the boys took of the tools and the metal and started on their way home again. Once outside the castle, they began to talk of their new gift. Many were the suggestions made as to how the boxes might be opened. Then their ways parted and each drew the treasure box into his own dooryard.

Quickly the days passed by and each boy set about opening his box. First Olaf tried to pry the cover off; then he tried to melt the bands with a hot iron. Finally he decided that the easiest way was to take heavy irons and smash the box in pieces. Then he could use the gold pieces which he was sure the box contained. So early and late, he pried and hammered and bored and smashed, but still the box remained unopened.

Karl heard of the plans of his friend but he said to himself, "To pound and hammer and force the lock is much too hard work for me. Now many people in the land have had boxes given them by the king, and surely some of those keys will fit my box. I will borrow until I find one that will open it. I am in no hurry and that will be much the easiest way, I am sure."

So he went first to his friends and borrowed all the keys which they owned. And none would open the lock. His neighbors were asked to loan their keys. Then he went from door to door, and from town to town until he was an old man. But still the treasure was hidden from his sight.

Now Hans was the son of a poor widow and he had little time either to hammer the box open or to borrow a key. Early in the morning and late at night he was

Won for Christ

Lord Radstock, of the English nobility, was an officer in Queen Victoria's army. He had been wounded, and while in the hospital was won for Christ by Florence Nightingale, "the Lady with the Lamp." After the close of the Crimean War he traveled through England, Sweden, Holland, France, and Russia, winning souls to Christ.

At a Bible reading held by Lord Radstock in London, Countess Elizabeth Chertkoff, a member of one of the great aristocratic families of Russia, was awakened. "How is it with your soul?" was the question that had brought conviction. Yet it was to be ten long years before the countess would find peace.

But she had been enlightened. For instead of the religion to which she had been accustomed, her attention had been riveted on Christ. Instead of the ritual of the Greek Orthodox Church, she had heard the gospel. Instead of incense there had been prayer in the Spirit. She had seen no ikons, but she had met the Saviour. Thrilled by what she had heard, she turned her face toward the Light.

Ten years after her first acquaintance with the gospel, the countess was back in St. Petersburg. Their Majesties were giving a court ball in the Winter Palace. She, with hundreds of others of the nobility, had been invited, for she was still

trying to earn money to support the home. So he put his iron box close to his bedside in the little attic and near it he placed the tools and the metal. How he did want to open it! Every night he lovingly fingered the box. It contained a treasure and it had been given to him by the good king. The keeper had said that he must make the key but he had no idea how to begin. At last he went to an old locksmith who said, "A key is it that you want to make? Surely I will show you. When you have finished your errands each day, come to me and I will teach you."

So he learned to take the impression and file the steel and shape the key. Slowly but surely his piece of steel became more and more like the lock on his box. And the old locksmith, watching him at his work, nodded his head in approval and sent often a special message to the king.

At last one night the lock turned in his hand. How excited he was! What was within? Quickly he ran to the stairway and called, "Mother, the box has opened! Come and let us find my treasure together."

So the gray-haired, sweet-faced mother and the big sturdy boy lifted the cover; then they lifted a cloth bearing the arms of the king. Beneath this they found a great many gold pieces, and hidden among them a paper bearing these words:

"In this box are pieces of gold, but that is not the real treasure. Far greater in value than gold is the knowledge you have gained and the powers of perseverance you have increased in opening the box. The king needs such boys to serve him. There is awaiting you at the castle a place of service for your king."

So Hans opened his box and he found, thereby, the greatest treasure, a life of happy service for others.

Editor's Note: This story came to light recently from the Sabbath Recorder files. Rev. Herbert C. Van Horn, of blessed memory, wrote concerning it, as follows:

A Fine Tale

In clearing some old files of his days as a pastor, the editor came upon this

story once told by Miss Bernice Brewer (now Chapman), when an assistant to the then corresponding secretary of the American Sabbath Tract Society. She was representing the society at the South-eastern Association and related the tale at a breakfast meeting of the young people. It made a deep impression. Afterward she sent to the pastor, on his request, a typed copy of the story about as she had told it.

We print it here for the encouragement of some who may unconsciously still be endeavoring to open their treasure boxes. Industry, diligence, and patience are great key makers.

indulging in the pleasures of the world. She had not yet experienced the Cross of Christ. She had still to learn that saving faith produces a change, that old things would pass away, and all things become new, and that to be Christ's disciple would mean to renounce all. She had not yet died to self, nor was Christ the supreme object of her affections.

While the imperial orchestra of the court was playing, she was asked for a dance by a high Russian prince. But as she danced she began to feel that she was not, as a follower of Christ, in her proper place. Conviction settled upon her with every step. The Spirit of God was at work. The first member of the Russian nobility was now to be won to Christ. God had chosen her for Himself, and as a chosen vessel she was to be the means of bringing the gospel to thousands in her native land.

"Madame, how is it with your soul?"

She stopped dancing. Again the question of ten years ago! But this time it was the voice of God.

"How is it with your soul?"

Suddenly her Waterloo was won. Instantly she answered from her heart, "Yes, Lord Jesus, everything for Thee." The next moment she had the witness of the Spirit within and she knew that she was now Christ's for time and eternity. She had been born of God. Her name was written in the Lamb's Book of Life.

Almost automatically she turned from her dancing partner, the prince, and without saying a word, commenced to bow in different directions to the great, brightly illuminated, gorgeous ballroom of the czar. Not knowing what had taken place in her soul, and thinking her ill, the prince anxiously turned to her and said, "Madame, if you desire to leave the palace, the court etiquette demands that you bow in the direction of their Majesties and thus secure their permission. Their Majesties are standing over there. You are bowing in the wrong direction."

"No, Your Highness," answered the countess, "it is not that. I am not bowing to their Majesties. I am saying good-by to this ballroom and the whole mode of life it represents. I have suddenly and finally realized that I do not belong to

this kind of life. From now on I belong to Christ and to Him alone. He has redeemed me with His precious blood from this sinful world. I have been His secret follower for ten years, but from now on, in response to His call, I am going to forsake this earthly glory and all that I am and have, and be His disciple, cost what it may. Your Highness, I wish that you, too, would hear His voice and obey it. Good-by."

Soon palaces and the mansions of the great were thrown open for the testimony of Christ. All over St. Petersburg gospel halls were dedicated to the work of the Lord. Hymns and tracts were printed and distributed, for the fortune of the countess was immediately placed at God's disposal.

As a result, a marvelous revival broke out and many thousands throughout Russia were converted. Lord Radstock and other noted Bible teachers were invited to hold meetings in the drawing rooms of the nobility. And all through the influence of one woman, Countess Chertkoff. She had left all for Christ and God had honored her sacrifice.

Friend, how is it with your soul? Is it well? Or are you, too, like the countess, looking to the Church to get you through? If so, may I warn you of your peril and urge you to accept Jesus Christ as your personal Saviour, as Madame Chertkoff did, not ten years hence, but now, "for what shall it profit a man, if he shall gain the whole world, and lose his own soul?" — From the Defender Magazine, as published in the Bible Advocate.

SPECIAL ISSUE

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Keep Up Good Heart

By WAYLAND HOYT, D.D.

Said John Wesley, "I feel and grieve, but by the grace of God I fret at nothing."

Sings somebody,

For every evil under the sun,
There is a remedy, or there is none;
If there be one, try and find it;
If there be none, never mind it.

A blithe spirit, somehow, puts charm and color on the darkest troubles, as the sun does on the storm clouds.

Surely anybody can see that the one who has a heart in him, in anywise shining with the cheer which streams from such extracts and instances, is the one for doing, enduring, achieving in this world of ours.

Have you ever marked, in your reading of the New Testament, the steadfast cheerfulness of the Apostle Paul? Somehow, he was always in good heart.

They gashed his back with scourgings, they flung him into the inner prison at Philippi, they clamped his feet in the stocks; but he would make the midnight, even in such a place, melodious with praises.

They arraign him before King Agrippa, and so powerful is his speech that even the dissolute Agrippa, his slumbering better nature stirred into a temporary wakefulness, must exclaim, "Almost thou persuadest me to be a Christian." And the apostle, with a strong cheer in him, can wish for King Agrippa nothing better than to share in his own heart brightness, and with exquisite courtesy makes reply: "I wish to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds."

The winds are out, the waves are dashing, danger menaces on every side; but the one man undaunted on the wet deck of the laboring ship is this apostle with the festival within his heart, as he stands forth to say to the drenched, chilled marines, "Wherefore, sirs, be of good

cheer; for I believe God, that it shall be even as it was told me."

The Epistle to the Philippians is an idyl of cheer, yet it was written by the prisoner Paul from Rome.

And even martyrdom cannot daunt this Paul. He flings back into the stony face of the martyr's death the jubilant challenge, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

One reason why the great apostle was always in such good heart, always in such strong and sunny cheer, was because of his constant habit of thankfulness. Search the apostle's writings a little and notice how steady with him was this thankfulness:

The Epistle to the Romans — "I thank my God, through Jesus Christ, for you all."

The First Epistle to the Corinthians — "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ."

The Epistle to the Philippians — "I thank my God upon every remembrance of you."

The Epistle to the Colossians — "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you."

The Epistle to the Ephesians — "I cease not to give thanks for you."

The Second Epistle to Timothy — "I thank God whom I serve from my forefathers, with pure conscience."

Persistent was the apostle's habit of thankfulness, and out of this sprang his ability of so steadily keeping up good heart. For thankfulness is, literally, thankfulness. We are apt to be thankless because we are so apt to be think-less.

Keep up good heart, you, by being thankful — that is, thankful.

Do We Forget?

By Lois Fay Powell

Those Christians to whom Paul wrote his epistles, and for whom he was so thankful, were by no means perfect people. They were quarrelsome, stumbling people, rather, with much of the smutch of their old heathenism still upon them. But there was some good in them. That the apostle sought out and praised God for.

Be thankful for opportunity. One has sung a good lesson from this couplet:

Ways are not scarce nor chances few
For those who long God's work to do.

This is the lesson:

Said one unto himself: I would
That I might wield some power for good;
That I some wondrous tongue could learn
To speak the thoughts and words that burn;
That I could marvelous colors mix,
Wherewith on sacred walls to fix
The glimpse of heaven, the holy dream,
That should from sin men's thoughts redeem;
And O that some rare gem were mine
Whereon to carve the face divine.

Another took the self-same words
We use each day,
The words wherewith we chide or bless,
We curse or pray,
And with them sang a song that through
The wide world rings,
And slumbering souls that hear it, wake
To nobler things.

Do not stand longing for some big chance for service. Look for the usual, common chance right next you; thankfully use that, and your own heart shall win gladness and uplifting.

Be thankful for trouble even. Trouble has its remedial side. If you look for it you shall find it. For its benignancy thank God, and, like Mungo Park gathering courage from the small flower which he saw daring to bloom among the desert sands, you shall discover that even trouble has nutriment for high heart and strong.

Be thankful for heaven, and so, though youth may have passed and old age may be hastening, keep up good heart.

"You are on the shady side of seventy, I expect?" was asked of an old man. "No," was the reply, "I am on the sunny side; for I am on the side nearest the glory." —Used by permission of the American Tract Society, New York, N. Y.

It is not possible to cover all our lapses of memory — which destroy our future happiness — in an article of this length, but one phase of forgetfulness can be discussed briefly.

There has been considerable argument produced and printed regarding seventh day believers devoting some of their time to first day worship. And there is much more involved in thoughtful thinking about how extensive such worship should be.

In whatever way, either by word or deed, that we express our ideas about human worship of God, we are absolutely and entirely dependent upon a kind heavenly Father who does not forget us. In spreading this ink upon paper, we borrow the color and vehicle from elements He created in the earth, and eternally remembers to maintain. And we spread the ink we borrow from Him on paper made from the pulp of a tree, when "only God can make a tree!"

Then, too, we are able to express our ideas, for or against a proposition, by means of energy we take daily from fruits and grains God remembers to make grow in seedtime and harvest. Because our kind Father does not forget His eternal processes, we pray in faith "Give us this day our daily bread." Consciously sometimes, but mostly unconsciously and subconsciously we talk, spread ink, cut down trees, forgetting Him, while He is all the time not forgetting us!

Then we plan a worship program, borrowing more of the energy He creates, more of His ink and paper pulp. On those worship programs we say words we will have to give account of in the day of summing up the ways we have used the food, energy, paper, and ink God remembered to create for us.

Then we "hook up" and borrow a little of that invisible transmitting power we call electricity and broadcast on Sunday mornings words that we think worship the Creator of all these benefits, but we forget that true worshipers should do it

in truth, for "The Father seeketh such to worship him." Is it worshiping in truth to sing on Sunday mornings:

"Day of all the week the best,
Emblem of eternal rest."

We sing these words over and over on Sunday and broadcast it out into the "ozone" of the Father's wonderful world, forgetting from whom we borrow our power to sing and broadcast. Then we forget, too, how eternally and faithfully He remembers to provide for us. He doesn't forget to answer our prayer "Give us this day our daily bread."

But we forget which day He asked us to remember! It is a habit. We hold on to it in the lovely springtime, when God's eternal breezes make all growing things start to bud; then on through fair summer to satisfying harvest. A curious way to live, forgetting eternal truth, while our Creator is remembering us, eternally and in momentary pulse beats!

It is especially curious that some of us, taught when we were young which day our Father in heaven asked us to remember, can forget all about it. We, too, will go to first day services and habitually sing that Sunday is "the best."

We really even do this mechanically, contributing time and money due our Creator, not realizing how He is seeking us, while we are slipping out of the group of true worshipers He is inviting into His eternal rest, His truth leading us on to Him.

Let us descendants of faithful ancestors consider this prayerfully, for it is not a habit truly emblematic of our Father's mindfulness of us — this calling another day "the best"! When instead of "eternal rest," we find ourselves in a whirlpool of unrest and crime, we are face to face with a problem. We went into it in social consciousness, but were led toward a suicidal forgetfulness.

This old-time call sounds all about our Father's world, Let us labor to enter into His rest.

Box 56,
Princeton, Mass.

World Calendar Versus World Religion

(A Review)

Probably nowhere is there brought together a more complete statement of the attitude of religious groups toward the World Calendar and other proposed calendar revisions, than may be found in Carlyle B. Haynes' "World Calendar Versus World Religion."* Since some, at least, of these proposed revisions seem to be backed by ample funds for propaganda purposes, the Southern Publishing Company has done a public service in gathering in one handy volume the pros and cons of the proposals and their effect upon religious beliefs and practices.

To Seventh Day Baptists, and perhaps to people of all faiths observing a weekly Sabbath, the most disturbing proposal made by the would-be reformers is that of inserting in the yearly calendar a day without any connection with any week, thereby interrupting the orderly sequence of the weeks, a sequence that in all previous calendar changes and throughout all recorded history has remained unaltered. Dr. Haynes shows how this would interfere with the regular appearance of the Sabbath and require its observance on days of the week that would vary from year to year.

Anyone interested in the field of calendar reform and its effect upon the Sabbath will find this little volume "required reading." — Contributed.

(Note: Through the generosity of another Sabbathkeeping denomination, a copy of "World Calendar Versus World Religion" is available to every Seventh Day Baptist minister who will request one from the Sabbath Recorder, Seventh Day Baptist Building, Plainfield, N. J. Additional copies, in lots of 10 or more, are available at the same address at 25c each.)

* Southern Publishing Association, Nashville, Tenn., 1948. 96 pp., paper.

The Sabbath Recorder

A Letter to Sabbathkeeping Christians

Dear Friends of the Sabbath Cause:

Now is the time to act! Or, forever after to take the consequences of our inaction!

The World Calendar Association has succeeded in getting its plan for calendar revision placed upon the Provisional Agenda for the next meeting of the United Nations Assembly at Lake Success, N. Y., beginning September 20, 1949.

Secretary Heber H. Votaw of Religious Liberty Association, 6840 Eastern Avenue, Washington 12, D. C., writes as follows:

"The ugly and dangerous feature of the World Calendar plan is that it leaves the last day of each year, and the day following the last of June in each leap year, unnamed and undated days. These days would not be included in the count of the days of the week; therefore, they would completely disrupt the historic week and set the sacred days of the week to wandering through the new synthetic week of the so-called World Calendar. The age-old Sabbath would disappear.

"... The danger that the United Nations Assembly will recommend the adoption of this 'blank-day' calendar is serious. If it comes up for consideration at the Assembly session, the delegates at the United Nations meeting from the United States will be instructed how to vote on the matter. It is therefore most urgent that those who are opposed to disrupting the sacred days of the week shall make their protest in writing to the Secretary of State, Washington, D. C., in order that the United States delegates may be properly instructed in the matter. We therefore urge that you write on your business stationery to the Secretary of State, explaining the menace to religious liberty inherent in the blank-day calendar for those who have regard for the historic sacred days."

Every Sabbathkeeping Christian who reads this open letter should sit down immediately to write a letter to the Secretary of State, Washington, D. C., protesting "blank-day" calendar revision which "would completely disrupt the historic week and set the sacred days of the week (including the seventh-day Sabbath) to wandering through the new synthetic week of the so-called World Calendar."

Let's act now! Tomorrow may be too late!

Yours for Christ and the Sabbath,
The Sabbath Recorder.

Seventh Day Baptist Building,
Plainfield, N. J.

Seventh Day Baptist General Conference

Salem, West Virginia

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