

Obituaries

Holston. — Anna Wells, born September 2, 1875, in Nile, N. Y., and died February 16, 1950, in Battle Creek, Mich. A more extended obituary appears below.

ANNA WELLS HOLSTON

Anna Wells Holston, daughter of Henry and Sarah Brown Wells, was born in Nile, N. Y., September 2, 1875, and died in Battle Creek, Mich., February 16, 1950.

Mrs. Holston, widow of the late Rev. Edward M. Holston, loved and served the Lord from early childhood. She spent her elementary and high school years in Dodge Center, Minn., attended Milton College in 1897, returning to Dodge Center as a schoolteacher.

Later, she entered nurses' training in Battle Creek, Mich., being graduated in 1911. She practiced as a nurse at the Mayo Brothers' Clinic in Rochester, Minn., in California, and later served as a community nurse in Dodge Center. She married Rev. Edward M. Holston on May 26, 1927, while he served as pastor there, and they moved to McAllen, Tex. In 1932, they came to Battle Creek, upon acceptance of the pastoral call to the Seventh Day Baptist Church. Mr. Holston was called to rest on August 3, 1947, and Mrs. Holston continued as a nurse in the Battle Creek Sanitarium Hospital until the time of her extended illness last fall.

She had always been active in the Lord's work, whether in Dodge Center, Edinburg, or Battle Creek Seventh Day Baptist Churches. She was elected as a deaconess of the Battle Creek Church on April 3, 1948, and served very capably in that office during the remaining months of her earthly life.

The funeral service was held in the Battle Creek Seventh Day Baptist Church on Sabbath afternoon, February 18, with interment at Walworth, Wis., the following day. Pastor Alton L. Wheeler conducted both of the services. A. L. W.

Do we use the word "Saturday" when we might say "Sabbath"? If we use the word "Sabbath" instead of "Saturday," it may be the means of bringing someone to the Sabbath truth.

NORTH ALABAMA MOUNTAINS

By Rev. A. T. Bottoms
(Principal, Bryant Junior High School,
Long Island, Ala.)

May we take this opportunity to report on our work here, and to express our appreciation for all the help so unselfishly given our efforts?

This year more than ever the truth of Matthew 25: 45 has become more real to us here in North Alabama as so many of our fine appreciative boys and girls come to school nicely dressed in the lovely things sent by Seventh Day Baptists from all parts of the United States.

A box arrives. The things are unpacked and arranged in our living room. We invite a certain needy group and listen to exclamations of delight as each garment or article is examined. When the room is cleared, nothing is left except perhaps an empty box or stray string.

Our latest venture is the opening of our school lunchroom. At present about 200 pupils are served each day. About 60 of them are from families who are unable to pay for a lunch even though the charge is only 10 cents. It is almost impossible to make ends meet with so many being served free of charge since food prices are high, and we have to pay two local women, who are most excellent cooks, \$3.50 each per day to prepare the food which is planned to meet the nutritional requirements for at least half of each pupil's daily requirements. All the pupils have gained in weight since they began eating in the lunchroom. One boy has gained 3 pounds in 5 weeks.

Our community has put forth a great effort to raise the money for this worthwhile project. We have succeeded in paying more than \$800 for repairs, electric wiring equipment, etc., but still owe more than \$250 for various items.

We are trusting that the Lord will help us in some way to raise this amount that we may continue to feed these undernourished children.

We expect to plant a large garden to produce vegetables for the lunchroom. This will be worked by the boys of our agricultural class.

May the Lord bless every one who has so liberally supported our work here.

The Sabbath Recorder



The Sabbath Recorder

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"The Risen Christ in Nature."
—RNS Photo.

WERE YOU THERE?

Were you there when they crucified my
Lord?
Yes, brother, I was there!

I saw His face with agony
Set steadfastly for Calvary;
The road up Golgotha was paved
With myriad souls He would have saved—
Hate was the Cross He bore.

Were you there when they nailed Him
to the tree?
Yes, brother, I was there!

I saw Him stark against the sky,
Hung up between two thieves to die;
The nails they used were race and creed;
They baited Him with slander's reed—
Spite was the Crown He wore.

Were you there when they laid Him in
the tomb?
Yes, brother, I was there!

We bore my Master, pale and still,
Tenderly, tenderly down that hill;
The temple veil was patched with love,
And from the breaking clouds above
Forgiveness came down.
Yes, brother, I was there!

—Don Vincent Gray.

JOHN WESLEY AND DRINK

Wesley pleaded for the complete abolition of the manufacture and sale of all spirituous liquors for beverage purposes as a duty of the State.

To the prime minister, William Pitt, he wrote: "Suppose your influence could prevent distilling by making it a felony, you would do more service to your country than any prime minister has done these hundred years. Your name would be precious to all true Englishmen as long as England continued a nation." Remembering that Pitt himself was a struggling victim of the liquor traffic, this letter is doubly courageous. — From Dr. Bread's book, "England: Before and After Wesley." — Clipsheet.

From Suffering to Triumph

No suffering is as severe as that of the spirit. Physical agony becomes almost unbearable at times, but no agony is as acute as agony of the soul.

Let us consider the soul's struggle to draw closer to God and to know His will better. We believe that the Christian experience is one of growth and progress. We cannot stand still in it. Yet a point is reached at which we seem to be at a standstill, the way ahead is dark -- we must go on, but how can we? We feverishly seek to know the will of God. He has never let us down, and we have faith that He will not fail us this time. But the answer simply does not come. We are in deep agony of spirit. We are suffering soul pain which is more severe than body pain.

Nevertheless, "the Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Romans 8: 16, 17.

Further light begins to break upon us. In our agony of spirit we had forgotten that Jesus, our Saviour, passed through suffering and came forth in triumph.

Certainly, in this respect, "The disciple is not above his master, nor the servant above his lord" (Matthew 10: 24) — that he should be spared suffering of spirit.

The deepest agony of spirit comes when the cause to which one has given his all seems defeated and all but lost. When we think of Christ's earthly mission, of His complete consecration to carrying out the will of the Father, of His hope that those who heard Him gladly would follow Him just as willingly and obediently, of the dullness of His disciples and His infinite patience with them, of the early portents of Calvary and His resolute steadfastness in facing the heartlessness, cruelty, and shame of it all — is it any wonder that He, the only begotten Son of God, the sinless One, suffered agonies unspeakable?

"And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation." Luke 22: 39-46.

And what He must have suffered throughout the mockery of His trial!

The storm of suffering gathered and with fury broke about His head on Calvary's hill. In the depth of His agony He cried out, "My God, my God, why hast thou forsaken me?" Mark 15: 34. According to the Gospel of Luke, "Then Jesus, crying with a loud voice, said, 'Father, into thy hands I commit my spirit!' And having said this he breathed his last." Luke 23: 46 (R.S.V.).

Defeat and death! But, no! The grave could not hold the Lord of life.

Christ Arose

Low in the grave He lay
Jesus my Saviour!
Waiting the coming day —
Jesus my Lord!

Refrain

Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives forever with His saints to reign.
He arose! He arose!
Hallelujah! Christ arose!

Vainly they watch His bed —
Jesus my Saviour!
Vainly they seal the dead —
Jesus my Lord!

Death cannot keep his prey —
Jesus my Saviour!
He tore the bars away —
Jesus my Lord!

—Robert Lowry.

HOW TO MAKE TIME FOR PRAYER

An automobile dealer in Texas gives this testimony: "After I prayed through alone and found salvation, I found the Bible a new book. I started out to have my reading and prayer time in the evenings. But my family wanted to be with me, and I with them. As my time was taken up during the day with my work, I was forced to rearrange my program.

"My wife's brother gave me an idea. In the summer he would arise early and go fishing; and in the winter, hunting.

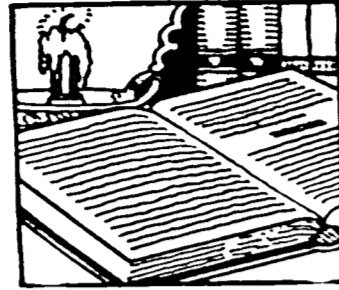
"I set the alarm for five o'clock. I turned on the tap, and shaved while the tub was filling, then had a cold plunge. This fully awakened me, and I was in my study before five-thirty.

"But I wanted two full hours, so I set the alarm for four-thirty, and was in my study before five o'clock, giving me two full hours before breakfast. I consulted my physician and he endorsed the idea, provided I was in bed by nine-thirty. My outlook on life became different. I used to go to my office worried about things that happened or might happen. Now my relations in the home and office are optimistic.

"Oh, that every child of God might realize the peace and comfort, the absolute necessity of prayer and the study of God's Word in the early hour, if he is to walk with God during the day as he might."

"What various hindrances we meet
In coming to the mercy seat!
Yet who, that knows the worth of prayer,
But wishes to be often there."

—Pentecostal Evangel, in the
Bible Advocate.



Moments of Meditation

SPIRITUAL GROWTH

If a person does not have an account at the bank, he has committed nothing to the bank as a deposit against the time of his need. In like manner if a person has not an account with the Lord, if he has committed nothing to the Lord's keeping, if he has made no spiritual deposit with the Lord, if he does not have a living faith in Him, what spiritual resource has he upon which to draw in the time of need? What can he rightly expect of the Lord in "that day"?

The spiritual experience is not a one-way proposition — God does not do everything for a person when that person shows no disposition to do something for God, for others, and for himself. As liberal as life is with the most of us, it is not that liberal. Life simply is not that way.

For example, let us think about the relationships in the family. Christian parents will make an earnest effort to care for their children when they are young and helpless, but as the children grow older it is to their best interests and those of the family that the parents teach them to do for themselves and to perform certain tasks about the home.

So it is in the great and growing family of God. As individual members of God's family grow, He teaches them to do for themselves and to perform certain tasks for Him and for His other children. The growing child of God does our Father's bidding in the spirit of consecration and not of condescension. Did not Jesus in the Intercessory Prayer, say: "... for their sakes I sanctify myself, that they also might be sanctified through the truth"? John 17: 19.

Truly, in this respect also, "The disciple is not above his master, nor the servant above his lord." Matthew 10: 24.

"According to the Commandment"

By REV. JAMES McGEACHY

Pastor, Mill Yard Seventh Day Baptist Church, London, Eng.

The Holy Spirit has not left us in doubt as to whether the Sabbath commandment was abolished at the Cross or not, for in Luke's record of the Crucifixion and Resurrection of Jesus the commandment is confirmed as standing in full force on this side of the Cross. It is well to remember also that Luke was the companion of Paul, and therefore well acquainted with all his teaching.

Speaking of the women who followed the body of Jesus to the sepulcher, Luke says, "They returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." Luke 23: 56.

Why Mention the Commandment?

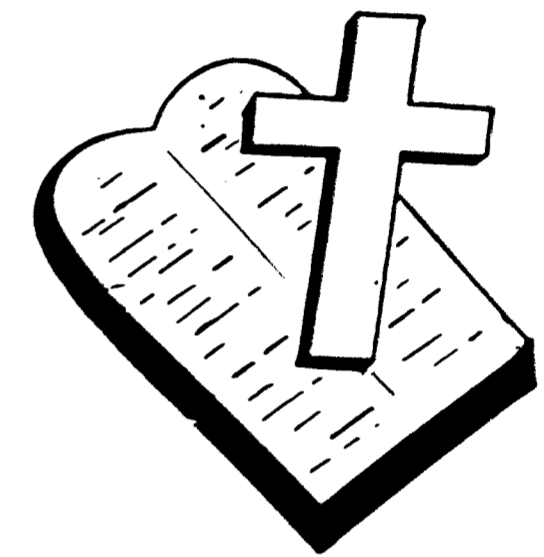
In order to appreciate the full force of the last clause we need to realize the date at which it was written, and also that so far as the history was concerned there was no need to add it. It would have been sufficient to say "they returned, . . . and rested the sabbath day." Why did the Spirit inspire Luke to add "according to the commandment"?

The only reason that can be given is that God knew the time would come when men would teach that the commandment was abolished at the Crucifixion of Christ, and therefore in speaking of the Sabbath which followed that event confirmed the continued obligation of the commandment. Christ had died, yet the fourth commandment still stands. This is sufficient answer to those who say the Sabbath commandment is not confirmed in the New Testament.

Why Not Mention Its Abolition?

The Gospel was not written by Luke until at least thirty years after the death and Resurrection of Jesus. Some even contend that it was written after the fall of Jerusalem about A.D. 74. Most scholars say about A.D. 61. If the Sabbath had been changed or abolished in A.D. 30

Luke must have known about it when he wrote the Gospel. If he had such knowledge he could not have refrained, when he mentioned the Sabbath commandment, from telling us what had happened to it. This will be evident to anyone who examines the writings of those who believe in the change or abolition of the Sabbath.



They cannot help but state their belief in mentioning the commandment specially in connection with the death and Resurrection of Jesus. A similar belief on Luke's part would have impelled him to do the same. But no, he writes as one who regards the fourth commandment as still obligatory at the time of writing. For him the commandment still stands. The action of the women in resting on the day which preceded the first day of the week was "according to the commandment."

This one clause shows that the Sabbath has not been changed to the first day, and refutes all who contend for its abolition.

Why Obeyed in the Early Church?

The Sabbath was the great day for the preaching of the gospel in apostolic times. Acts 13: 14-16. Paul roused great interest on the part of the Gentiles at Antioch in Pisidia, that is in Asia Minor, on this occasion, and they requested a special service for themselves on the following Sabbath, (v. 42), and almost the whole city gathered to hear him, (v. 44).

REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

It was on this Sabbath that Paul turned from the Jews to the Gentiles because the former judged themselves unworthy of everlasting life, (v. 46).

A very interesting incident is recorded in Acts 16: 12-15. Paul and his companions had obeyed the call to come into Macedonia, and had reached Philippi. They arrived in the middle of the week, and when the Sabbath came they sought a place of prayer. There was no synagogue for there were no Jews residing in Philippi, showing that the apostles did not simply observe the Sabbath when other Jews were around. Although there were no Jews at this place there was a place of prayer where Gentiles who worshiped God gathered. When Paul arrived he found Lydia from Thyatira with her household there. To this group of Gentile Sabbathkeepers he preached the gospel and, on their accepting it with joy, he baptized them in the river. The first Christian Church in Europe was thus a Church of Seventh Day Baptists.

Why I Keep the Seventh Day Sabbath

By DON A. SANFORD

Student, School of Theology, Alfred University, Alfred, N. Y.

1. Not merely because it was commanded by God — but because it was given by Him.

The Sabbath is not merely a compulsory demand upon man's time, but it is a time set apart and given by God to man for his spiritual, mental, and physical well-being. The Sabbath was not arbitrarily instituted at Mt. Sinai by the giving of the Ten Commandments, but it was given to man through his associations with God, as holy time, thus connecting the temporal with the eternal.

2. Not merely because Christ kept the Sabbath — but because there was a reason why He held to it.

We can feel certain from Scripture that Jesus observed the Sabbath, but our keeping it just because He did is not the highest motive in Sabbath observance. Tradition for tradition's sake is often obscure and ineffectual. But Jesus kept the

It is interesting to note that wherever Paul preached in the synagogues in the cities the great majority of those who accepted the gospel were from among the Gentile proselytes who worshiped God and kept the Sabbath. Acts 17: 2-4; 18: 4-8; 15: 19-21. The observance of the Sabbath was thus naturally adhered to by these first Gentile Christian Churches, and there was no need for special teaching by the apostles on the point, which explains why it was recognized by the Early Church during the first few centuries of the Christian era.

(Note: This article 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, which committee has secured Brother McGeachy's permission to publish his article in tract form. Orders for the tract should be addressed to the American Sabbath Tract Society, Seventh Day Baptist Building, Plainfield, N. J., stating the quantity desired.)

Sabbath as holy time, a time for special communion with God. If Christ, who had such perfect union with God, felt the need and value of a special time of spiritual refreshment, how much more might we gain from this hallowed time.

3. Not merely because Paul and the early Church were Sabbathkeepers — but because they, too, felt the need for a special, hallowed time for worship.

They realized that the Sabbath was for all men and not just for those who followed Pharisaic Judaism. In their break from Judaism, they discarded many of the superficial requirements of the Torah or Jewish law, but they kept the essential values, among which was Sabbath observance.

4. Not because Sunday is wrong or pagan — but because the Sabbath is right and sacred.

Keeping one day merely because we feel that an alternative day is wrong, is a negative approach and has little value, but striving for the highest and best is always a valid motive. The Sabbath has within it real intrinsic value and therefore it needs no special defense against a competing time for sacred rest. It merely needs application in life and the results will show its merit.

Thus, the Sabbath becomes a means to a spiritual end, and not an end in itself.

(Note: Dean Ahva J. C. Bond asked each student in the class in Sabbath History and Philosophy that he teaches "to write a 'Sabbath Tract'" that the student thought would appeal to him if he were not a Sabbathkeeper. This is one of the "Sabbath Tracts.")

Do You?

By REV. TREVAH R. SUTTON

Pastor, Seventh Day Baptist Church, Jackson Center, Ohio

Do you desire to have fellowship with God? Do you long for assurance that right will prevail? Is there a hunger for a faith which satisfies? Are you wanting salvation from the sins which imprison mankind in selfish greed, lust, and impurity?

Then why not turn to God? Why not try Christ? It is God's will that there should be these longings in every human heart. He has provided the way of salvation in that He gave His Son, Jesus Christ, to be the Way, who died to make this possible for you or anyone who will accept this wonderful gift of His.

How, then, can one find this salvation? How can one be assured these things are so? It is really a simple matter. The real heart of the Christian faith is so simple that even a child can understand it. Yet, it is a faith which satisfies any intellectual who has accepted it.

The first step is to trust God. If you have read the Bible or just a portion of it, simply trust that the things stated concerning salvation are true. Be scientific enough to assume the truth and try it out. If you haven't read the Bible then accept the testimony of those who have tried it, then try it yourself.

Next, admit to God your need of Him. Confess that you are a sinner even though you may not know just what all your sins may be. Acknowledge your need of a Saviour, and accept Jesus Christ as your personal Saviour, even though you do not understand how these things can be.

Along with this, have the desire to find God's love and to do His will through that love.

In this way you can find salvation and assurance of it. Trust in God and believe in the Lord Jesus Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 31.

What is that you say? You believe, but are not fully assured that you have salvation? Well, maybe you haven't sufficiently committed yourself to God's will. Perhaps you are holding back something you should place into His care. Just keep on praying and He will accept and answer your plea.

Possibly, too, if there is a lack of assurance it is due to some other person's theology standing between you and God; or it may be a conflict between several theologies. Remember this: it is not theology which saves you (even though it is important for an understanding). Neither does what men have to say about you, or even a Church, save you. It is Christ who saves. It is a matter between you and God. Find your assurance in that way.

Thus, when you have found your Saviour and have the assurance of your salvation, and of God's will, continue in that faith. Even though men may shout from

the housetops that you are not saved because your theology is not the same as theirs, keep right on trusting in God. From your own Bible study and experiences form your theology, keeping an open

mind to the study and experiences of other Christians. If you through faith believe and have the assurance of salvation, then fret not as to mistaken ideas others may have concerning you.

Revelation

By THEODORE HIBBARD

Student, School of Theology, Alfred University, Alfred, N. Y.

The Book of Revelation has always been a dark mystery to me. It has been like an unknown land that lies inviting the explorer and waiting for one who has the pioneering spirit to seek new lands to conquer and to map. Though I have read and reread the book with an attempt to pierce the veil that hides its secrets, I have found myself lost in its jungles. Consequently, I have only succeeded in mapping out a few well-trodden trails in this unexplored land. I have never been able to scale the highest peaks of its spiritual significance nor sound the deepest, dark chasms of the hidden meanings of all its symbols.

In my quiet moments of Bible study I have often wondered if there were not some magic compass that would be a guide to show us into the future. Then this unexplored land would be known and we would know everything that would happen in the future. Yet, as I pondered these thoughts and studied the maps of those explorers who have gone before me and who have written about the prophecies of this book, I came to the conclusion that if there were any such magic compass, they did not possess it; their maps were only made by guesswork which only makes the traveler more lost than ever.

If only more people would read and study Revelation more, and seek the more worn trails, they would not be led astray by some "fake" map that some minister has made up by guesswork. One author has put it thus: "If people would study the Revelation more, their ministers would be likely to indulge in fancies less." I really think that there will always be regions in Revelation that will remain unexplored

until Christ Himself comes again to lead and guide us to those highest peaks and deepest chasms.

I would like to mention here that though I first heard of the Sabbath through another Sabbathkeeping denomination, I could not go along with them all the way because I could not agree with their interpretation of the Revelation. It seems as if their map was too perfect; each mountain peak seemed to be measured to the exact inch; the depth of each chasm known accurately, and the course of every river plotted in perfect, straight lines. Though I do not think that their answers are right, I cannot substitute better ones. I feel as if they made the mountains to the height they desired; they dug the chasms to meet their own requirements, and made canals for the rivers in order to have them flow directly to a set destination. In other words, the whole interpretation seems to be artificial.

However, if misinterpretations in the past have led to the making of faulty maps, it should not discourage us from future exploring, but rather it should be the reason for more prayerful and earnest efforts after a more just and proper interpretation in order to make truer maps for those who follow us. Impatient feet must not run roughshod, but sacred feet must walk slowly and reverently into the unexplored land — "we may not rush in where angels fear to tread; we must not dogmatize where the Spirit of God has not spoken decidedly; we must be content to be ignorant in many places, thankful to be instructed in others, and patient seekers throughout the whole," making our map without any guesswork, marking the trails plainly to guide those whom we lead.

As I have stated, I have often found myself lost in the dense jungle while exploring the unknown regions of the Revelation. Like most people I have become very familiar with some passages, especially the superb extracts from the seventh and twenty-first chapters, which are usually read at funeral services. These are the trails that are well trodden which are familiar to most people. When I read of the seals, trumpets, and vials, I have wondered about their meaning and their spiritual significance. And when I studied the widely different maps or interpretations, if you will, of others, I became more confused than ever in this jungle of symbolism.

Do we do justice to the book if we dogmatically say that each symbol stands for only one certain thing? For example: is "Babylon" symbolic of the city of Rome, the Holy Roman Empire, the Pope, Communism, or is it the sin that is trying to overcome the Christian from within? Is it just one of these or all of these and perhaps more? Could it not be like a signpost that shows the way to several cities which are along the same road, each a little farther along than the other? I refuse to dogmatize, but I like to think of some of the symbols in Revelation in that way. To John, they may have meant one thing, to Luther another, to the Church of England perhaps another, and to us still another; each symbol true to the time and the circumstance. It is this interpretation that makes the Revelation always the book of the future and always an unexplored land.

I think that some attempts to understand the Revelation are like the blind man and the elephant. Each one has encountered only one part of the elephant and has defined it as a snake, a rope, a tree, or a wall and each has disregarded the findings of the others. Perhaps one of the greatest lessons that I have learned from this study of the book is not to take any interpretation dogmatically, not even my own.

There is another thing that I must say in connection with the Book of Revelation. In my study of the Bible, I have divided my beliefs and doctrines into two parts: one, those beliefs and practices

which influence my present-day living and conduct such as baptism, Communion, keeping the Sabbath, and keeping in harmony with the will of God. The other division includes those things which I think are of lesser importance, for example such questions as: "Where are the dead? How long will it be before Christ comes again? Will the millennium be in heaven or on earth?" These and other like questions are interesting but I could not live a bit differently if the true answers to these questions were found to be exactly opposite from what I believe now. To me, these are the rivers in this unexplored land that can only be crossed when we reach them; for I am sure God has provided the necessary bridges.

Doubtless there are millions of truthful, sincere Christians who have led a more righteous life than I have and who never knew the answers to the mysteries of the Revelation; but their joy in the life to come will be as full as if they knew the meaning of every word. I do not mean to infer that the Revelation has no value, on the contrary. To me the true value of the Revelation is not in knowing the answers to these questions, but rather in the book there abides a spiritual value which gives comfort and joy to the soul. For example, when we read: "I am the Alpha and Omega," the beginning and the ending of everything — He is the One whom we worship. Words fail to express the spiritual significance of this assurance.

When a mountain climber succeeds in reaching the top of some great mountain peak, he cannot accurately describe to you the thrill he had in scaling this peak nor can he successfully interpret to you the view he sees from that peak. You must climb the peak yourself and you must feel and see for yourself. Even then the same view looks different to you in the morning, at noon, and at night. Somehow I feel exactly that way when I examine and interpret some of the symbols in the Revelation, for it gives me the feeling that I have scaled a great mountain to find joy and satisfaction for my own soul but it is hard to tell others about it because I know that they should climb it for themselves.

One example of what I mean is found

in the word "sea" as it is found in three places: 4: 6; 15: 2; and 21: 1. In the first place we read: "And before the throne there was a sea of glass like unto crystal." In those ancient times the sea was always thought of as a barrier, and here is God's throne isolated by this crystal sea. God was so holy and man was so sinful there was need of some separation. Could sinful man ever hope to cross this sea to come into His holy presence? The second reference reads: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Here we find the sea mixed with fire; on this sea stand the conquerors who have been purified by their Lord's sacrifice and they have suffered **with** Him and **for** Him. In the final reference we find that there is no more sea. Here the symbol is broader for before John was writing of that heavenly sea he saw in a vision. Now there was a new heaven and a new earth and in neither place was there any sea. Now there was nothing to separate God from men for they were all made holy by the sacrifice of the Lamb. Now death has vanished and that great invisible sea was no more. Now there were no more tears for God had wiped them all away. Again, I say, we must not take these symbols and their interpretation dogmatically, but I find comfort and satisfaction in my own soul when I can look forward to the time when we shall see Him face to face and

REGAL LILY

With pious care we laid Him there
To rest in the rich dark loam,
With never a stone to mark His bed,
Nor a sign to point Him home.

He scorned His husk and the earthy dusk;
He adored the sun and the rain;
So it seemed quite natural when He
Grew tall and bloomed again.

—Don Vincent Gray.

see also the loved ones who went before us.

Is the Revelation a book to read by yourself and not to share with somebody? No! There are always people who have troubles; they can find the comfort they need in this book. It is true that they may be too weary and grief-stricken to climb these mountains by themselves, and, too, you cannot describe for them fully enough your own feelings, but you can take them by the hand and lead them into this unexplored land. You must be careful not to tire your companions too much by traveling too fast and too far, or by climbing too many of the mountains at once. You must also be careful to take them over only the trails and roads that you have traveled yourself and with which you are very familiar.

We must remember that the Revelation was written for suffering Christians who lived nineteen centuries ago but the message it had for them is pertinent to suffering Christians today or even to Christians who may be suffering a thousand years from now. If we remember that, then people will not make the mistake of selling all that they own because someone has interpreted the book to them in such a way as to make them think that the world is coming to an end next week.

The Revelation should make people know more of the greatness of God. It should give comfort to those in sorrow and grief. It should give courage to those who are faint of heart. It should give assurance to those who are lacking in faith. Above all, it should make us all realize, as the poet says: "God's in His heaven — all's right with the world."

Keep thy tongue from evil, and thy lips from speaking guile. — Psalm 34: 13.

SEVENTH DAY BAPTIST MINISTERS' CONFERENCE Milton, Wis.

May 15-18, 1950

"Consistency, Thou Art a Jewel!"

By REV. CHESTER WHITT

Pastor, Andover, N. Y., Methodist Church

(Written at the request of Mrs. Mizpah S. Greene)

At a time when we are being led to believe that the greatest threat to our nation's existence lies in Communism, our eyes are apt to be blinded to other forces which threaten our security by undermining our peace, our safety, and our morals. There is one powerful interest in this country whose grip on our nation seems to grow tighter each day and which seems to me to be threatening to drag our nation and its people into a "hell-on-earth." It almost makes me sick every time I think about it. For sheer destructive power it can hardly be surpassed; yet we tolerate it and demand for it the right to exist along with the rest of our free institutions.

Last year the American people spent over nine billion dollars on alcoholic beverages, more than they spent altogether on all of their schools and universities, Churches and religious institutions, welfare purposes, museums, and libraries. The total of all the money spent on these institutions whose purpose it is to build character and personality does not equal the money spent on alcohol which does nothing for personality but destroy it. Believe it or not, the Christian Century magazine reported that for the first time in years, in the year 1949, Americans spent more money on meat than they did on liquor. Think of it! For years we have been spending more for liquor than for meat.

If something "new" were to be suddenly introduced into our nation which did as much damage to the health, lives, and property of our people as does alcohol, it would immediately be branded as evil and anyone who had anything to do with it would be labeled as criminal. Yet alcohol goes merrily on its way today leaving in its wake broken bodies and broken minds, broken homes, juvenile delinquency, and an increasing crime rate. Nothing good can be said about alcohol in this nation.

Glenn Cunningham, the great track star, said once, "All I can say is that any person is better off without alcohol. I have known some athletes who used alcoholic beverages. They don't last." There is nothing a person can do better by taking a drink.

But our liquor interests with their millions of dollars continue to push their products before us. They point out the millions of dollars of liquor taxes poured into our government treasuries each year. They fail to point out that the government, federal, state, and local, spends \$6 to \$10 each year for each \$1 received in liquor taxes to repair the damages caused by these same alcoholic beverages. They fill our magazines with beautiful pictures of men dressed in finely-tailored business suits drinking cocktails or "highballs." These liquor interests call these figures, "Men of Distinction." I wonder if they have ever seen the "Men of Distinction" of our own fair village stagger and stumble across the street from one saloon to another. In some of their subtle advertisements they try to prove that in our nation of freedom no man has the right to tell another that he cannot take a "glass of beer." "Perhaps!" But when a person takes one glass of beer and then follows it with five or six more and then tries to drive his automobile endangering the lives of other people, then it seems to me that we have a right to tell that man that he cannot drink.

The question is, what can we do to counteract this force in our nation? First of all we can make sure that our young people have decent places of entertainment away from the influences of liquor. Secondly, we can support legislation in Congress to prohibit liquor advertising in interstate commerce; and we can be good examples by showing to others the values of abstinence.

Portal to Portal

By STEPHEN E. SLOCUM

All of us enter life by the same portal. Birth is an arbitrary process by which we are thrust into the world without our knowledge or consent. Having arrived, we are free to choose our destination.

God has prepared a way for us from the foundation of the world. That way is Christ. But we are not compelled to follow God's way. We may choose our own way, which leads in the opposite direction. It is left to us to decide which way we shall take on our brief passage from the portal of birth to the portal of death.

The parting of the ways is at the Cross of Christ. Here we inevitably face the decision as to whether or not we shall receive Christ, "the way, the truth, and the life." John 14: 6. Receiving Christ is a definite act of the will by which we surrender our self-centered life for a Christ-centered life. The issue is vital; it is a matter of life and death.

"He came unto his own, and his own received him not" (John 1: 11), and for nineteen centuries the Jews have exemplified the tragedy of rejecting Christ. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 12, 13. To receive Christ is to be born again by the power of the Holy Spirit; "not of blood," that is, not by any process of moral evolution or human perfection; "nor of the will of the flesh," through piety or good works; "nor of the will of man," by virtue of baptism or Church membership; "but of God," through spiritual rebirth; for "flesh and blood cannot inherit the kingdom of God." 1 Corinthians 15: 50.

A complete transformation is wrought in those who receive Christ as their personal Saviour, for "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. To

those who receive Christ, His word, "Ye must be born again" (John 3: 7), is a factual experience; but it is hidden from the world, for the dead have no perception of life.

We are saved or lost by our attitude toward Christ. "God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3: 17. The world is self-condemned by its failure to receive Christ, for "this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3: 19. God does not condemn the believer for his sin, for Christ took the believer's sin upon Himself, once for all: "There is therefore now no condemnation to them which are in Christ Jesus." Romans 8: 1. It is rejection of Christ which shuts men outside the pale of God's mercy, for His love is centered in Christ. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3: 18.

God in His great love provided the only sacrifice that could save us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. On the Cross Jesus died that we might live; as the "Lamb of God" (John 1: 29), He did what all the animal sacrifices of Old Testament days could never accomplish. "For it is not possible that the blood of bulls and of goats should take away sins" (Hebrews 10: 4), but we are "redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1: 18, 19.

The world today is full of spiritual fifth columnists, traitors to God and Christ. They proclaim one world, a common destiny, the universal fatherhood of God and brotherhood of man; they betray

Christ with a kiss by hailing Him as the Great Example and not as the Lamb of God.

Two thieves died on Calvary. Both were notorious sinners; both were justly condemned to death; both met Christ face to face. There was no time to reform, no way to acquire merit, no priest to grant absolution. One sinner received Christ, and entered the portal of the eternal city "whose builder and maker is God." Hebrews 11: 10. The other, sharing the same condemnation, facing the same Christ, equally free to make his choice, went out by the dark portal into

the blackness of eternal night, without God, without Christ, without hope.

Forever three crosses stand on Calvary's hill to mark the parting of the ways. You must decide between Christ and chaos. There is no alternative, no detour around Calvary's hill. Your decision is personal, but it involves your loved ones, for "none of us liveth to himself." Romans 14: 7. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 31.

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The Bible Speaks a Universal Language

By DR. FRANCIS CARR STIFLER

Public Relations Secretary, American Bible Society

Here are some words taken from a prayer offered by a man who had lost both legs fighting in Italy. He prayed,



"We ask you to help us on the right path of peace so that our many people will know only quiet and the good living which is their due. We ask not for the strength of toleration, but for the great power of understanding. We have met your creations, Lord, the white, black, and Oriental,

and we have found a goodness in them and a common purpose. For all, we ask that the shroud of conflict and hate be crumbled into dust."

Blessed is the man who can pray such a prayer. He is very near to the heart of God.

The words of that prayer tell you little about the intellectual attainments of that soldier but they tell you a great deal about his heart. His heart has leaped clean over the ugly barrier of class pride for he says he doesn't ask for the strength of tolerance. Tolerance, after all, is not a very nice word. There is too much in it of the picture of one man looking down his nose at another. No, our legless soldier asks for the great power of understanding. He has risen above the blighting prejudice of race. He finds goodness and noble purposes in all races and classes of men. In the kind of a world we are fashioning now, we shall have to develop that view of our fellow men if there is to be continuing peace, or, indeed, to some of the most discerning minds, any continuing civilization at all.

Physically, our legless soldier is frightfully crippled, but spiritually he is in enviable shape. His heart speaks the right language. After all, words are just one of the vehicles of language. Language is

the speech of the human heart and the human heart may speak in a hundred ways.

As a matter of fact speech is sometimes a very unsatisfactory form of language. Speech differs between nations. I cannot talk German — nor can I talk Japanese. I can talk only English. Multiply my case by tens of millions and you have one reason why war grew up between this nation and those other two, because we could not understand each other's speech. It would be very hard for war to arise between Britain and America because they can understand each other's speech.

But there is a language that is universal that can serve to keep all the world at peace through understanding. One of our news weeklies carried a story from the Philippines when the Pacific War was drawing to its close. The hero of the story was Theodore Stevenson, a physician. The paper had the good sense to carry his picture with the story for his face tells volumes of what is in his soul. For insisting on the honesty of putting the word "malnutrition" down as the cause of a death in Santo Tomas internment camp, Dr. Stevenson was thrown into Bilibid prison by his Japanese overseer. When the young physician was released by MacArthur's men, the first case he took on as the reinstated camp physician was that of the Japanese lieutenant who had clapped him into prison. The item closed with these words, "Dr. Stevenson, a Presbyterian medical missionary in peacetime, performed the operation successfully with all his skill."

We may assume that Dr. Stevenson knew no Japanese. But he did know the Spirit of Christ. He had gone to the Philippines to live the language of the Sermon on the Mount. In that sermon he had read, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Do I hear someone say, "Yes, but what did it get the doctor or anybody to save that Jap?" Ah, friends. That act was the kind that releases the only power that is stronger than guns and bombs — the only power that can kill war and nourish a lasting peace.

The world is divided into all manner of small groups which, because they do not understand each other, feel hostile toward each other. This hostility is ever present between the white and colored races, between peoples of neighboring nations, between adherents of different religions, between the rich and the poor, the educated and the ignorant, the laboring man and his employer. That is human nature as we all know it but the love of Christ can remove that hostility and I know nothing else that can.

To prove my point let us turn to the Philippines again. Fifty-one years ago through the fortunes of war we found ourselves in possession of these distant islands. Here were 16,000,000 people ripe for exploitation. But, to the everlasting glory of "Uncle Sam" be it forever told he did not exploit them. We decided that we would apply the Declaration of Independence to them and give them an open road to life, liberty, and the pursuit of happiness. We made plenty of mistakes for we were blazing a new trail in imperialism. We sent the Filipinos teachers and doctors and industrialists and farmers, and, of course, missionaries. I am told that in the little more than half century of our occupation of the Philippines, the literacy of the people has risen from around 5 per cent to above 75 per cent, whereas the Dutch East Indies, though they have had colonial status for three hundred years, are still but 5 per cent literate according to official Dutch figures.

Then a few years ago we granted the Philippine people their freedom, which became operative in 1946. Even though the present impoverishment in which the war has left the islands keeps them for some time in a relationship of virtual dependence upon America, the Filipinos know we mean it — for while all the other dependent peoples of Asia betrayed their overlords, the Filipinos fought valiantly beside MacArthur's men. I once heard a Filipino leader speak to a great American audience. His address was eloquent and intensely practical. I am ashamed that I have forgotten almost everything he said but grateful that I retained one sentence. That one sentence will glow in my memory always. The speaker's face fairly shone

with joy and gratitude as he shouted: "But you came to educate us, not to exploit us." That's how the universal language of love works and that is how its expression in national terms has already demonstrated its power.

There have been since 1918 two theories abroad as to how to rebuild the world and attain peace and insure progress. The one is to have the powerful nations police the world. But if history tells us anything clearly it tells that ultimately this will not work. It only keeps hatred and revenge alive till they break out again in fresh and more destructive horrors. And since that fateful August day when history turned a corner at Hiroshima, one wonders what use international police are any more. However, this continues to be one theory for keeping the peace and insuring progress.

The other solution is Jesus' solution. Begin to talk the language of love — the language that everybody understands. Can we do it toward Germany and Japan now? Yes. Dr. Stevenson did it. The Christian Churches are beginning to do it already toward both Germany and Japan. Delegations of churchmen have gone to both countries to discover the roots of common understanding in Christ that must now be nurtured.

"And then, no punishment?" someone says. Of course, there must be punishment, just as loving parents exercise punishment — but punishment so administered that, in the end, there may be loving restoration, redemption.

Pastor Niemoeller of Berlin is one German whom we do not need to punish. He understands the language of love. In one of his earliest statements after his release, he said: "I do not believe there can be any reconstruction (of Germany) in a short time, because the foundations have been swept away. I do not think there is any power in the world which is able to lay new foundations, if not love."

Toyohiko Kagawa of Tokyo is one Japanese whom we do not need to punish. To F. J. Lipp, a United States Navy correspondent, he said a few weeks after V-J Day: "There can never be brotherhood

without repentance on both sides." When further pressed to suggest some tangible way in which understanding between America and Japan could be achieved he promptly answered: "We need Bibles. . . . All our printing and publishing facilities have been destroyed through the bombings. We need presses and printing equipment, or money to buy them. These are the tangible needs you can supply us with now."

If I read the dispatches aright that continue to come from those who are honestly trying to unify a broken world across the lines that once were drawn between hostile nations, I discover that Martin Niemoeller in Germany and Toyohiko Kagawa in Japan are, possibly, the most hopeful anchors to which to moor the shifting uncertainties of suspicion and distrust.

As correspondent Lipp says further in reporting his interview:

"As I talked with Kagawa, I forgot that I was wearing the uniform of the United States Navy. I forgot that he was a member of that nation which had fought us so bitterly, so treacherously here in the Pacific. I only knew that I was talking to a great human being and a Christian, a man capable of revitalizing Japan through the simple power of living deeply through Christ."

It cannot be overemphasized to the American people as a whole how great is the force of this one man among the Japanese or how fortunate it is that he has been spared to lead in the revival of the Christian movement in the new Japan. "He is not merely respected and honored. He is loved," says Mr. Lipp, "even as the memory of Abraham Lincoln is loved in America."

The viewpoint which imparts to Niemoeller and Kagawa their power is the viewpoint that adherence to God's Word has given them. At heart all men are potentially the same. In the Bible God speaks to men's hearts the message that a groping world unwittingly longs to hear. It is the message that has cemented friendship across all race, color, and national lines, friendship that no wars have ever been able to break.

I believe that God has been preparing us for the opportunities of this emergent hour through the labor and devotion of those missionaries who, for the most part, throughout the last century, have been translating the Bible into all the principal tongues of men. I believe He is further preparing us through the present feverish upsurge out of illiteracy that is stirring among the vast populaces of China, India, Latin America, and elsewhere in the world.

What the world needs is a universal language, not a mechanical device made out of the whole cloth upon the specification of scientific linguists, but a common message that speaks in the tongue that a man learned at his mother's knee — the only language that reaches his heart. The Bible today speaks such a language, and in that language declares the limitless power of love. — From "The Bible Speaks to You," the Greystone Press, publishers, used by permission.

An Open Letter to the Motion Picture Industry

In an "Open Letter to the Motion Picture Industry," a recent issue of Christian Herald declares, "We know of no other business — whether in the industrial, professional, or recreational field — whose policy makers would dare to descend to the stupidity of exploiting the moral turpitude of its representatives. Even in the realm of professional sports, when an individual offends against the basic decencies he is promptly scuttled. And when a business exists, as does yours, on the good will of its public and upon the public's opinions of those whom you want to make into heroes and idols of youth, the offense becomes doubly defamatory to your best interests.

"A Robert Mitchum can spend his off-the-screen time in a marijuana den, sneer at his accusers, get thrown into prison — and emerge a trumpeted hero. . . . An Errol Flynn can flaunt his misdoings in the face of the public, go to court on a statutory rape charge — and your exploitation people 'work themselves into a lather' trying to elevate him as an idol for 'bobby-soxers.' . . . A Rita Hayworth can gallivant for months across Europe with a married man while you publicize to the limit her pictures and attempt to make her goings-on with the Aly Khan an idyl of love. . . . An Ingrid Bergman can forsake her innocent daughter and fine husband, go to an Italian isle and engage in grossest adultery with her married director, bear an illegitimate son, and out of

this sordid affair the two defiers of the moral law bring out a film whose very title is a reminder of this mess — and what do you do? Endeavor by the gaudiest exploitation to make capital out of it!

"No wonder we and millions like us are fed up. And no wonder that you are now getting the worst press in your history.

"This completely crass and conscienceless attempt to reap box-office benefits from so tawdry an affair is a slap in the face for decent Americans and we prophesy that you will in time, if you have not already, come to regard your treatment of it as a blunder of first magnitude.

"But even more than just the blunder, **it is the thinking behind such exploitation that is so grossly insulting to the American public!** It says to all of us: 'Here is what Hollywood thinks of us, its customers; here is the kind of people the movie moguls think we are.'

"We've insisted all along that Hollywood, so far from being a cesspool of sin and vice, is comprised for the most part of sincere, hard-working, decent people, whose daily lives are a denial of all that this flagrancy by the few represents.

"Gentlemen, you haven't helped us much in putting this truth across! Instead, you allow the 'hop heads,' the drunks, the 'wife traders,' the 'reefer smokers,' and flagrant philanderers to represent the colony. We insist that this is stupid showmanship, to say nothing of putrid morals!

"You are well aware that adolescents,

and some foolish adults, make quite a game of imitating their favorite stars. You've carefully fostered that; the creation of such avid fans makes for good box office. But when a star in his private life flaunts all the moralities, and not only is allowed by the studio to get away with it but has his peccadillos 'ballyhooed' to the skies for the sake of box office, can't you see what you are doing to young people too immature to look beyond superficial glamour and to appraise the actor for what he is? Can't you see how you are shaking the moral stability of youth by

your tacit endorsement of infidelity, illegitimacy, and moral turpitude?

"The stars are not 'merely private citizens' as some among you would now like to claim. They owe their high station and their high salaries to public support. And if they are unwilling to govern their lives in accordance with accepted moral standards, then let them get out — or be kicked out — of the rewards. That they have been neither expelled nor disciplined is a sign of the illness that seems to possess your business." — Christian Herald Association Release.

Churches in the Netherlands

By DR. A. L. WARNSHUIS

Missionary Statesman

The Netherlands government bureau of statistics has published the figures of the census taken on May 31, 1947, which included an inquiry of Church membership. The figures do not tell the whole story, and, as with all statistics, it is difficult to draw correct conclusions from them. During and after the war, optimistic ideas were cherished and hopes were expressed that the Christian Church had regained its rightful place in the life of the people. The Church had spoken in Christ's name boldly and strongly against wrongdoing and oppression and disobedience to the commands of God.

In the ministry of loving service to the poor and suffering, the Church had spent itself as never before. Internally the Church had been strengthened by the development of parish organization and by the re-establishment of a democratic Church order. And now, at first glance, these figures seem to disappoint all that the growth of the Church has not been proportionately as great as the growth of the population. This is especially true of the great Hervormde Kerk, for while since 1930 its membership has been increased by 250,000, the population has increased 1,500,000 — in 1930 its membership was 34.5% and now it is 31% of the population. However, more careful study does show that the rate by which that Church

has been losing ground has been greatly slowed down. In 1930, when the previous census was taken, great fears were awakened because the figures then showed that the Church in the previous ten years had decreased from being 41% to 34.5% of the population. The rate of decline is now much slower, and probably in the postwar years the growth of that Church equals or exceeds the growth of population.

The following table gives the total membership of each Church as reported in the census of May 31, 1947, and in the last column the per cent of increase as compared with the figures of December 31, 1930. The census shows that the total population increased in this same period 21.3%. Where the per cents in the last column are less than 21.3%, it means that the growth has been less than the increase of the population. The figures of the Gereformeerde Kerken and those of the seceded Churches "Under Article 31" are combined, in order that they may be compared with the figures for 1930 which antedated the secession. The figures now show that the secession has taken away 88,440 members from the Gereformeerde Kerken, which now have a total membership of 674,449, as compared with 638,372 in 1930, a net increase of 5.65%.

Roman Catholic	3,707,150	gain	28.3%
Hervormde Kerk	2,988,361	gain	9.2
Gereformeerde and "Art. 31" Kerken	762,889	gain	19.5
Chr. Geref. Kerk	69,027	gain	37.2
Geref. Gemeenten	88,403	gain	110.8
Old Geref. Gemeenten	15,704	gain	34.9
Evang. Lutheran	59,881	loss	23.6
Baptist	67,409	gain	8.7
Remonstrant	40,059	gain	34.8
Israel	14,369	loss	87.2
Others	174,057	gain	25.3
No Church	1,641,296	gain	43.4
	9,629,605	gain	20.17

Israel in 1930 numbered 111,917. The Roman Catholic gain is noteworthy. The breakdown by provinces shows that this gain was not in the southern provinces, as might have been expected. In those provinces, where the Roman Catholic membership is as high as 94.5% of the population in Limburg province and 89.4% in North Brabant, there the per cents have remained fairly stable. The

Prayer

By J. C. RYLE

A man may reach heaven without learning, or books, or knowledge, but no man ever reached heaven without prayer.

Prayer is the life breath of a man's soul. Without it we may have a name to live, and be counted Christians, but we are dead in the sight of God. The feeling that we must cry to God for mercy and peace is a mark of grace, and the habit of spreading before Him our souls' wants is an evidence that we have the spirit of sonship.

Prayer is the appointed way to obtain the relief of our spiritual necessities. It opens the treasury and sets the fountain flowing. If we have not, it is because we ask not.

Prayer is the way to procure the outpouring of the Spirit upon our hearts. Jesus has promised the Holy Ghost, the Comforter. He is ready to come down with all His precious gifts, renewing, sanctifying, purifying, strengthening, cheering, encouraging, enlightening, teaching,

Roman Catholic growth has been greatest in Groningen, Drenthe, and North Holland.

A study of the figures by provinces and cities does not disclose any clear pattern. However, it appears that it is in the cities and industrial centers that the number of nonchurch members has grown. This has its bearing upon the different per cents in the above table — the rural Churches have not suffered losses like those in the cities. Again, at first glance the increased number of nonchurch members seems discouraging, but comparison with the previous decade shows that the rate of increase is smaller. The growth of the smaller Churches shows that there is an increasing longing for a spiritual fellowship, such as that provided by American Churches through Church World Service, and it is now not so popular to declare oneself a nonbeliever. But the figures leave no room for complacency.

directing, guiding into all truth. But He waits to be entreated.

And here it is that men fall short so miserably. Many fall on their knees and say a form, but there are few who pray, few who cry unto God, few who call upon the Lord, few who seek as if they wanted to find, few who knock as if they hungered and thirsted, few who wrestle, few who strive with God earnestly for an answer. Yes, few men pray. It is just one of the things assumed as a matter of course, but seldom practiced; a thing which is everybody's business, but which hardly anybody does.

Believe me, if your soul is to be saved, you must pray. God has no dumb children. If you are to resist the world, the flesh, and the devil, you must pray. It is vain to look for strength in the hour of trial if it has not been sought for. You may be thrown with those who never pray, you may have to sleep in the same room with someone who never asks anything of God; still, you must pray.

I can quite believe you find great difficulties about it, difficulties about opportunities, and seasons and places, I dare not lay down too positive rules on such points as these. I leave them to your own conscience. You must be guided by circumstances. Our Lord Jesus Christ prayed on a mountain; Isaac prayed in the fields; Hezekiah turned his face to the wall as he lay upon his bed; Daniel prayed by a riverside; Peter, the apostle, on the housetop. I have heard of men praying in stables and haylofts. All that I contend is this, you must know what it is to "enter into your closet." There must be stated times when you must speak with God face to face; you must every day have a time for prayer. **You must pray.**

Without this, all advice and counsel are useless. This is that piece of spiritual armor which Paul names last in his catalogue in Ephesians 6, but it is in truth first in value and importance. This is that meat which you must daily eat, if you would travel safely through the wilderness of this life. It is only in this strength that you will get onward towards the mount of God.

I have heard it said that the needle grinders of Sheffield sometimes wore a magnetic mouthpiece at their work, to catch all the fine dust that flew around them and prevent it from entering their lungs. Prayer is the mouthpiece you must wear continually, or else you will never work uninjured by the unhealthy atmosphere of this world. **You must pray.**

Be sure no time is so well spent as that which a man spends upon his knees. Make time for this, whatever your employment may be. Think of David, king of Israel — what does he say? "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." Psalm 55: 17. Think of Daniel: he had all the business of a kingdom on his hands, yet he prayed three times a day. See there the secret of his safety in wicked Babylon. Think of Solomon: he begins his reign with prayer for help and assistance, and hence his wonderful prosperity. Think of Nehemiah: he could find time to pray to the God of heaven, even when standing in the presence of his master, Artaxerxes. Think of the example these

godly men have left you, and go and do likewise. **You must pray.** — Published by permission of the American Tract Society, 21 West 46th Street, New York 19, N. Y.

ONE YEAR TO LIVE

(Prize-winning poem in answer to the question, "What would you do if you had only one more year to live?")

If I had but one year to live;
One year to help; one year to give;
One year to love; one year to bless;
One year of better things to stress;
One year to sing; one year to smile;
To brighten earth a little while;
One year to sing my Maker's praise;
One year to fill with work my days;
One year to strive for a reward
When I should stand before my Lord,
I think that I would spend each day
In just the very selfsame way
That I do now. For from afar
The call may come to cross the bar
At any time, and I must be
Prepared to meet eternity.
So if I have a year to live,
Or just one day in which to give
A pleasant smile, a helping hand,
A mind that tries to understand
A fellow creature when in need,
'Tis one with me — I take no heed;
But try to live each day He sends
To serve my gracious Master's ends.

— Mary Davis Reed, in Bulletin,
Evangelical Seventh Day Baptist
Church, Washington, D. C.

"The Son of man is Lord also of the sabbath." Mark 2: 28. Do we at times unwittingly disregard Christ's place as Lord of the Sabbath? Do we drift into doing our will instead of His?

SPECIAL ISSUE

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The Easter Message

By DR. SAMUEL M. ZWEMER

What is Easter all about? Why do men and women crowd the Church door so long neglected? Here is the answer: Easter celebrates the fact that Jesus Christ rose from the dead. He is alive for evermore. He is our contemporary.

The fact of Christ's Resurrection is the very center and pivot of New Testament Christianity. In the fifteenth chapter of the Apostle Paul's first letter to the Corinthians we find the Bible's great logical argument for the bodily resurrection of our Lord and for the resurrection at the last day. It is an answer to the agnostics of Paul's day and of ours when they ask, "How are the dead raised up?" It is the Hallelujah Chorus of the apostle — and his triumphant boast as believer and missionary. It is a page torn from his spiritual diary, wet with tears and yet full of joy unspeakable. And it is the promise of our own resurrection — that there is life for us beyond the gates of death.

The Garden Tomb was sealed once, never to be sealed again. Christ lives forever in resurrection glory and could, therefore, say before He ascended: "All power is given unto me. . . . Go ye, therefore. . . . Lo, I am with you alway, even unto the end of the world."

The Resurrection gave the Church her Great Commission, and all those who have obeyed Christ's command have realized His promise and presence. His power was made perfect in human weakness. That is the story of Paul's life and of his successors down the centuries — Carey, Livingstone, Martyn, Hudson Taylor, and all the others.

It is significant that to Paul the thought of the Resurrection immediately suggests power. Philippians 3: 10. The Greek word for power is allied to our "dynamic"; it is not atomic energy but spiritual effectiveness, spiritual release of God's power.

Because Jesus Christ was the Son of God, "it was not possible that he should be holden of death." Acts 2: 24. He burst its bonds and by His life released such omnipotence for the Church that the gates of Hades can never prevail against her. The power of His Resurrection began at Pentecost and has continued for these nineteen centuries around the world. In the daily experience of every believer we see release of that same Resurrection power. Moment by moment Christians are kept by Christ's love.

The glorious company of the apostles and the noble army of martyrs, from the days of Stephen to our own day of martyrdom for Christ, all found their power in the risen Christ. "I can do all things through Christ who strengtheneth me." Philippians 4: 13. "We are more than conquerors through him that loved us," (Romans 8: 37) and by His own death and Resurrection He has made us partakers of His power and glory.

Dr. John A. Hutton, writing in "The British Weekly" (March 21, 1940), used these words: "Jesus hath abolished death! If this is true, then the whole world must be aware of it. For after all, death is the great ground of fear. The amenities of civilization fail us here Mere enlightenment does nothing to help us, face to face with death. Jesus Christ hath abolished death by dying and rising again."

Because of Christ's victory, you, too, may have victory — not only over the power of death but over the trials and problems of life. His Resurrection power is available to all those who will trust Him, and Him alone, for their souls' every need.

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