

Take your problems
to Church this week

millions leave them there!



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The Sabbath
Recorder



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DENOMINATIONAL BUDGET
Statement of Treasurer, October 31, 1950

Receipts		October
Alfred, First	\$	96.65
Alfred, Second		188.40
Andover		24.00
Associations and groups		36.80
Battle Creek		119.87
Brookfield, Second		32.75
Chicago		35.00
Denver		29.18
De Ruyter		142.94
Dodge Center		49.94
Friendship		20.00
Gentry		3.26
Hebron, First		22.81
Los Angeles		12.00
Marlboro		73.00
Middle Island		7.66
Milton		277.37
Milton Junction		50.88
New York City, First		32.50
Nortonville		52.50
Piscataway		20.00

Plainfield	158.65
Philadelphia	27.25
Riverside	30.24
Shiloh	94.00
Walworth	27.60
Waterford	12.59
White Cloud	39.73
Total	\$1,717.57

Disbursements		
	Budget	Specials
Missionary Society	\$ 572.58	\$ 16.88
Tract Society	274.06	10.00
Board of Christian Education	319.85	
Women's Society	8.41	20.00
Historical Society	26.94	
Ministerial Retirement	126.44	55.34
S. D. B. Building	50.14	
World Fellowship and Service	11.52	
General Conference	167.24	
Relief Appeals		58.17
Totals	\$1,557.18	\$ 160.39

Comparative Figures

Total Budget	\$37,000			Normal
Receipts for October	\$1,557.18	4.20%	\$3,083.33	8 1/3%
Special gifts, designated: October	\$ 160.39			

Milton, Wis.

D. Nelson Inglis,
Acting Treasurer.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor
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RONALD I. HARGIS Christian Education
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Front Cover Picture

Religion in American Life Photo.

AMERICAN TRACT SOCIETY SHIPS PRINTING MACHINERY TO JAPAN

Gospel tracts by the millions will soon be rolling off the printing machinery which the American Tract Society has just shipped to Japan. The equipment is to be set up at the Bible Institute Mission of Japan, in Karuizawa, Nagano-Ken, about a hundred miles from Tokyo, and will be manned by students of the institution who have received special training for this purpose.

It is estimated that tracts can be turned out on Japanese soil at a fraction of the price of printing them in the United States and shipping them abroad. Manuscripts will be prepared by native Christians and written from the Oriental point of view. In addition to being distributed through the representatives of the American Tract Society and of the Bible Institute Mission, the tracts will be made available to other evangelical missions on the field. A goal of five million tracts in two years has been set as a minimum program.

The Tract Society, which requests the prayers of Christian people everywhere for the safe arrival and installation of this shipment, has in the meanwhile taken steps to meet at least partially the immediate need for tracts in Japan, by authorizing the printing at once of between 500,000 and 1,000,000 tracts. Foreign publishing is no new thing for the American Tract Society, which in the past has published tracts in more than a hundred foreign tongues.

Henry G. Perry, executive secretary of the American Tract Society, states that this shipment of printing equipment for Japan, valued at nearly \$10,000, was made possible by contributions from thousands of Christians throughout the country. Most of the funds have already been received.

"This most encouraging showing," said Mr. Perry, "in tangible evidence that Christians in this country have taken to heart General Douglas MacArthur's proclamation: 'I have many times publicly stated my firm belief that Christianity offers to the people of Japan a sure and stable foundation on which to build a democratic nation.'"

—Release.

Seventh Day Baptist General Conference
ALFRED, N. Y., AUGUST 14-19, 1951

Editorials

WHO WILL BE SAVED?

When it comes to the question, "Who will be saved?" the Bible is very clear.

"He who believes and is baptized shall be saved, but he who disbelieves will be condemned." Mark 16: 16 (Weymouth).

According to Mark's account, following the resurrection of Jesus, He

appeared first to Mary Magdalene, out of whom he had cast seven devils.

And she went and told them that had been with him, as they mourned and wept.

And they, when they had heard that he was alive, and had been seen of her, believed not.

After that he appeared in another form unto two of them, as they walked, and went into the country.

And they went and told it unto the residue; neither believed they them.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16: 9-16.

There are those who believe that "it is no longer faith in the Resurrection that is specially emphasized, but faith in the gospel message — in Christ, the Son of God, who had died and risen again, as the Saviour of the world."

Nevertheless, the gospel message includes the fact of the Resurrection.

Therefore, those who believe the gospel message and are baptized, "shall be saved," but those who believe not "will be condemned."

Baptism is required where it may be had. It will be recognized that there are circumstances which would prevent the baptizing of a believer, such as conditions of health and unavailability of water for the purpose. Yet, circumstances as these

seldom occur, and can be met at the occasion required.

In Acts 2: 38-41, we read:

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.

We recognize these words as the Apostle Peter's reply which formed a part of his sermon on the Day of Pentecost.

Across the world today, as men are "stung to the heart" by the gospel message and turn to God's messenger, asking, "Men and brethren, what shall we do?" Peter's reply rings out: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

"The Message" is being brought ever nearer to disbelieving and benighted souls. Let us listen to the Apostle Paul in his letter to the Romans.

But what saith it? The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith, which we preach.

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

For the scripture saith, Whosoever believeth on him shall not be ashamed.

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

For whosoever shall call upon the name of the Lord shall be saved." Romans 10: 8-13.

Who will be saved? "He who endureth to the end will be saved." Mark 13: 13b.

(RSV.) The meaning here seems to be "the completeness of the endurance, endurance 'to a finish.'" The Gospel of Luke expresses this truth in a different form: "In your patience ye shall win your souls." Luke 21: 19. (ASV.) Or, as the marginal reading gives it: "In your steadfastness ye shall win your lives."

A tremendous responsibility rests upon a group which has been entrusted with the truth. Rather than to waste time speculating about whether or not we shall be saved, let us attend to our patience or steadfastness in sharing the truth that God has entrusted to us.

Thus, many will be saved!

The Disciples' Prayer Expanded

By Leo L. Wright

Our Father which art in heaven, Hallowed be thy name.

We could not call Thee "our Father," except we be Thy children. We could not be Thy children, except we had been spiritually born of Thee. We could not have been spiritually born of Thee, except through a revelation from Thee to the truth that Jesus was and is the Christ, the Son of the living God, as explained in Matthew 16: 13-18. We do know that we have been spiritually born of Thee, because we have received such a revelation from Thee. Consequently, we do believe in our hearts, as did Peter, that "Thou art the Christ, the Son of the living God," upon which belief Jesus declared that He would build His assembly, or His family, or His Church. Furthermore, Thy recorded Word, 1 John 5: 1, tells us that "Whosoever believeth that Jesus is the Christ is born of God," and whosoever is born of God has been born of God. Thus, we know our spiritual identity and that we are Thy children.

We know that Thou art in heaven, because Jesus, the Christ, the Son of the living God, told us so. Above Him, there is no higher authority on this earth.

We realize that Thou art the Almighty and that Thou art the Creator of all things. Even Thy name is hallowed and should never be taken in vain, or to no avail, by Thy children. Surely, it would be in vain, or to no avail, for anyone to call upon Thy name in a prayer to Thee, except he believed in his heart that Jesus was and

is the Christ, the Son of the living God, for without that belief in his heart he would not be a child of Thine. Surely, it would be sheer folly for anyone other than a child of Thine to attempt to pray to Thee.

We thank Thee most sincerely, our Father God, for the revelation that we have received into our hearts from Thee that Jesus was and is the Christ, the Son of the living God. Thereby we know that we are Thy children and of Thy assembly and of Thy family and of Thy Church, and that we can pray to Thee and that we can call upon Thy name, and it not be in vain, or to no avail.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

We realize that Thy kingdom is composed of all of Thy children, of all who believe that Jesus was and is the Christ, the Son of the living God, as explained in Matthew 13: 38; that it is Thy will that all such ones come to Thee that Thy will may thus be done in earth as it is in heaven, where sin and transgression and waywardness and disobedience do not exist.

Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil.

These things we, Thy children, ask of Thee, our Father, for we desperately need daily bread, which includes all the material things and all the spiritual things that Thou hast provided for Thy children. But for Thy consideration and for Thy

loving-kindness toward us, we would die, both physically and spiritually. We are, indeed, indebted to Thee for everything on earth and in heaven above and we pray that this tremendous debt be forgiven us, as we forgive our debtors that are indebted to us for our consideration and loving-kindness toward them. May we not be tempted to hold claim over such ones for remuneration or pay in any way or manner whatsoever. May we not be

tempted to do other than to forgive all such debtors, and may we be delivered from carnal motives. Rather, may we be motivated in all our words and acts by Thy spirit within us.

For thine (not ours) in the kingdom, and the power, and the glory, for ever. Amen.

2832 N. Illinois Street,
Indianapolis, Ind.

Salvation and the Sabbath

By REV. KENNETH A. STICKNEY

Pastor, Rockville and Second Hopkinton, R. I.,
Seventh Day Baptist Church.

(Continued from last month)

(Course given at Lewis Camp
near Ashaway, R. I., July 18-27, 1950.)

II. The Sabbath

Perhaps you are wondering when I am going to come to the Sabbath, and what the story of creation has to do with this subject, or what redemption has to do with it.

The same applies to the Sabbath, as we spoke about in our study of creation, for it, too, is symbolical. Let us never forget that the central truth of all Scripture is that of redemption. When we keep this in mind, all other truths harmonize and give new meaning to us. Now what is the meaning of "Sabbath"? It means "rest." Did not Jesus say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest"? Then also we read in our Bibles that there is going to be a final resting place where there will be no more sorrows, no more tears, no more death, no more pain, and God shall wipe away all tears from our eyes. This is the final consummation of God's redemptive love for us.

As for creation, the Sabbath is a part of the creation story, for on the seventh day God rested from all His work, and blessed the seventh day and sanctified it (which means that He set it apart as sacred) because in it He rested from all His work.

Genesis 2: 2, 3. Now even that word "seventh" has much meaning for us. The Bible has a number of certain numbers that are called "perfect," and seven is one of them. I pointed out that Jesus is the true rest for men's souls and that "Sabbath" means "rest." It is interesting to note that the Sabbath occurred on the seventh day -- what we call Saturday, which is a pagan name coming from Saturn, an object of worship. God called it the Sabbath, a day that was to be set apart for Him as a day of rest and worship. It was meant for the blessing of mankind.

Let us now come back to this word "seven." It was a perfect number, and just as the Sabbath is a symbol of rest in Christ, so "seventh day" points us to a perfect man, the Lord Jesus who is both God and man. In 2 Corinthians 5: 21, Paul tells of this fact in these words: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Here we see the perfect Redeemer who is without sin being made sin for us, restoring unto us the righteousness that man lost when he disobeyed God. So God chose the seventh day as a symbol of the perfect Christ who gives rest to all who come to Him in faith, believing that He died for their sins on the Cross, preparing for us the final resting place called heaven. All

this is ours here and now if we have trusted with all our hearts in the redemption that He provided for us on the Cross.

This ought to give the Sabbath a new meaning for us if we have not thought of it before, so that when we see the Sabbath approaching at sundown Friday evening, or what we rightly call Sabbath eve, that we can think of all that God has done for us when "he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Now let us look at the time of the Sabbath; when it began and when it ended. This is most important, yet it is the least thought of by the Christian Church today. Because of not carefully studying all of God's Word and counting each part of it as of equal value, one of the most blessed truths in the Bible has been lost to a great many Christians today, Sabbathkeepers included. I am afraid that too many Sabbathkeepers observe the Sabbath because their mothers and fathers were Sabbathkeepers. Thus like the rest of the creation story, the Sabbath is taken for granted.

You know, perhaps, that I did not always keep the Sabbath, in fact, most of my life was spent honoring Sunday as the Lord's day. I never called Sunday the Sabbath because I thought that was for the Jews and that God did away with the Sabbath by His Son's rising on Sunday, and I was most earnest and sincere in my conviction. I believed that I had the Bible on my side, and that Sunday was now in this day of grace the Lord's day, not the Sabbath. Sometimes I used to hear Christians call it the Sabbath and it used to make me disgusted because I knew my Bible well enough to know that the only day that was called the Sabbath was the seventh day. But this is where the time element of the Sabbath proved to me that I had no real Scripture to back up my claim, for I discovered that the Sabbath began at sundown on our Friday night and ended on the evening of our Saturday. This was brand new to me even though I had read it many times, but like so many people I was so intent on proving my theory on

the basis of what I had been taught all the way through Bible school, taking it for granted that they were telling the truth, that I never really became enough concerned about it to sit down and study it for myself to see if there might not be a chance that my teachers and parents were wrong.

However, since I gave my life over to Him to send me wherever He might have me go, I have placed all of my confidence in the Bible as the Word of God and anything that I have found contrary to it I have always been willing to lay aside and follow any new light that may be given to me from its pages.

Thus it was with the Sabbath when I discovered when the true Sabbath began. This threw new light on the story of the Resurrection of Jesus Christ from the grave. The first to discover the empty tomb came "In the end of the Sabbath, as the first day began to dawn"; in other words they came on Sabbath evening before sundown and found an empty tomb. He had already risen from the grave. Therefore, all my previous theory fell apart by the Word of God itself. I trust and pray that you too will study this for yourself from the Word of God and not take what I have to say for granted so that you too may have a firm foundation based not on man's word, but rather on God's own Book of books.

Now even this part of God's Word about the Sabbath being from sundown to sundown, which we are so apt to take for granted and regard as of little import, has a spiritual lesson for us if we but look for it. Let us look at Genesis 1. In verses 5, 8, 13, 19, 23, and 31 we read that each day began in the evening, "evening and morning were the first day." Then the second day began the same way and so it goes all the way through the chapter right up to the sixth day. The Sabbath follows that pattern and is confirmed in Leviticus 23: 32, "from even unto even, shall ye celebrate your sabbath."

What is the symbol here? It is a beautiful picture of salvation. We notice in this chapter that darkness came before light, then the light came and dispelled the darkness in order to bring life upon this earth. Now hear the words of Jesus,

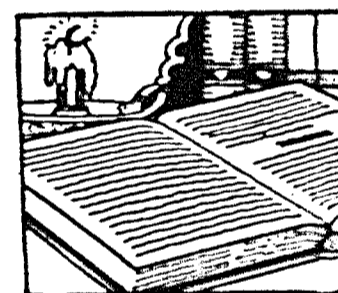
"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.

You see, when you take Jesus into your heart you are no longer in darkness as you were before, you are in the sunlight of His love. Is not this a wonderful truth to think about every time a new Sabbath approaches? You see, even our Sabbath which we all love speaks of our Saviour. That is what Jesus meant when He said, "If ye love me, keep my commandments." He did not say, "If ye want to be saved or have eternal life, keep my commandments," but asks us to love Him which can be done only when we ask Him to come into our hearts. We are not saved or do we receive eternal life by trying to keep the Sabbath, but only when we believe with all our hearts in what Jesus has done for us. The Sabbath should be

kept because we love Him and His Word and for no other reason.

God's Holy Sabbath can very easily become a burden to us rather than a blessing. If we think of it as a duty or a commandment that must be obeyed, then we are missing the true motive that God accepts. These other things take care of themselves when the love for Jesus is in our hearts, for then we do not want to dishonor His day, nor do we feel that we are glad when the Sabbath is over so that we can have a good time. When He is our first love, Jesus makes the Sabbath a joy and a blessing as well as each day of the week for He goes with us every day, and every day we should go to Him and have fellowship with Him in prayer and Bible study.

(To be continued)



Moments of Meditation

THE TEN COMMANDMENTS

By Mrs. Alena M. Bond

Can we say that any one of the commandments is more important than the others? Oh, to be sure, we remember that in Mark 12: 28-31 we read how Jesus answered the scribe by saying that the first commandment of all is the commandment to love the Lord God with all the heart, soul, mind, and strength, and the second one in importance is to love one's neighbor as oneself. But of the Ten Commandments in the Decalogue, as worded in the twentieth chapter of Exodus, is any one of them more important than the others?

As I mentally scan over the ten of them, I come to the conclusion that the first one, "Thou shalt have no other gods before me," is the groundwork, the foundation, on which all the others depend. Therefore, it is the most important. The Lord God who made heaven and earth

must be pre-eminent in our hearts, our reverence, our loyalty. If this is so, we will not, we cannot, violate any of the other commandments.

And of the commandments which deal with our relations with our fellow man which is the most devastating sin? Lying and dishonesty, murder, adultery, or what? At first thought one might think the tenth and last command, that against coveting, is of lesser importance than some of the others. No sinful act is indicated here, merely an inward condition and attitude of the heart and mind. Some say, our inward and secret sin harm no one but ourselves.

And yet, considering the matter further, I believe that the second table of the Ten Commandments comes to a climax in that last one. "Keep thy heart with all diligence: for out of it are the issues of life." "Thou shalt love thy neighbour as thyself" is the absolute opposite of coveting anything that is our neighbor's. Evil desire and longing for what does not belong to us precedes and acts as a cause of the open acts of sin against our fellow human.

So, if we truly keep the first commandment, and the tenth commandment, we will keep all of the other eight.

Nortonville, Kan.

Following Jesus

No traveler, who has a certain destination in view, is ever so foolish as to choose the road to some other place because it is easier and more pleasant to him. If he wished to go to London, he would not take the train for San Francisco because he is seasick on the ocean, but he would take the ship for Southampton so that he



might reach London, in spite of the discomforts of the voyage.

When anyone decides where he is going, he knows he must take the road to that place whether the road suits him or not; he never chooses a road for the road's sake, but he makes up his mind about the place he wishes to reach, and then of necessity takes the road to that place.

So men make up their minds what end in life they wish to gain, and then make use of the means that are necessary to gain that end. But, strange to say, there are a great many people who choose a way of life because they like the way; but, at the same time, know that it leads to a type of character and a destiny which, above all things, they wish to avoid.

To decide it one way or the other almost always means to decide it aright; to leave

the matter undecided always means that it is decided, and decided wrongly.

Probably no young man ever decided to be a drunkard, but he chose the way that ends there because he liked the way, while wishing to avoid the end of that way. And, in general, men choose the broad way, about which Jesus warns us, for the sake of the way and because they like the way, while, at the same time, they do not like its end, and do not mean to reach it.

Is the man who desires eternal life and the character and destiny of the good, and yet is in the way of eternal death, and of the character and destiny of the evil, because he likes this, any less foolish than the man who wishes to go to London, but takes the train for San Francisco because he prefers to travel by train rather than by boat? Is he not just as much more foolish as the question of character and destiny is greater than the question of going to London?

Just think for a moment whether you are choosing a way of life because you like the way — and it is an easy way — or whether you are choosing real, true life, and are taking the way that leads to it, even though it is often very difficult and hard. And is not the question of life and destiny worth taking a moment, an hour, a day, in which to think of and consider it?

The story is told of one of the best and most learned of men of a past generation in our country, Dr. Thomas Wayland. When he was a young man, he made up his mind one day that, if the question of being a Christian was worth consideration, he would find it out and come to a decision about it the one way or the other. So he shut himself in his room to give himself honestly and entirely to thinking about the matter. When he came to the conclusion that it was right, that he ought to become a Christian, he decided the matter then and there, gave his heart and life to Jesus, and was His hearty, faithful disciple ever after.

Does not that seem the reasonable and right way to treat the question of life?

To decide it one way or the other almost always means to decide it aright. To leave the matter undecided always means that it is decided, and decided wrongly.

We confidently believe and say that when you decide the matter of life aright, you will be a follower of Jesus, that is, a Christian.

One of the names of a Christian is that of "follower." It expresses one of the most important things in the Christian life. Just as Jesus' words to His first disciples were, "Follow me," so His words to all are, "Follow me." He does not say, "Take this or that way of life"; but He does say, "Come with me in the way of life."

We truly call Jesus a teacher, and He is the true teacher of life; but He is not the kind of teacher who sets us to learn definitions. He sets us to following Himself and His life. A pupil does not know what a triangle is from the definition in his book until his teacher shows him a picture of it. Then he knows what a triangle is.

This is Jesus' way of teaching. He does not set us to learn the definitions of love and goodness, and of patience, and honor, and truthfulness from a book. He does invite us to follow Him as He lives before us, love and goodness and kindness and the other things which make a child of God.

You would not make much headway in learning what a hero is from a dictionary. The definition, though a good one, would not be of much account to you. But, if someone should tell you about a young man, rich and having anything he wished that money could buy, popular with his fellows, because he was strong and athletic and gentle and generous, who went into the breakers to save the lives of his mother's servants, and lost his own life attempting it, you would know what a hero is.

So men did not make much headway in learning what the law and will of God really mean till Jesus came and showed them by a life — His life — what they really mean. If you wish to know what it means to obey your Father in heaven,

and to keep His law, the life of Jesus will tell you in a way that you can understand.

You are not a child of God because you admire that life, but because you follow Jesus in living it. Christianity is a great system of truth which it is very important to understand and believe; but being a Christian means more than believing this, because it means following Jesus in a life which is taught in His words, and shown forth in His life.

The question of life is demanding a decision of us daily, and is being daily decided by us. Leaving the question of life an open one to be decided later, simply means a decision to go on in the way of life we are now in. Do not choose to go in a way because the way pleases you, but choose the way that leads to life. And this means to be a follower of Jesus Christ.

It is a narrow way, but do not let anyone deceive you into believing it is an unhappy and wretched way; because it is the way of self-respect and peace and the only true happiness.

Editor's note: This gospel tract is No. 5 in a series published by the American Sabbath Tract Society (Seventh Day Baptist), 510 Watching Avenue, Plainfield, N. J., under the direction of its Committee on Denominational Literature.

Other numbers are as follows:

- No. 1. Repentance
- No. 2. The Birth from Above
- No. 3. Salvation by Faith
- No. 4. A Change of Citizenship
- No. 6. Growth in the Spiritual Life

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Sources of Strength: "Our Consolation"

(An Excerpt)

By REV. ERLO E. SUTTON

Pastor Emeritus, Seventh Day Baptist Church
of Boulder, Colo.

(This is number 3 in a series of three addresses presented at Ministers' Conference, Milton, Wis., May 15-18, 1950.)

Is there one among you who has not at some time felt the need of consolation? This has been true not only when sorrow has entered your home, but also in times of spiritual despondency. It is largely about the latter that I wish to speak at this time. And I would like to begin by quoting words from Isaiah 50: 10: "Who is among you that feareth the Lord, that obeyeth the voice of his servants, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and rely upon his God."

It is not, as we know, and as seems to be indicated in these words, a thing unheard of, that a child of God should sometimes be in darkness, or sadness, or depressed. When a Christian is depressed, it is not always safe to say that it is the shadow of some sin that has been committed. When we hear David cry, "Restore unto me the joy of thy salvation," we are right in concluding that if he had not committed that great transgression which stains his name, he would not, at least at that particular time, have needed to present such a petition. So, also, when we see Elijah "under the juniper tree," and hear his pitiful wail, "O Lord, take away my life now," we cannot but feel that his flight from the post of duty was bearing its appropriate fruit.

In the case described in the passage from Isaiah, we have a different situation from those of David and Elijah. It is the case of one who at the time "feareth the Lord, and obeyeth the voice of his servant," according to the King James translation, and yet he has lost the radiant happiness of life, and is under the weight of spiritual despondency. It is wrong to flip-pantly say that a Christian must be weak indeed if ever depressed, yet there are

those who go as far as to cruelly say that he who permits himself to be in "heaviness" cannot be a Christian at all. All such unqualified assertions spring out of superficial experience.

Jesus Christ was at times in heaviness. In Mark 14: 32-34 we read, "And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. And he saith unto them, My soul is exceeding sorrowful even unto death." This is also recorded in Matthew 26: 36-38. Sorrow, probably what we speak of as depression, is expressed by Jesus in Matthew 23: 37-39, where He bemoaned the fate of Jerusalem. These feelings of depression or sorrow on the part of Jesus were not because of any evil He had done.

God does not change toward us with our change of feelings. Our salvation depends upon Jesus Christ, not upon our emotions regarding it. Our emotions may rise and fall like the waves of the ocean, but He and the salvation which is in Him, are as stable as the stars. This should be a great consolation to us, even when we are depressed.

The security of the Christian is rooted in the fact that God has hold of him, and not altogether in his consciousness that he has a hold on God. His comfort may be affected by the latter, but his safety is due to the former.

Therefore, they who affirm that if a man is walking in darkness and not in the full light of happiness cannot be a Christian, are making salvation depend, not on God's work in man, but simply and entirely on man's emotions. Moreover, they are strangely oblivious to many passages in the Bible concerning the most eminent saints, for many of them had times of despondency.

Let us take for an example of waves of emotion the forty-second Psalm. No doubt some of you have gone deep-sea fishing, and can realize how like the great swells of the sea this Psalm is, not the choppy sea caused by wind, but the great swells of the restless ocean. It begins, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" The great swell of his emotions is lifting him toward God, and with uplifted heart and hands, he would appear before Him.

But now his hands drop to his sides, and he goes down into the trough of the sea, saying, "My tears have been my food day and night, while they continually say unto me, Where is thy God?" and he pours out his soul in supplications, and to pray better he went to the house of God. In the throng that went with him there, there is "the voice of joy and praise, a multitude keeping holyday." Again there is depression, "Why art thou cast down, O my soul? and why art thou disquieted with me?"

Once again there is the lifting of the swell, and the writer answers his own question, "Hope thou in God; for I shall yet praise him for the help of his countenance." But once again he is carried down, this time it seems almost to destruction, "Deep calleth unto deep at the noise of thy waterfalls: all thy waves and thy billows are gone over me." Once again his hope in God rises, and he thinks "of his lovingkindness in the daytime, and in the night his song shall be with me."

So it is to the end of this Psalm. What a picture of life, your life and mine, as the great ocean of human experience carries us on, at times on the crest of the swell, when everything is golden; at other times down where it seems the waves will certainly overwhelm us. Who can say that the author of this Psalm, even at the very moment when writing the most discouraging parts, was not truly a child of God?

From whence came that pathetic undertone that trembles beneath some of Paul's richest autobiographic passages if not from

occasional distress and despondency that steals over every thoughtful man as he becomes increasingly conscious of the distance between him and his ideal? Or as he hears, now as an echo, and now more distinctly, like the roar of the surge upon the shore, the unceasing sound of sins and sufferings of mankind? And whence, on the other hand, that soothing utterance of Peter, as he says to his friends, "Though now for a season, if need be, ye are in heaviness," if not from his own experience of suffering on a sensitive and ardent nature?

It is not only unkind, but untrue to say that despondency must be always traced to sin on the part of the despondent one. That person who unfeelingly says that if a soul is in sadness it has never been renewed by the power of God, may be led to revise his theory of the Christian life as he passes through valleys of shadows, or kneels in some dark Gethsemane. It was not sin on the part of the Master that made Him sob out in His Gethsemane, "Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

Who of you here has not had your Garden of Gethsemane, yet have had no sense that it was because of sin in your own life. Immense harm has been done sometimes to a timid, yet conscientious spirit, by some thoughtless and unsympathetic utterance that his suffering was the direct result of his own personal wrongdoing. May it stand out clear and distinct in your minds that a man may be a sincere, earnest, and devout follower of the Lord Jesus, and yet sometimes be found walking in the shadow of despondency, not for his own sins, but because of the sins and thoughtlessness of others.

Let us look again at the words of Isaiah concerning him who is despondent, "let him trust in the name of the Lord, and stay upon his God," and many similar passages of hope. The first thing to be said is that the oppressed spirit must keep on fearing, or reverencing the Lord, trust in Him, and stay upon Him. Whatever happens, these things must not be given up.

Sir Humphrey Davy, a scientist, once said, "I envy no quality of the mind in

others, be it genius, power, wit, or fancy, but I should prefer a firm, religious faith to every other blessing, for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay and apparent destruction of existence the most gorgeous of all lights, awakens life even in death, and from corruption and decay calls up beauty and divinity, and makes of an instrument of torture and shame the ladder of ascent to paradise."

We have heard so much about faith within the walls of the Church, and so little about it without the temple doors, that perhaps we have come to consider it something to be found only in religious affairs, something ushered into the world at the beginning of the Christian era. But this is not so. It is true that Christ Jesus gave faith greater meaning, perhaps we might say, a new meaning. But faith dates from the time when man first looked toward God and realized that He was the One to trust.

Faith is but common sense relying on God to keep His word and furnish the plans for the development of the raw material He thrusts into our hands. Faith is the rock foundation for all the business of the world; on faith governments are built, and without it they fall; by faith all knowledge and culture are gained; progress flies on the wings of faith; and all the wheels of the world's activities and accomplishments run on the rails of faith. All this is true, but it is no more true than all of you know by heart, that faith is the anchor of the soul by which it is held to the Rock Christ Jesus.

Faith is not a thing of mere opinion. James Martineau, of the last century, once said, "Nothing marks the degradation of Christianity as the notion that faith is an opinion. That may well be repeated over and over today, for there are all too many who feel their opinion is their faith. The Devil and his angels have pretty accurate opinions about God, and tremble. Opinion is merely cold intellectual assent; faith is abandonment of self to work, practice, direction, and aspiration, prompted by the thing believed. Christian faith is the response of the soul to God, and the

abandonment of the life to the divine control and use."

With this statement we in the large agree.

Along this same line, the late Bishop E. G. Andrews, of the Methodist Church, once said, "Faith is, therefore, that act and that habit of the soul by which the truth concerning God is drawn from the far distance and enthroned over the whole heart, and, therefore, over the life. It is an act of the whole man Godward — of the intellect, which sees; also of the conscience, which responds; of the whole heart, which bows in adoration; of the will, which chooses. It is that act and habit of the human soul by which God becomes a living reality, determining all thoughts, all sentiments, all emotions, all affections, and all aspirations. In a word, it is taking God into account — the being, feeling, living, as if there was a God."

What a consolation it would be if the entire Trinity could be as near to all of us as Bishop Andrews indicated in these words.

Faith is unreserved co-operation and friendship with God, so that God possesses the life, working with it and through it, so that the man of faith is not his own man, but God's man. It is the very essence of faith, and should be a great consolation to us to listen to the voice of God, and to learn what He wants done, and what He is doing in our generation, inquiring not for immediate results, conscious that only righteousness is progressive and profitable in the everlasting summing up of things. Come woe or grief, pain or death, faith will not be shaken off. Your life will transmit to others as much of God and His consolation as your faith takes of God.

In this connection I quote a few lines from a poem of J. L. Spaulding:

The highest faith makes the highest man;
For we grow like the things our souls believe,
And rise or sink as we aim high or low.
No mirror shows such likeness of the face
As faith we live by of the heart and mind.

How true these words are — the highest faith makes the highest man, and the higher our faith, the more we lean on God as our consolation.

Let us look again at Isaiah 50: 10: "He that walketh in darkness, and hath no light, let him trust in the name of the Lord, and rely upon his God." This does not bid us take only a momentary grasp of God's hand. It encourages us to lean constantly on Him, to cast our cares on Him. What can harm us in soul, when we cast all our cares on Him, and who of us have not had cares, sorrows, and disappointments? Who of us have not had those we thought our friends prove false? Who of us have not, perhaps at great financial or other personal sacrifice, helped our Church or community, only to have our motives misunderstood, and perhaps severely condemned. Perhaps at such times we have literally stumbled out into the darkness of the night to walk and walk, scarcely knowing where we were going, too dazed and troubled to think. But what a joy to come to ourselves and know that we can lay our weary selves upon God and He will console us.

If at times we feel alone and forsaken, let us remember that Jesus Christ did too, and to the extent that He cried from the depths of His being, "My God! my God! why hast thou forsaken me?" echoing the cry of a poet who spoke thus centuries before. Christ took upon Himself something of our darkness that He might lead us into the light. Therefore, let us take for ourselves this comfort, that when we have passed through our trials, we will be better men for it. Our own experiences will put pathos into our hearts, which will be itself a power as we seek to comfort and console others. In consoling us in our times of distress, the Lord has given us the tongue of the learned that we may know how to speak "a word in season to him that is weary."

Yes, fellow ministers, the loving God-head is our consolation. Out of the unseen realm we hear a voice, and our spirits, jubilant and strong, recognizing a kinship between themselves and the Eternal Spirit, mount up as on the wings of eagles, and find their peace and satisfaction in God. Through our many years of experience we have learned that God is the answer to the hunger of the soul, that He is the fountain from which the spirit quenches its thirst, that in God the eternal man is

International Golden Rule Week

Midway between Thanksgiving and Christmas in 1950, December 3-10, comes International Golden Rule Week. Those who will demonstrate in life this highest code of good will and brotherhood, and endeavor to "do unto others as you would have others do unto you," are asked to observe a week of plain living, high thinking, and Golden Rule sharing. Multiplied millions around the world will have no Thanksgiving harvests nor Christmas joys unless we share with them of our abundance.

The Food and Agriculture Organization (FAO) of the United Nations has recently announced that two thirds of the world's population, which means 1,500,000,000 of the 2,200,000,000 on this globe, are undernourished to the point of starvation. Four hundred million of those who starve are children under 15 years of age. The need for relief today is so stupendous that much of it can be met only as governments give of their resources.

All believers in the Golden Rule are asked individually, and within their natural groupings of home, school, Church, and community, to deny themselves a measure of their luxurious living while they share of their abundance with those in need.

"We share because we care" is the motivating theme. At the same time there is increasing recognition of the fact that the world today cannot long endure while two thirds are starving and one third overfed. Enduring peace will come for all through the observance of the Golden Rule.

An attractive poster and suggested menus for Golden Rule Week, with a schedule of benevolent outreach may be had from the Golden Rule Foundation, 60 East 42nd Street, New York 17, N. Y.

Release

satisfied. Jesus said, "I will not leave you desolate; I will come to you." Hold on, hope on, trust on. "Let not your heart be troubled, neither let it be fearful." Our Christ, the living Christ, keep you and console you to the end.

Children's Page

THANKSGIVING

Dear Recorder Boys and Girls:

As I write my message to you just two days before Thanksgiving, though it will not reach you until nearly two weeks later, I'll try to give from memory a Thanksgiving message given by a pastor to the boys and girls of his congregation some years ago.

He asked, "Can any of you tell me what day next Thursday will be?"

A tiny girl answered, "Thanksgiving Day."

"And why should we be thankful?" was his next question.

"For turkey," answered one child; "for a good dinner," said another; "for a vacation," said a third.

"Now think," said the pastor, "for what we should be thankful on Thanksgiving Day as well as for every day in the year."

One child after another answered, sometimes several together, "For our fathers and mothers; because we are well; because we are happy; because we live in a good world"; and one little child shouted, "Because we live in America."

"And to whom should we give our thanks?" asked the pastor.

After a short pause a bright little girl answered quietly, "If it wasn't for our Heavenly Father we wouldn't have anything. So, we must thank God and our Saviour, Jesus, for every single thing we have."

"Amen!" said the pastor fervently, which was echoed by the children and many of the grown people in the congregation.

Then the pastor talked with the children about the Pilgrims and how they gave thanks to God on that first Thanksgiving Day, and how they divided their food and the happiness of that Thanksgiving with the Indians who had less to be thankful for than they.

"So let us offer our prayer of Thanksgiving to our Heavenly Father, and do all we can to make others thankful and happy."

Prayer: "Our kind Heavenly Father, we thank Thee for Thy goodness and Thy care which is over us at all times. We thank Thee for our beautiful world. We thank Thee for our parents, for our brothers and sisters and friends. We thank Thee that Thy blessing is ever around us and over us. Help us to make others happy and to bring thankfulness into the lives of others. For Jesus' sake. Amen."

Yours for a joyous Thanksgiving,
Mizpah S. Greene.

From the Psalm of Thanksgiving

Psalm 34

I will bless the Lord at all times:
His praise shall continually be in my mouth.
My soul shall make her boast in the Lord:
The humble shall hear thereof, and be glad.
O magnify the Lord with me,
And let us exalt His name together.

I sought the Lord, and He heard me,
And delivered me from all my fears.
O taste and see that the Lord is good:
Blessed is the one that trusteth in Him.
O fear the Lord, ye His saints:
For there is no want to them that fear Him.

What man is he that desireth life,
And loveth many days, that he may see good?
Keep thy tongue from evil,
And thy lips from speaking guile.
Depart from evil, and do good;
Seek peace, and pursue it.

The eyes of the Lord are upon the righteous,
And His ears are open unto their cry.
The Lord redeemeth the soul of His servants:
And none of them that trust in Him shall be desolate.

"The toughest guys drink water."

—Clipsheet.

SPECIAL ISSUE

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

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New Year's Message From The Baptist World Alliance

The Open Door

To the members of our Baptist Churches throughout the world:

Greetings in the name of our one Master and Lord.

With the wonderful spiritual fellowship of the Cleveland Congress fresh in our minds, we face 1951 with confidence, knowing that all the years belong to God, and that if we are faithful in prayer and consecrated service His promises will not fail.

It is to God's Word that Baptists unfailingly turn for guidance and help; we may well commend to one another a passage in Revelation 3: 8. It was the word of God to the Church in Philadelphia: "Behold, I have set before thee an open door, and no man can shut it." Philadelphia, though set in a favorable commercial situation, lay in a district liable to volcanic eruptions, and the city itself was no stranger to earthquakes. Yet it was to such a Church, menaced daily by earth-shaking forces which threatened to engulf the city in ruins, that the challenge of God came. Uncertainty, instability, . . . yet at the same time opportunity, the opportunity of God's open door.

The Baptists of the world live in times no less uncertain. For many of our brethren, indeed, Christian witness is maintained only at great cost. In some areas our cherished convictions are in danger. In all areas men are in desperate need of the saving grace of the gospel. To us, as to the ancient Church in Philadelphia, comes the challenge. The door is open and God has opened it. It is for us to pass through, linking hands and hearts in the faith, singing the great hymns of Christian experience, declaring the authentic Gospel of the Crucified and Risen Lord, willing to spend and be spent if only mankind will "crown Him Lord of all."

May our Heavenly Father crown the year with revival, sending down showers of blessing on all our Churches. Let us all, in the quiet ways of personal life, keep very close to the Master. They who keep daily company with Christ discover a faith that enables them to meet the challenge of this day.

Rise up O men of God!
Have done with lesser things,
Give heart and soul and mind and strength
To serve the King of kings. . . .

Lift high the Cross of Christ!
Tread where His feet have trod!
As brothers of the Son of Man
Rise up, O men of God!

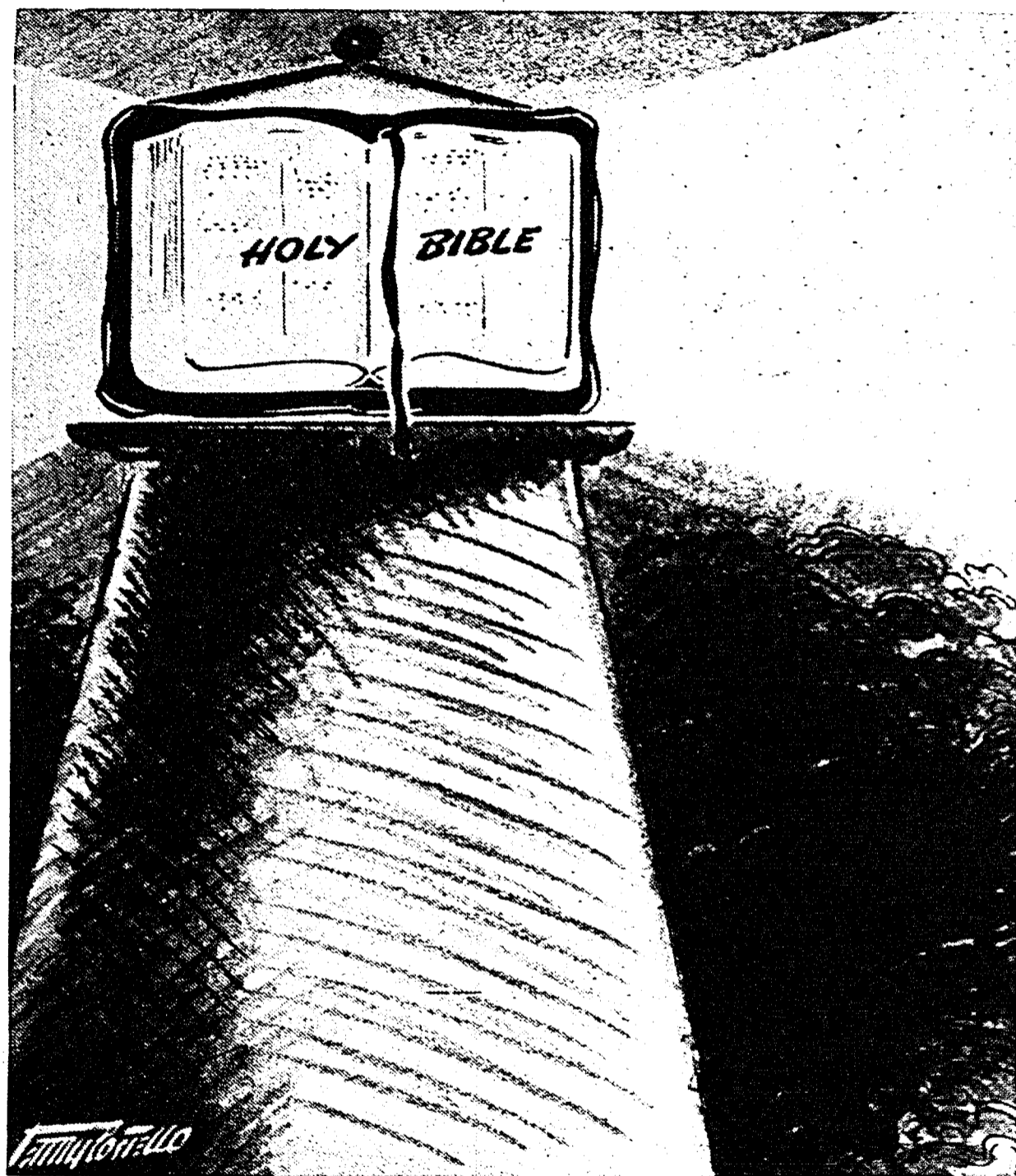
— William Pierson Merrill.

F. Townley Lord, President,
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DECEMBER 11, 1950

The Sabbath Recorder

"The Bible - a Light and Guide"



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