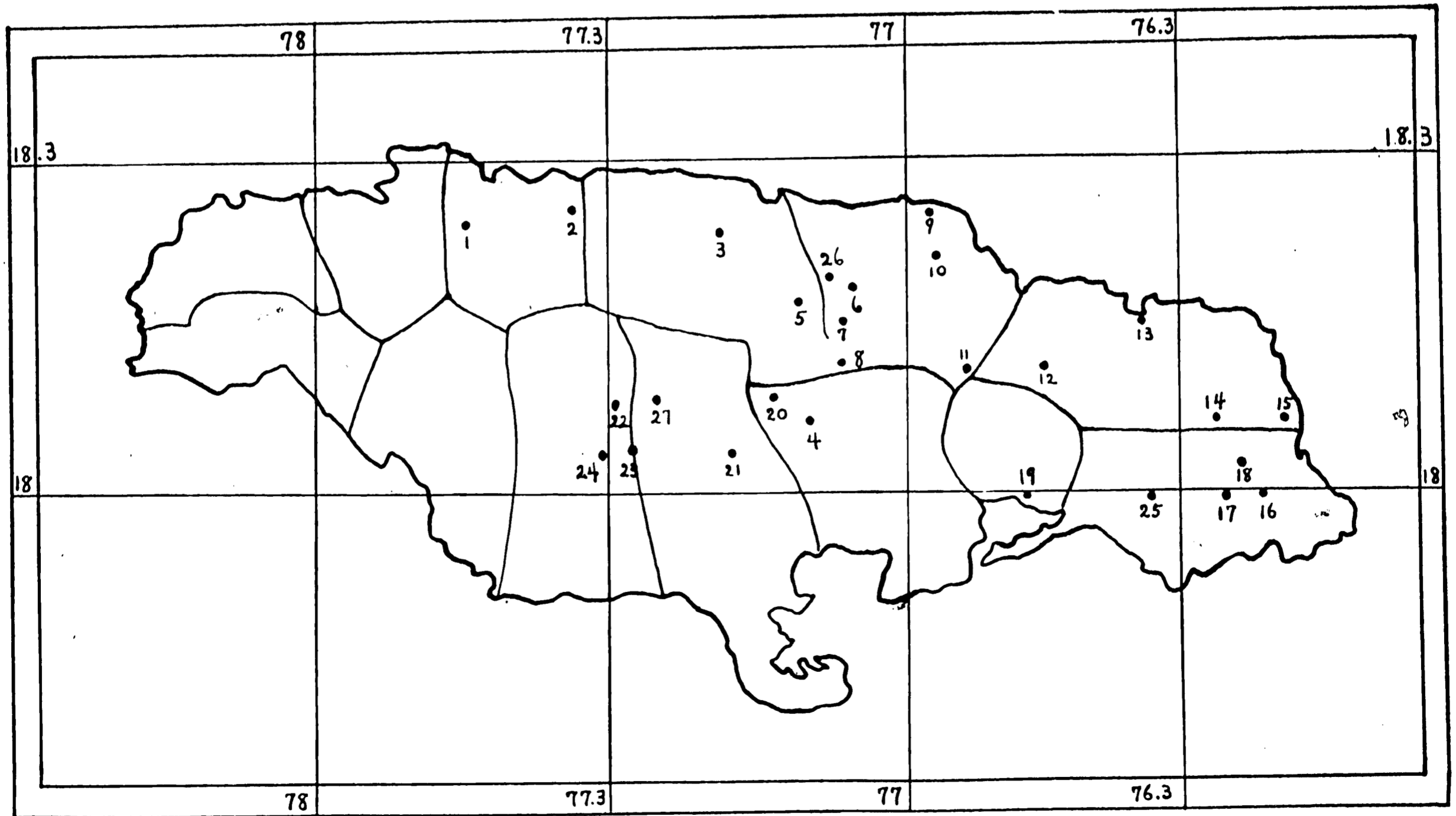


The Sabbath Recorder



Map Showing the Location of Seventh Day Baptist Churches in Jamaica



— KEY —

- | | | | |
|-----------------|---------------------|--------------------|-------------------|
| 1. Wakefield | 8. Waterford | 15. Hector's River | 22. Blue Mountain |
| 2. Jackson Town | 9. Oraccabessa | 16. Bath | 23. Spring Grove |
| 3. Higgin Town | 10. Albion Mountain | 17. Thornton | 24. Comfort |
| 4. Lemon Hall | 11. Luna | 18. Glen Moy | 25. Font Hill |
| 5. Cottage | 12. Bangor Ridge | 19. Kingston | 26. Labyrinth |
| 6. Bowensville | 13. Hopewell | 20. Tydixon | 27. Coffee Grove |
| 7. Derry | 14. Comfort Castle | 21. Post Road | |

The Sabbath Recorder

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IN THIS ISSUE

Editorial: "H" Stands for Hereafter	163
Features: News in the World of Religion	162
My Eyes Were Opened	165
The Facts Concerning a Change in the Civil Calendar	166
The Lord's Day	167
Jesus and the Sabbath	170
The Bible Speaks to Farmers	171
"Thy Health Shall Spring Forth"	174
Facing a Crisis	176
The Price of Life	178

Front Cover Picture

SPRING

"The flowers appear on the earth; the time of
the singing of birds is come." — Song of
Solomon 2: 12. — RNS Photo.

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

Dr. Emory Ross, president of the American Mission to Lepers, notes encouraging trends in the effort of Christian missionaries to control and treat leprosy: willingness on the part of government to undertake leprosy programs in various "critical" world areas; gradual decline of superstition and social stigma associated with leprosy; increased full-time support of medical missionaries; development of large anti-leprosy projects under co-operative Protestant sponsorship; continued success of sulfone derivatives in the treatment of leprosy.

The faculty of Garrett Biblical Institute, Evanston, Ill., under the leadership of Professor Murray H. Leiffer, recently made an analysis of the difference between Communism and Christianity; what each condemns, proclaims, involves, and teaches. In conclusion, the statement says: "Communism is not simply an economic program. It is a total theory of life, which is radically in conflict with Christianity, especially in its methods, but also in its goals and its attitudes toward persons. Communism itself recognizes this in its opposition to religion and the Church. Our failure to apply consistently the basic Christian principles of justice and freedom and equal opportunity for all, our failure to rectify the common wrongs of exploitation and common ills of poverty — that is what has given opportunity for the specious appeals not only of Communism but also of Fascism. As long as there is poverty, insecurity, fear, oppression, there will be a fruitful field for such false messiahs as have led peoples astray in this last generation. No campaign against Communism can succeed unless it also attacks these evils and proceeds toward the realization of a just and Christian society."

"There are now more people in rural communities who are not engaged in agriculture than those who live on farms," says Dr. Benson Y. Landis, rural authority of the Federal Council of Churches. "The national population trend also sends many young people from country Church to city Church. Country Churches have also distinguished themselves as 'seed beds' from which ministers and missionaries come. The professional leadership of the Churches tends to move from the small rural places to the larger centers. This situation places upon the small rural Church a unique responsibility. Its young people must both think about prospects for

(Continued on page 164)

"H" Stands for Hereafter

"H" also stands for here. What we do here determines our status hereafter.

"H" stands for heaven and "H" stands for hell. In terms of the ultimate, heaven and hell belong to the hereafter. In terms of the immediate, heaven and hell are a part of the present.

"What we are to be, we are now becoming" is an educational adage so ancient that it is quite commonplace. Sounder adage has not been stated! If society is to become improved, it is to be by and through the individual member of society. It does not come about any other way.

If heaven is to be the state and condition of people hereafter, heaven must shape the thoughts and words, and direct the plans and actions of people now. And this is certain — if heaven does not command the attention of people here, it will be hell hereafter.

The writer of the Proverbs had this to say concerning the riches of this world:

"Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee." Proverbs 23: 6, 7.

The Master Teacher clearly pointed out that "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." Luke 6: 45.

He further challenged: "And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and

immediately it fell; and the ruin of that house was great." Luke 6: 46-49.

If we think the thoughts of heaven, speak the words of heaven, do the deeds of heaven here, we are bound to be in the realm of heaven hereafter. If we think the thoughts of hell, speak the words of hell, do the deeds of hell here, we are bound to be in the realm of hell hereafter. "What we are to be, we are now becoming" in thought and word and deed.

"H" Stands for an Interloper

An interloper has appeared upon the scene — "H" has come to stand for the hydrogen bomb. Its awful possibilities for destruction have brought into bolder relief the here and hereafter — heaven and hell now and heaven and hell hereafter.

The agony of hell and the joys of heaven have been intensified a million times. It is imperative that we as citizens of this world choose and choose quickly with which state we are casting our lot — heaven or hell. Presumably Christians have made this all-important choice. But, have they? Right now let us put our choices to the test. Are they heaven's or hell's? Are our thoughts heaven's thoughts, our words heaven's words, our deeds heaven's deeds? Or, are they hell's?

Again, the Master Teacher declared: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matthew 6: 24.

We cannot serve the interests of heaven and the interests of hell. Nor can we long muddle our way between the two. The choice is before us — "It is later than we think."

Unquestionably the present prospects for the use of the hydrogen bomb favor hell and not heaven. Any nation that will put its trust in it as a means of aggression or defense is laying a foundation on the earth of man-made schemes instead of on the rock of Christ-proclaimed plans. Such a nation is hell-bound and doomed.

A Significant Statement

We quote here the "text of a statement on the hydrogen bomb passed unanimously by the Executive Committee of the World Council of Churches, Geneva, Switzerland, February 21-23, 1950," as set forth in a recent release.

The hydrogen bomb is the latest and most terrible step in the crescendo of warfare which has changed war from a fight between men and nations to a mass murder of human life. Man's rebellion against his Creator has reached such a point that, unless stayed, it will bring self-destruction upon him. All this is a perversion; it is against the moral order by which man is bound; it is sin against God.

All men have responsibilities before God as they face the grave issues raised by the hydrogen bomb and other weapons of modern war. Let each ponder in his conscience, be he statesman or scientist or ordinary citizen, how far his own action or attitude contributes to the danger of world suicide; and what he must do to prevent it, and to bring the nations to understand and serve one another.

The governments of the nations have an inescapable responsibility at this hour. The world is divided into hostile camps through suspicion and distrust, and through the failure of the nations to bring their mutual relations within an agreed system of justice and order. As representatives of Christian Churches we appeal for a gigantic new effort for peace. We know how strenuously the governments have discussed peace in the past. But sharp political conflicts continue and the atomic danger develops uncontrolled. We urge the governments to enter into negotiations once again, and to do everything in their power to bring the present tragic deadlock to an end.

This is the hour to listen afresh to the Word of the God who is the Lord of history. And this is the hour for earnest prayer to Him, for the fate of mankind is in His hands. Those who trust Him do not need to fear, whatever comes. He is the God and Father of our Lord Jesus Christ. All are to appear before His judgment seat, and to give an account of what they have done, or have refused to do, for their fellow men.

"H" Stands for the Heart

Again, "H" stands for the one factor that will take the world out of the hell column and put it in the heaven column

overnight. That factor is the human heart.

Throughout human history two powers have been seeking the obedience and loyalty of the human heart. These are the power of God and the power of Satan.

"Give me thy heart," says the Saviour of men, Calling in mercy again and again; "Turn now from sin, and from evil depart, Have I not died for thee? give me thy heart." —E. E. Hewitt.

The fate of the world from the human point of view rests with our hearts and spirits. God holds out forgiveness and power to us through the sacrifice of His Son. Will we accept it?

(Continued from page 162)

living in the country or in the city, and choose between them. . . . There are still too many small rural Churches for the people available to use and support them. Country Churches are poorly distributed."

In Mannheim, Germany, there is developing a new type of preaching which may become something of the vogue in that country — and perhaps elsewhere. Six evangelical pastors recently spent the evenings of a whole week in debating questions of faith and of the Church before four congregations. This modified "town meeting" was followed by questions from the congregations. Not only were the preachers "challenged by the disputation to more vigorous efforts to work out what they themselves thought on these matters" but "the discussions following upon these evenings produced a much more profound treatment of the pros and cons than is usual after lectures," commented a local religious newspaper.

In observing the Sabbath men honor God who, in the beginning, with the Word, created the world and instituted the Sabbath. In keeping the Sabbath men honor Jesus who was with the Father in the beginning, and who came to do the will of His Father, and to reveal to men His faithful and infinite love. — A Sabbath Motto, Bond.

My Eyes Were Opened

By REV. C. HARMON DICKINSON

Pastor, Seventh Day Baptist Church, Ashaway, R. I.

The Conference theme with which we are becoming familiar is "Fervent in Spirit." The Uniform Lesson January 7 was "The Church Empowered," a study of the phenomenal power which descended upon the Church with the coming of the Holy Spirit on the Day of Pentecost. Often we modern Christians long to see such a miraculous manifestation of God's power in our own day. Too many times we dismiss this desire, thinking that such is not for our age, little realizing that the same power of the Holy Spirit was promised for every era of the Christian Church, if Christians will meet the conditions of a Spirit-filled Church.

However, many of us have seen unusual happenings in our day which could be explained by no other cause than the mighty working of God's Holy Spirit. The afternoon of January 16, 1950, three carloads of people from the vicinity of Ashaway, R. I., journeyed to Boston, Mass., to attend the last of the Billy Graham meetings which was to be held in the huge Boston Garden. The service was scheduled to begin at 7:30, but by 6:55 the garden was filled to capacity with 15,900 persons and 10,000 had to be turned away when the fire department ordered the doors to be closed.

We arrived at 7:05, little dreaming that we would be unable to get in. The only solution to our disappointment was to retreat to cold and windy Beverly Street and listen to the service over the loudspeakers. We found ourselves in the same boat with others, for busses had arrived too late from Maine, New Hampshire, Vermont, and western Massachusetts.

As I stood reflecting on the occasion I felt the same rebuke Jesus gave to the disciples, "O ye of little faith." Matthew 16: 6-12. After all, thought I, why hurry? — the Boston Garden is a big place, and there will be seats for all. And yet, who would think that 25,000 people in our materialistic, sensual, irreligious generation would travel for miles around just to at-

tend an evangelistic meeting? "O ye of little faith." How often do we thwart the onward march of Christ's gospel because we discount the power of the Holy Spirit when given a chance?

On the outside of the garden we could not get the full blessing from the service. The singing, remarks, and testimonies were fine. Homiletically, Mr. Graham's message was not spectacular, yet the story of Noah's Ark, warning all sinners to find refuge in Jesus Christ, was used of the Holy Spirit to bring conviction. When the invitation was given an estimated 2,500 to 3,000 persons went forward to seek salvation by accepting Jesus Christ as their personal Saviour.

This was one of the greatest gatherings to convene in New England's largest indoor auditorium since its opening November 17, 1928. The explanation was in the movement of the Holy Spirit, calling sinful men and women to repentance through Christ Jesus our Lord. Many Christians of New England have been burdened, especially for this section of the country, feeling the need for fervent and persistent prayer that God would send a revival to overcome the religious coldness and indifference so common in Christian Churches. Such intercessory prayer certainly helped to accomplish what we have seen in Boston. Other forces, of course, were at work as seen in the co-operation of the Churches and ministers of Boston. The publicity of the press was outstanding inasmuch as front page "write-ups" with inch type were featured in the Boston dailies.

The hope was to continue the meetings in Boston, but not being able to lease an auditorium of suitable size in the city, it was decided to suspend the meetings until a later date. Beginning March 28, the Billy Graham team will tour the large cities of New England as a prelude to four gigantic evangelistic meetings scheduled for the Boston Garden, April 19-22, 1950.

We rejoice in the signs of revival, not only here but in other sections of the country. The decision by our government to develop the H-bomb presents fearful potentialities. Christians, we must not allow it to become a hell bomb. Its coun-

terpart is in a spiritual awakening. Let us continue to pray and work for a revival in the Church, and a more determined promotion of evangelism. Pray for the coming meetings in New England and for other efforts throughout the country.

The Facts Concerning a Change in the Civil Calendar

By GEORGE A. MAIN
Consulting Engineer

The problem of an improved civil calendar which will correct the defects in the present Gregorian Calendar is definitely before the world, and will continue so until the problem is properly solved.

To those who believe that the second coming of Christ is so imminent that efforts to preserve the seven-day week and the rhythmically recurring weekly rest day should be limited to **opposition** to the proposed spurious "blank-day" calendars, the solution to the calendar revision problem through the advocacy of a superior **week-preserving** calendar would have little appeal.

To those, however, who feel that the present era may continue for a more or less indefinite time, and who have a normal interest in progressive Christian civilization, the matter of calendar revision should be a serious study.

Two distinct types of civil calendars have been proposed to correct the defects in the present calendar. One of these would continue the existing cycle of the seven-day week, as in the past; the other would expand one or two of the weeks of each year to eight days' duration, through the injection of so-called "blank days."

The purported reason for thus disrupting the continuity of the perfect seven-day week is the pretense that **day-date-rotation** would be desirable and that the "blank-day" idea would accomplish it, day-date-rotation being such imaginary calendar arrangement as would, if attainable, cause all specific days, one's birthday anniversary for example, to come on the **same day of the week** year after year.

The entire reasoning, however, is fallacious. For not only is the God-ordained plan of having one's birthday fall consecutively on different days of the week, thus placing everyone on an equal basis in that detail, the ideal plan, but any imaginary advantages in having one's birthday or other dates fall on the same days of the week year after year are more than offset by the disadvantages of having weeks of varying lengths, and having to use calendar tabulations which actually omit one or more days every year.

These disadvantages would be felt in every sphere of human activity, including all business and industry, but would be especially destructive in the realm of religion, since the unvarying seven-day week is the basis of sacred time in every religion.

Never before in the entire history of man's inhumanity to man has such a worldwide attempt been made to destroy all religion, through the disruption of the heretofore unbroken weekly cycle, in defiance of the rights of business as well as religion, under the guise of "calendar improvement" as is now being publicized through the proposed "blank-day" calendars.

On the fallacious assumption that day-date-rotation would be desirable, the "blank-day" calendar advocates fake its attainment by **pretending** to divide both the 365- and the 366-day years into an exact number of seven-day weeks, boldly omitting from calendar tabulations the unavoidable **extra days!**

Can you imagine any reliable accountant, whether accounting for days or for

dollars, when figures did not come out to his liking, merely omitting from the records the troublesome remainders? The whole procedure would not only savor of fraud, but the actual omission of these days from calendar tabulations would inevitably lead to endless confusion, chaos, and corruption, for on these **unaccounted, untabulated** "blank days" there would be **work, business, accidents, marriages, births, deaths, etc.**, as on all other days.

Is it not an affront both to one's intelligence and integrity even to ask serious consideration of any such calendar monstrosities?

The only defects in the present calendar are the wholly inexcusable **variations in the durations** of the months and their multiples. These defects are so easily corrected, while still retaining all of the genuine virtues of the present calendar, that it will be a mistake of the first magnitude **not** to correct them and thereby terminate the continual threat of the spurious week-destroying calendars. This procedure is an extremely simple one. **Alternate** the month lengths of leap years between 31 and 30 days' duration and we have the most perfect leap year possible, within the wise and unchangeable provisions of Nature — no two months varying in length more than one day. For the common 365-day year, drop a day

from one of the longer 31-day months of one of the two longer 92-day quarters, preferably from the ninth month of the perfect leap year, and we have the most perfect 365-day common year possible. It is as simple as that.

To all who will give the calendar problem sufficient thought to appreciate how far superior Nature's plan is to the spurious "blank-day" calendar, there should be no question as to the ideal solution to the existing problem.

All of the requirements of a perfect calendar are thoroughly covered in a recently published 16-page booklet, "THE STANDARD CIVIL CALENDAR." No study of the calendar problem is complete that does not consider the facts which are assembled and logically arranged in this booklet, which is available from the Bible Sabbath Association, Pomona Park, Fla., for 10 cents a copy.

Neither business, commerce, industry nor religion will be free from the continual threat of the spurious week-destroying "blank-day" calendars until the problem is **rightly** settled. Is it not the duty and privilege of every Christian to become acquainted with the principal facts concerning the civil calendar, and to act thereon, **before it is too late?**

Pomona Park, Fla.

The Lord's Day

By REV. EARL CRUZAN

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

The term "Lord's day" is being used with greater frequency by the Christian Church of this generation. Almost universally when the term is used, it is used in connection with Sunday, the first day of the week. Is there Scriptural precedent for this? If there is, let us use it more and more; if not, a grave error is being taught and Christ warns against erroneous teaching. Matthew 5: 19; Luke 17: 1.

There is only one reference in the Bible which uses the term "Lord's day." This passage is in Revelation 1: 10 when John

wrote: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." If this refers to a specific day of the week, what day is it? The Scriptures are our source. Let us examine them in relation to "The Lord's Day."

Who is the Lord? An almost unanimous answer is Jesus Christ, the Son of God, who is referred to in the New Testament as Lord; but also God the Father, who is called Lord many more times. The Lord is the one who is master of time and creation. The first chapters of Genesis

tell us of the creation. In Genesis 2: 2, 3 we read: "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."

Surely all time belongs to the Lord, but he did nothing to separate one day from another as a distinctive day until He came to the seventh day of the week. Each day was given to the continuing work of creation. But the seventh day was different. The major work of creation was over and God rested. God sanctified this day — He sanctified it because He rested. Was this just one day, or was it to be perpetuated in each seventh day?

In Genesis 4: 3, 4 we read the phrase, "In process of time" (marginal reading is, "At the end of days") and that the first family brought sacrifice unto the Lord. We are told by Hebrew scholars that this "end of days" is the end of the weekly cycle, the seventh day of the week, **THE LORD'S DAY OF REST**. We find the first family observing it.

The Hebrew people were chosen after many years had passed. They were chosen to be a special people unto the Lord. It is in God's dealing with them that we find His will revealed. As He led them out of Egypt, He found it necessary to provide them with food in the wilderness. At the giving of the manna we find the seventh day as a Sabbath unto the Lord. He ceased in His giving of food for twenty-four hours each week, and they were told to provide for this day of rest. It is spoken of as "the rest of the holy sabbath unto the Lord." Exodus 16: 23. This is **GOD'S DAY**, the day on which He rested and on which the Hebrews were commanded to rest. In a special way it is the "Lord's day." It is the seventh day of the week.

Later when the Ten Commandments were given, we find it taking a special place. They were told to remember to "keep it holy," that "the seventh day is the sabbath of the Lord," and "the Lord blessed the sabbath day, and hallowed it." Exodus 20: 8-11. Again we notice that it is **THE LORD'S DAY**. It signifies no

special relationship to the Hebrew people except as they were the Lord's people.

Again in Exodus 35: 2, "The seventh day . . . shall be to you an holy day, a sabbath of rest to the Lord" — a day of rest **TO THE LORD**.

Exodus 31: 13 reads, "Verily my sabbaths ye shall keep: for it is a sign between me and you." It is not the Jewish Sabbath, but again it is **THE LORD'S DAY OF REST**.

Other references are: Leviticus 19: 3, "Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God"; Leviticus 23: 3, "Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein. It is the sabbath of the Lord in all your dwellings"; Leviticus 26: 2, "Ye shall keep my sabbaths." In all these references it is **THE LORD'S DAY** and not a Jewish day.

Deuteronomy 5: 14 tells us, "The seventh day is the sabbath of the Lord thy God." Can you find any reference that does not speak of it as a **DAY SPECIAL UNTO GOD**?

After years had passed, and the Hebrews had been captive and had returned, the law was again read to the people. In Nehemiah 9: 14 we read these words: "And madest known unto them thy holy sabbath." This was telling of God's relationship to His people. Again we find it referred to as God's day.

Isaiah, that great prophet, spoke for the Lord and the Lord prompted him. He spoke in chapter 56: 4-7 of a special blessing to the "eunuchs that keep my sabbaths." And, "The sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it. . . even them will I bring to my holy mountain, and make them joyful in my house of prayer: . . . for mine house shall be called an house of prayer for all people."

In Isaiah 58: 13, 14 we are told that if we "call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him . . . then shalt thou delight thyself in the Lord." Again it is the **LORD'S**

DAY which is emphasized for the Hebrew people, for the sons of the stranger who join themselves unto the Lord. All who are not lineal descendants of Abraham, Isaac, and Jacob are sons of the stranger.

God speaks through Ezekiel again and again of "my sabbaths." See 20: 12; 22: 8; 23: 38; 44: 24 and others.

These references are from the Old Testament: what about the New Testament? Is not the God who was God during Old Testament times still God today? Did He change His day? Surely it should be mentioned somewhere if this were true. Can you find mention of it?

There never was a period in history when the Sabbath was more strictly observed than in the days in which Jesus lived upon the earth. Perhaps this is one reason that there is no more said about it in the New Testament than we find there. The Sabbath was beset by many man-made restrictions in regard to its observance. It had lost true spirituality for many people; yet it was observed.

What did Jesus do in regard to it?

1. He observed it. Luke 4: 16, "As his custom was, he went into the synagogue on the sabbath day."

2. He said it was lawful to do well, to heal on the Sabbath. Matthew 12: 12.

3. He said, "The Son of man is Lord also of the sabbath." Matthew 12: 8; Mark 2: 28.

4. He expected it to be observed as late as the destruction of Jerusalem. Matthew 24: 20. This took place around A.D. 70.

Paul was the great apostle to the Gentiles. Surely if there were any other day set apart especially unto the Lord, a day which could be the "Lord's day," he would have spoken of it and observed it. Acts 18: 4 tells us that he "reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." On another occasion he preached to the Gentiles on a following Sabbath because the Jews refused to hear him. Acts 13: 42.

When Paul was accused by the Jews and brought before Festus, Paul testified that he had never broken any laws of the Jews. Acts 25: 8. As strictly as the Sabbath was kept in those days, Paul could not have testified thus if he had taught that the Sabbath was done away or was transferred to another day, or if he had failed to observe it himself. Either Paul was a liar on the witness stand or he both observed and taught the seventh day as the **SABBATH OF THE LORD**, the "Lord's day."

What conclusions must we draw from this study?

1. The "Lord's day" is a special day to the Lord.

2. The Lord set aside a special day (the seventh) at the time of the creation.

3. With His chosen people, He enjoined the observance of the seventh day not as "their" Sabbath, but as "my sabbath" and "my holy day."

4. Christ observed the Sabbath and said that He "is Lord also of the sabbath." Since He is the Lord of the seventh day, surely the seventh day is **THE LORD'S DAY**.

5. Paul reasoned in the synagogues every Sabbath and testified that he never offended against any law of the Jews or against the temple.

Therefore: The "Lord's day" can be no other than the day sanctified and set apart at the beginning of time as a special day of rest by God and was given to His people for rest and worship.

If we are His people, He has given it to us also. If we are not His people, we can choose our own day of rest. But why call ourselves Christian, if we seek not to follow Christ?

(Note: This manuscript was made available to the Sabbath Recorder by the Committee on Publications of the American Sabbath Tract Society, of which Rev. Lester G. Osborn is chairman, and other members are Rev. Victor W. Skaggs and Rev. David S. Clarke.)

Jesus and the Sabbath

By MRS. JESSE BURDICK

Jesus was a Jew. Brought up in a Jewish home, He was taught Jewish customs, the Scriptures, and taken to the synagogue for worship on the Sabbath day. At the age of twelve He was found in the temple in the midst of men of learning, astonishing them with His questions and answers. When He was about thirty years old He left His parents' home, starting on His life-work of preaching, teaching, and healing.

Just previous to this, at His baptism, God had proclaimed Him His Son. Matthew 3: 17. After His baptism we find in Luke 4: 16 that He started His work by coming to Nazareth where, "as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." Later, at Capernaum, He taught on the Sabbath days. Luke 4: 31.

Feeling that He needed help in His work, He called twelve disciples saying, "Come, and follow me." To follow means to do, to go, to be what Jesus wants of us. To accompany Jesus in His work, since He kept the Sabbath, He must have called men who kept it also.

The Jews had received the Sabbath commandment through the moral law given by God to Moses on Mt. Sinai. They had also, through the years, made oppressive laws concerning the Sabbath. On one Sabbath day as Jesus and His disciples walked through the cornfield, the disciples, being hungry, picked some of the corn and began to eat. Some of the Jews who saw them began to find fault. Jesus asked them to remember how David, when he was hungry, went into the temple and ate the shewbread, which by their laws was not lawful except for the priests to eat. Then He said, "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.

Just what did Jesus mean by this? How was He Lord of a Sabbath given to the Jewish people? At least they thought it had been given to them by God through Moses. Let us look at John 1: 1, 3, 4.

Here John says, "In the beginning . . . the Word (Jesus) was with God. . . . All things were made by him; . . . In him was life; and the life was the light of men." In the fourteenth verse of John 1 we find that Jesus was made flesh and dwelt among men, and He was full of grace and truth. In the seventeenth verse of the same chapter, "For the law was given by Moses but grace and truth came by Jesus Christ." Jesus said, "The sabbath was made for man," also that He was Lord of the Sabbath day. John says, "Jesus was full of truth." Also in Revelation 19: 10, we find, "For the testimony of Jesus is the spirit of prophecy." Prophecy means a prediction by divine inspiration. God had said, "Jesus is my Son." Jesus had said, "The Father and I are one," and "I am Lord of the sabbath day."

Let us go back to the first chapter of Genesis. In verse 5, remembering that Jesus, according to John, was with God at the beginning, here it says, "God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." There were six of these days in which God created His firmament and the earth and all that was on the earth. But the seventh day God ended His work which He had made, and He rested. "And God blessed the seventh day, and sanctified it."

To bless means to consecrate, invoke a blessing upon. To sanctify means to consecrate or make holy. Jesus and God had blessed, sanctified, and made holy the seventh day of the week for man. Jesus, Himself, had said that He was Lord of the Sabbath day. Which day of the week was this? The one at the end of the creation week. For the testimony of Jesus is the spirit of prophecy. We think of prophecy as something in the future. But prophecy is something in the past, the present, and future. This seventh day as a rest day, holy unto God, was long before the Jew was heard of or God had given His moral law through Moses. When given the law on the tables of stone, the

Jews had not kept the Sabbath as God wanted them to keep it. So God sent His only Son to earth to teach men many things, and one was that He was Lord of the Sabbath. He also said in Matthew 5: 17, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

Jesus was with God when He instituted the Sabbath at creation. He must have

been with God on Mount Sinai when the Sabbath commandment was given. And He walked among men, keeping the Sabbath day. He said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." John 12: 46. If we as Christians believe, we will take Jesus as our pattern and follow in His footsteps, keeping the Sabbath.

Richburg, N. Y.

The Bible Speaks to Farmers

By DR. FRANCIS CARR STIFLER
Public Relations Secretary, American Bible Society

Have you been running across the new English word "decibel"? I have recently seen it so often that I looked it up. Electrical engineers coined it not many years ago. For us laymen, it denotes the measure of the volume of sound: and we will be interested to know that the last syllable reflects, with one missing letter, the name of Alexander Graham Bell, the inventor of the telephone. Well, what I want to say in this chapter is that the Bible speaks to farm folks several decibels louder than it does to any other class of people on earth. The whole backdrop of the Bible is an agricultural scene. Most of the leading characters, even though they were also soldiers, kings, prophets, or wise men, were also farmers, shepherds, or ranchmen. Just run through the list — Abraham, his sons, his grandsons, Moses, Saul, David, Amos. Even those Bible writers who were themselves not farmers — Isaiah, Jeremiah, Luke, Paul — expressed themselves in terms of agriculture and animal husbandry. The world of the Bible was an outdoor world with God's fields for its carpet and His starry sky for its canopy. City-bred Americans sometimes wonder how the simple-living people of China, India, Malaysia, and Korea can understand the Bible. Let us recall that the Bible reflects a type of life with which most of them are more familiar than are many of us with all our urban sophistication.

Consider for a moment the teachings of Jesus. One could not understand them

unless he knew something about farming. In His parables the great teacher runs the whole gamut of plowing, sowing, growing, weeding, reaping, gleaning, binding, threshing, winnowing, and marketing. Jesus has given us a veritable photograph of His own soul in the tenth chapter of John. Read it again and see how familiar was the Master with the life and work of a shepherd.

The terms of farm life are inextricably woven into the fabric of the Bible's language. Three of the prophets, Isaiah, Micah, and Joel reflect, as Dr. and Mrs. J. Lane Miller have pointed out in their valuable "Encyclopedia of Bible Life," not only the scarcity of metal but the ageless longing for peace by their use of the striking figure, "they shall beat their swords into plowshares and their spears into pruninghooks." A banker in one of Jesus' parables is described as one who reaped where he did not sow. Isaiah, who certainly was an urban courtier, describes a military operation against Israel's enemies by saying, "I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff."

Paul was a city man and of the scholarly type but in his most impassioned letter, that to the Galatians, he reverts to the language of the farm when he warns, "he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the

Spirit shall of the Spirit reap life everlasting." In the Bible a man's wealth was measured in agricultural terms. In 1 Samuel, Nabal is described thus: "the man was very great, and he had three thousand sheep, and a thousand goats." And in Jesus' familiar parable, the rich man didn't buy more stocks and bonds; he built larger barns.

In the fifteenth chapter of Proverbs is a homey maxim that is packed with meaning couched in farmer's terms. It reads, "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith," meaning that a happy home where there is little meat, the food of festive occasions, is better than an unhappy home with all its luxuries. A stalled ox in Bible times was the equivalent of an ultramodern domestic deep freezer in which a month's supply of perishable foods may be stored. A prosperous year is exultantly described by Amos in these words, "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed," one season, that is, trampling on the heels of its predecessor.

Deeper still, the very religion of the Bible is ceremonially rooted in its calendar of festivals, all of them apparently reflecting the cycle of the agricultural year, celebrating lambing time, the beginning and the end of harvest, and the ingathering of the fruits.

So the Bible speaks the farmer's language and the farmer's language changes little for he is dealing with the unchangeable factors of outdoor life.

From the angle of the modern economist, the farmer is regarded as an entrepreneur, that is, one who, in producing commodities, organizes the enterprise and assumes the risks. From the Bible's angle, however, the farmer is not an entrepreneur at all. He is a sharecropper with God as his partner. How different is the farmer with his dependence on the mysterious life-giving properties of the soil and the uncontrollable changes in the weather from the city man who, in most cases, works in a man-made and a man-controlled environment.

Let us examine this assumption a bit more closely. The farmer works in the

presence of unlimited power. In the great industrial plant, if something goes wrong at the powerhouse, the workers are dismissed. Their lathes, their die cutters, their welding torches are useless, the very light by which they work has gone out. Not so the farmer. When someone asked a farmer when he went to work, he answered, "I never do. I get up and my work is all around me." Exactly, for the power with which the farmer works is never shut off. His principal tool is the soil from which the power is never turned off. Furthermore, the power is that mysterious power called life. The giver of that life is God, the God who speaks in the Bible. The thoughtful farmer naturally comes to think of himself as a co-worker with God in the production of those things which are the prime essentials of all human life. The Bible where God speaks becomes his worker's manual.

There is a dignity inherent in all this that sweetens and ennobles the farmer's soul. It spreads to his family for the farmer's task is a family enterprise. A family gathered around the Bible is the making of the Church and the Church is the molder of a society that holds forth the promises of the kingdom.

It is to be expected then that the farmer should understand his Bible and reflect its spirit more than his city cousin does, that his religion is more unquestioning and his life filled with satisfactions of the spirit that the city man can seldom understand.

Do the facts bear this out? Are the farmers of our country closer to the Bible than are city people? A few years ago one of the great woman's magazines made a survey of rural attitudes in comparison with those of city dwellers. Among the findings were these. Almost twice as many farm folks thought prohibition should return. Ten per cent more testified to a belief in God even though that was high among city folks, too. Five per cent more were Church members, twelve per cent more attended Church regularly, thirteen per cent more condemned divorce and other social laxities.

Well, if these are the facts, then what are the prospects? I should say they are not as bad as they might seem. At this very moment in the life of humanity when

we are becoming "One World," when the gospel is available in the languages of nine tenths of the people of that world, when the nations, even the most backward and impoverished of them, are out to liquidate illiteracy, that great foe of all social advance and enlightenment — at this very moment, most of the people of the world are living on the soil and are agricultural-minded. This will tend to endear the Bible to them and make its accents clear, if the Bible is put within their reach.

But, someone says, the great, powerful nations of the world are going industrial. Not only so, but the vast agricultural peoples of the Far East are moving, too, toward the cities with their huddled workers and smoky skies. True enough, but the world's prosperity will still root into the life of the farmer who feeds and clothes the nations. He will never utterly disappear.

The farm group in the United States decreased from 1920 to 1940 from 30 per cent to 23 per cent of the population, but while this was happening, something else is happening, too. The rural nonfarm group is increasing. These are the people who, with automobile and soon with air travel, are able to live in the country with their gardens and their dairies, even though they work in the city. The group is growing. It increased in the United States from 1920 to 1940 by 2 per cent, and will speed up rapidly now that the war is over. Here are the latest figures for the city of Indianapolis. The urban population grew 6 per cent from 1930 to 1940 but the rural nonfarm population of Marion County, surrounding the city, grew in that same period, 18 per cent — or three times as fast.

Just the degree to which people are attached to the land, whether they are farmers or not, is likely to measure their humble dependence upon God and their consequent interest in the Bible. The industrial age will some day reach the place where it will give most of its workers a chance to live on their own little acre of God's fructifying soil. Even the factory hand with his kitchen garden and his row of hollyhocks, petunias, and sun-

flowers will understand the Bible better if we bring it to him. One can see the hand of the Eternal, dimly but surely in these vast social changes that sweep across the face of the earth. Back of all other men stands the farmer who in partnership with God provides for his fellows the basic necessities of all life. Deep down in every man is a love of those things which are the farmer's daily stock in trade. Witness the sometimes pitiful little window boxes on the sunny side of the tenement row, the love of flowers even if they are cut and will wither overnight. Golf and fishing, hunting and travel, they all point to that longing men have to come closer to the things he has not made but that God has provided for him.

It is in those realms where the unchanging verities of life hold sway that men come closer to God. It is here that they find the Bible speaking most clearly. It is here where men feel closer to God, where He seems to speak to them directly and where they, with utter naturalness are ready to respond, as Richard Henry Edwards has expressed it in his sharecropper's prayer:

Eternal God, who dost desire us each to make a crop with Thee on Thy plantation and who art ever saying to us that Thou canst not make Thy crop alone, by Thy gracious favor and our own tireless labor, help us to make a crop this year — a crop of which we need not be ashamed. Thou hast been so generous . . . so fair . . . so solicitous for us . . . we would not disappoint Thee. Help us not to dawdle at our work. . . . Every day Thou teachest us how great a thing it is to help Thee clothe and feed a naked, hungry world. Clothe and feed us, we beseech Thee, in the nakedness and hunger of our spirits that we be no more cast down, but risen and radiant in the light of Thy presence. . . . O God, our Father, who never yet hath failed to furnish us abundantly, help us this year not to fail Thee. Grant that this year, working with Thee in the wide fields of human need, we may make a crop, a great big crop, a clean, white crop. Amen. — From "The Bible Speaks to You," the Greystone Press, publishers, used by permission.

"Thy Health Shall Spring Forth"

By DR. RUSSELL L. DICKS

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We become ill in a large number of instances — how large no one is prepared to say — because of the wear and tear of our emotions on our bodies. We have within us health-maintaining forces, or Force, spelled with a capital "F," sufficient to keep us alive and healthy almost indefinitely if it were not for the destructive effect of the emotions of pain, fear, guilt, and loneliness.

Freedom from pain, confidence and trust and hope, a sense of dignity and worthfulness, affection, love, companionship, are the health-giving and health-restoring emotions. These conditions of the spirit have always been the concern of religion and the Church, just as religion has always been interested in health.

Our Lord gave approximately a third of His time, according to the gospel records, to the sick during the brief years of His intensive ministry. The Church was the first to build hospitals and to support medical schools and schools of nursing. Our Lord instructed His followers in the words, "Feed my sheep," and His pleas have been heeded in many lands and under many conditions.

The Church today has renewed interest in the relation of religion and health, because of the research and discoveries of modern medical men. It is the doctor, not the professional churchman, who has carried out the investigation and pointed out its implications, who is responsible for present-day emphasis on the great possibilities of faith in relation to keeping people well. The Church has not moved into the field of medicine as much as the physician has moved into the field of religion.

Of course, some of us believe that the doctor has always been in the field of religion, for he is a man of faith. He has seen the dependability of the Force that makes for health and his first concern in the care of patients is to **do no harm**. For he knows that the force which

is called **nature**, and which men of faith call **God**, works in behalf of his patient. The doctor's task is to assist that **Force** in any way that he can.

God wills health. God meant that we should have health. We are always blaming God for killing people when He had little to do with deciding the time of death. When a person dies we say, "It was God's will." Why do we say that? Probably because of the mystery of death. Anything we do not understand we are apt to lay to God's doing.

Approximately twenty years has been added to the length of life of every person in the United States since the turn of the century. Do you know of anything that has happened in the last fifty years that could cause the Divine to want us to live twenty years more than in 1900? I can think of several things that might cause Him to want us to die twenty years sooner. Actually, God probably is not much interested in **when** we die. We believe He is **very much interested** in what we do before we die and how we die.

No, God wills health, not illness or death. The evidence, which every doctor is familiar with, is too strong to the contrary. Dr. Richard Cabot, a famous Boston physician with whom I was associated for many years, used to say that his profound belief in God was gained at the autopsy table where he studied dead bodies. There he saw the footprints of God. There he saw scars of battle which the body had won without the patient's even knowing he was sick.

Shortly before I went to the Massachusetts General Hospital in Boston to serve as chaplain, a sixty-year-old man was brought to the hospital after having been hit by an automobile. An hour later he died. After the examination the doctor asked the man's wife, "Has your husband been sick a good deal of his life?" The wife replied, "I have known him since he was a child and he has never been sick

a day." Yet at the post-mortem examination evidence was found of his having had **four major diseases**, any one of which might have killed him: "(1) Healed tuberculosis of both lungs; (2) cirrhosis of the liver, with all the blood going around by a new set of channels above and below his liver; (3) chronic kidney trouble, but with enough reserve kidney tissue to carry on the kidney's function perfectly despite the destruction of a large portion of the other kidney; (4) hardening of the arteries and compensatory enlargement of the heart. No doubt, too, that he had had high blood pressure for a long time." (From "Thy Health Shall Spring Forth," Dicks, p. 47, Macmillan Co., used with permission.)

There are powerful forces that are operating for health within each of us, day and night, week after week, year after year. "A great healing power fights on our side, within our bodies and wins most of our battles for us. When we look around at nature in the mountains, the plains, or the seashore, it is hard to find evidence of a power that cares about our welfare. Seen in that way, nature seems neutral or indifferent. But when we look at that portion of nature closest to us, our own bodies, we look at something very different from neutrality, something with an extraordinary bias in our favor. . . . Scientific medicine is the application of intelligence (also a part of intelligence to reinforcing and supplementing the natural healing processes). Another way to put it is that, in so far as medicine is based on accurate knowledge and produces curative results, it is performing the will of God. God wills health and provides the healing forces to produce it. . . . The physician helps to prepare the conditions of healing but it is God who heals." (See reference above.)

If God wills health and sets up such powerful forces to produce health, then is the ill-health around us a sign of God's failure? I would say it is not so much a case of God's failure as it is a case of **our** failure, for we block the forces, or **Force**, that makes for health through the destructive emotions that sweep through us. Instead of permitting ourselves to be loved and to love, we hate. Instead of seeking

forgiveness we become depressed and reject the message of understanding and encouragement which stands at the heart of the New Testament. Instead of coming into the Christian fellowship we stand outside the Church and feel isolated from both God and our fellow creatures. Instead of trusting the health-giving forces within us we go around feeling our pulses and taking our temperatures.

The message of the Gospels is one of "good news" and of faith. It stands directly opposed to the destructive emotions and seeks constantly to release and encourage trust, affection, companionship, love. One day a father brought his sick son to Jesus and said, "Please help us. My son has been ill since he was a small child."

Jesus said, "If thou canst believe, he can be helped. All things are possible to him that believeth."

The father is reported to have cried out, "I believe. Help thou mine unbelief."

That skeptical father, who had probably gone from one healer to another, with growing doubt as one after the other failed, could not completely reverse his attitude of lack of belief. But he believed as much as he could and prayed that his remaining doubt would be relieved.

The Church seeks to instill an attitude of trustfulness in all, believing that through the positive emotions of cheerfulness, hope, affection, confidence, love, health can be restored and maintained. It believes also that the physician is an instrument of God and the healing forces.

It is our purpose here to suggest ways in which the healing forces within us, around us, and beyond us, may be permitted to flow through us; through our spirits and minds and bodies, to restore us and to support us. It is not a problem of bringing new forces into operation in our behalf. The healing forces are already operating within. We seek only to strengthen them and to give ourselves over to them. Our Lord one day said, "The kingdom of heaven is within you." Perhaps the forces of the kingdom Jesus spoke of and those that make for health are closely allied. Or perhaps they are but

different parts of the same whole. Health means balance and unity. Our desire is that each of us may become a whole person, a unified person, so that we may be, as Paul wrote in his letter to the Philippians, "heirs and joint-heirs with God," thus joining **with God** in the creative process and in fellowship.

Pause for a few moments of quietness while you "practice the presence of God," when His Spirit shall flood your spirit and renew you. Place your feet upon the floor, sit straight in your chair, letting your arms rest naturally in positions that give them support.

Now relax, let the tension flow out of your body and your mind. Let your shoulders relax and let the tension flow down your arms, into your hands, and out your finger tips. . . . Relax, let go of the muscles of your abdomen, your legs, your feet, your toes, . . . and now, think of the muscles of your face, . . . let go of that frown between your eyes which is caught in the muscles of your forehead, . . . smile, . . . release the tension behind your eyes, . . . around your throat, . . . deep

inside your chest. . . . Breathe deeply as you rest in your chair. . . . Let it support you. . . . It really will, you know.

Now turn your mind in quietness to God. . . . Let His presence overtake you and possess you. . . . Be still and know. . . . Be still and know that God is near you, . . . **beneath** you, . . . **beyond** you, **within** you. . . . Be still and know . . . that God is the Good Shepherd. . . . That He maketh you to lie down in green pastures of the spirit, . . . and to rest beside the cool waters of the soul. . . . Be still and know. . . . That God renews your strength and your hope, . . . your health and your affections.

Lord, we believe; help Thou our unbelief. In the hour of rest our minds are quiet and we are renewed. Our spirits are made whole and we are at peace. We are still and know — know that Thou art God our Father, Creator and Supporter, Physician and Friend, eternal, throughout the earth and beyond the earth, world without end. — Copyrighted, 1949, by the Associated Church Press. Used by permission.

Facing a Crisis

By HERBERT SPAUGH

There are times in life when each of us has to face a crisis. In the average lifetime there are many of these. It may have to do with our personal health, our means of livelihood, the choice of a mate, a business decision, or a break in the family circle caused by death.

Sometimes we see the problem coming and can plan to meet it. At other times the crisis is precipitated by a sudden and, sometimes, terrible blow.

The most important part of the privilege and function of a pastor is to deal with personal problems week after week and year after year. One who is not engaged in this work can scarcely understand and appreciate the tragedy and crises which are constantly being faced by men and women. We are a sophisticated people, and it is our studied practice to endeavor to hide behind apparently undis-

turbed faces or noisy chatter, other feelings of intense suffering, conflict, and inner confusion.

No matter how important we may feel our work to be, when death cuts the family circle or takes away the life of some close friend, everyday living grinds to a sudden stop, and sometimes life itself seems to fall in.

There is that moment of momentous decision when a man or a woman chooses his life mate, "for better or for worse." There are even more exacting moments when a husband or wife, bereft of a mate and left with small children, must decide whether to marry again, and if so, who is to be the choice. There is the case of what was apparently a happy marriage suddenly crashing on the rocks by the infidelity of one of the partners.

There is the necessity of developing a whole new attitude towards life as the result of some accident which may cause



FAITH IN CHRIST
is the only answer for a great crisis in life

long delay of return to former employment, or even make a complete change. There is that disruption of financial security which comes when the breadwinner is suddenly notified that his services are no longer needed. There is that drawn-out crisis when some member of the family circle is laid low by prolonged illness.

What do we do when such circumstances confront us? Many retreat into some corner of life and there "lick their wounds," rail at the injustice of life, question the providence of God, nurse their grief until it is distilled into bitterness.

Christian faith alone holds the answer for such experiences. Jesus Christ Himself faced crisis after crisis and emerged the victor. He said, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16: 33. Later St. Paul wrote, giving us

the secret of facing a crisis, "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Romans 8: 31, 32.

How shall we apply that secret? First we must avoid becoming excited and panicky. We cannot think clearly when we do that. When some crisis comes, many people become very confused, even desperate, as they do not know what is going to happen. What did Jesus do whenever he faced a crisis? He always withdrew from the crowd and from His disciples to commune with God.

First we must "be still, and know that I am God." Psalm 46: 10. Sit down; lie down; better still, kneel down, and affirm the promises of God beginning with, "If God be for us, who can be against us? . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Romans 8: 31; Isaiah 41: 13. Try to relax. Take deep breaths into your lungs, and deeper breaths of the spirit of God into your soul. Get in communion with your Lord. Ask God to take full possession of your life and your problem. Yield it all to Him. Tell Him that you are sure that He is with you, that there is nothing on earth strong enough to defeat you.

Then when calmness has come into your heart, go to your minister or some trusted friend and pour out your problem and your grief to him. Ask him to join with you in a prayer compact that the Lord will strengthen and guide you through the crisis. Be sure to choose as your confidant one who believes in prayer. Then ask him to claim with you that promise in Matthew 18: 19, 20, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

When you have taken these two steps, divine leading will come. If you are suffering from the hurt of bereavement, do not give yourself to a recital of vain regrets. The past cannot be revived. You

must let it go. If there have been shortcomings, let them be atoned for in affection and service to those loved ones still with you. Face your grief where you are. Do not try to run away from it by tearing up your roots and moving to another community. Those who do this always take their grief with them.

There are those who carefully keep the room of some departed loved one as it was when he left it. Then weekly they go through the agony of going in, cleaning, dusting. A mother may carefully keep the clothing of some departed child which she will periodically take out, launder, and iron. All this tears open the old wounds. It is far better to realize that this loved one has been called to higher service in the presence of our Lord, where the needed equipment will be provided by a loving

Heavenly Father. Put those articles back into use where they can render service to those in need.

A gracious Heavenly Father has arranged it so that time and nature have a way of healing even the heart that is most sorely stricken with grief. But this healing process can be arrested by the one who constantly opens the wounds of grief and bereavement.

So we must do our part. Whether it be bereavement or another great crisis, we must first be sure that we have our hand in the hand of God. Then make the prayer compact and keep it up until the crisis is past. Finally, turn back to life with the prayer, "Lord, what wilt thou have me to do?" Then as He shows the way, let us be sure to follow.

—The Moravian.

The Price of Life

(Special to the Sabbath Recorder)

How much is life worth this hectic postwar and civil strife year?

That's the question many people are asking — 10 million of them in Germany, 700,000 in Greece, 700,000 in the Near East, 7 million in Korea and Pakistan, and untold millions in China, to mention a few countries.

When 24 million American Christians go to Church on Sabbath, March 11, and Sunday, March 12, they will give their answer. For a full month preceding those days, the question will be put to the American public through national network broadcasts and local radio programs, but it will be for Church people to give the answer those Lenten mornings.

During February and early March from China, Germany, Korea, Palestine, and the U. S. A., today's homeless will seek the "price of life" from those who have the means to give it. Seventh Day Baptists will respond on Sabbath day, March 11, together with 18 other national communions which will respond on Sunday, March 12, through "One Great Hour of Sharing," the united effort of Protestant

and Eastern Orthodox Churches for overseas relief and reconstruction in 1950.

Sponsored by major interdenominational agencies, the project is co-ordinated by Church World Service.

The Refugee Picture

Recent reports state that "despite the mobilization of the power of national states against it, the migration of people shows no sign of disappearing from the modern world; indeed for some considerable period it may well increase." That's why thirty-five nongovernmental organizations, including many religious groups, met in Geneva not too long ago to try to find some solutions.

The "migration of people" can mean a number of things but in present times it means dislocation. Most of the refugees in Western Germany were expelled from the territory awarded to Poland or Czechoslovakia in the Potsdam Agreement, or they fled from other Eastern European countries or the Eastern Zone of Germany. The Burmese and Karens, now in their second year of civil war that started with

the Christmas massacre of 1948, are fleeing burnt-out villages. The Arab Christians and other refugees from the Holy Land war are running from confiscated homes. When these things happen, life becomes a struggle for bare essentials.

The plight of prisoners of war who return "home" after spending many years in concentration and slave labor camps, and then find that they must go on to a strange land, is particularly tragic. In Trieste, for example, they arrive "deprived of all . . . without jacket and without shoes," according to reports reaching Church World Service. Among the hundreds of families in Southern Italy living in caves and bombed out barracks are ex-POWS, and about two thirds of the able-bodied men in the area are unemployed.

The tensions and fears aroused by the wars in the Far East prevail in Burma where "there is no transportation by train between Rangoon and Tharrawaddy. There is no airplane service between these two places. Travelers must go either by truck or bus. The Karens dare not travel this way, because busses are frequently stopped and some armed group asks whether there are any Karen passengers. If there are, they are removed from the bus and not heard of again. . . ."

In Greece, where the guns have scarcely ceased firing and families are returning to ruined villages, "virtually every youngster is undersized, and almost all are undernourished. . . . Many have not tasted meat or a hot meal in two years on the average."

The Christian Solution

In this struggle for life, the one universal language that the people understand is food, clothing, comfort, medicine, and care. This is the price that must be paid for the suffering caused by destruction.

It's the price that's paid through Christian workers in many lands — through refugee centers where not only food and clothing are distributed but medical care and public health and religious services are given as well, by sending needed materials to orphanages and children's centers so

that their directors can concentrate on education, recreation, and training rather than scouting around for food, by operating refugee schools and other institutions, and by spreading the gospel through traveling medical clinics, distribution of streptomycin for tuberculosis, santonin for long-worms, and other medicines for prevailing diseases, principally in the Orient.

It's also being done through work camps for young people, and other activities among youth, aid to pastors and other Church workers, a student scholarship program making study in foreign countries possible, and many other projects that help build Church and community life.

Material aid during 1949 through American Churches and agencies using Church World Service shipping service amounted to 21,770,000 pounds of clothing, food, vitamin, medicine, and other articles. In addition, some \$3,000,000 was spent for various projects. This year requests from workers overseas have already come in for a minimum of 36,000,000 pounds of goods, and \$4,000,000 in funds to operate projects.

There is no price that can be set to pay for a life — but there is a price that must be paid in order to salvage that life when it is under. That's the price that American Christians will pay on Sabbath, March 11, and Sunday, March 12, when they remember the command: "Bear ye one another's burdens, and so fulfil the law of Christ." Galatians 6: 2.

The radio voices will tell the story of modern suffering in these areas: "Men Without a Country" (Refugees in Europe); "My Name on a Mailbox" (A DP family settled in the U. S.); "My Brother's Keeper" (European program of relief and inter-church aid); "Christ in Red China" (Reconstruction in a political hiatus); "Exodus 1950" (Human cost of the Holy Land war); and "Crisis in Asia" (Refugees in a Far Eastern country at war).

The Christian answer will be given this Lenten season. — Church World Service.

"The sabbath was made for man, and not man for the sabbath." Mark 2: 27. How often have we acted as though man were made for the Sabbath?

The Sabbath Recorder

Watch for these:

1. THE SYMBOL



2. THE THEME

One Great Hour
of Sharing

3. THE COMMISSION

Bear ye one another's
burdens, and so fulfil the
law of Christ.—Gal. 6:2

These are the religious bodies
supporting the One Great Hour of Sharing

- | | |
|--|---|
| The Northern Baptist Convention | The National Lutheran Council |
| The Church of the Brethren | The Methodist Church |
| The Congregational Christian Churches | Presbyterian Church in the U.S.A. |
| The Disciples of Christ | Presbyterian Church in the U.S. |
| The Evangelical Congregational Church | The United Presbyterian Church |
| The Evangelical and Reformed Church | The Reformed Church in America |
| The Protestant Episcopal Church | Friends Five-Year Meeting |
| The Evangelical United Brethren Church | Romanian Orthodox Episcopate of America |
| | Seventh Day Baptist |

Church World Service, Inc., and its constituting members, The Federal Council of the Churches of Christ in America, The American Committee for the World Council of Churches, and The Foreign Missions Conference of North America, and the United Council of Church Women.

One Great Hour of Sharing for the Needs of the World

Courtesy of Church World Service.

Seventh Day Baptists Will Observe

"One Great Hour of Sharing" on Sabbath, March 11, 1950.

Our Father,

Show us the way

To touch a life today—

For Thee.