

THE HISTORY OF THE HANDWRITTEN BIBLE

The World's Largest Handwritten Bible, on display at the Chicago Fair of 1950, was produced for the purpose of creating intensified interest in the Bible.

The actual writing of the Bible was started on March 22, 1949, at the Chicago Bible House. Six pupils from the second grade of the Day School of St. Luke's Evangelical Lutheran Church, Chicago, wrote the first six verses. Two of these youngsters, Alfred Koenig, who wrote the first verse, and Susan Gottmann, who wrote the sixth, are shown on the inside back cover of this issue of the Sabbath Recorder.

Some idea of the Bible's size can be reached by comparing it with the height of these children. It weighs 187 pounds and three imported goat skins were required to bind it. It contains 1,111 pages (page size 21" x 27"). The 31,102 verses in the Bible were handwritten by 31,102 individuals. The chapter headings and the verse numbers were written in advance by members of the Chicago Bible Society staff.

Writing of the Handwritten Bible received its greatest impetus when Wayne A. Johnston, president of the Illinois Central Railroad, agreed that it would be an excellent feature for their exhibit at the 1949 Railroad Fair. Space was provided for five persons at a time to write verses on as many different sheets which were later to be bound in the Bible. An attendant from the Chicago Bible Society supervised all this writing. Crowds thronged the Handwritten Bible exhibit.

Every state in the Union and fifteen foreign countries were represented among the writers of the Handwritten Bible. This wide geographical distribution shows something of the cosmopolitan atmosphere of Chicago and the great opportunity afforded the Chicago Bible Society for reaching people with God's Word in this great city.

The closing verses of the Bible were written by high school students who came—without prearrangement—from the Highland Christian School at Gary, Ind. Betty Veenstra, 13, wrote Revelation 22: 21, the last verse in the Bible. A Bible bound in gold was given her in recognition of the event. This occurred shortly after 2 p.m. on September 27, 1949—four days before the Chicago Fair closed.

The Handwritten Bible received good reports in newspapers, both secular and religious, throughout America. The Chicago papers—the Daily News, the Tribune, the Herald American, and the Sun Times—carried story after story on the progress being made in writing the Bible. The New York Times carried a story and photograph of Dr. Frederick A. Grant, New York City—one of the translators of the new Revised Standard Version of the New Testament—writing the first verse in the New Testament, Matthew 1: 1. Almost the entire Church press and a large percentage of secular newspapers carried at least one item concerning the project.

When the Bible was completed and it was decided that Ernst Hertzberg and Sons (The Monastery Press), Chicago, were to be the binders, the Chicago Daily News made plans to run a full-page spread on the gigantic task of binding such a Bible. This rotogravure page appeared in the Home and Life section of the News on December 31, 1949, and called further attention, across the nation, to God's Word.

We cordially welcome you to the Book Exhibit of the Carson, Pirie, Scott & Company, at the Chicago Fair of 1950, which is the "home" of the Handwritten Bible from July 1 through September 4, 1950. — Courtesy of Chicago Bible Society, Rev. Don Norman, executive secretary, 35 East Wacker Drive, Chicago 1, Ill.

The Sabbath

Recorder



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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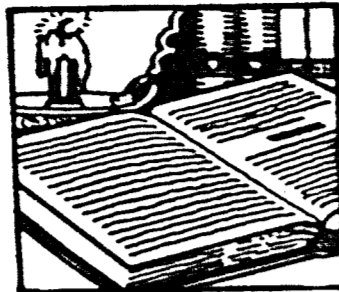
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Front Cover Picture

"Prayer"

RNS Photo



Moments of Meditation

"THY CONDITION"

"There is one, even Christ Jesus, that can speak to thy condition."

Thus spoke a voice to George Fox, according to his journal, when he was at his wit's end. It was in the year 1647 that this great Christian was undergoing severe trial of spirit being "often under great temptations." He further stated, "I fasted much, walked abroad in solitary places many days," often having as his sole companion his Bible and sitting "in hollow trees and lonesome places till night came on."

Then came the dawn! George Fox went on the great adventure and made the great discovery. No greater struggle takes place than that of the soul. No greater victory comes than that of the soul — that soul which Christ has been permitted to enter, to which Christ has spoken, and which has been cleansed by His Spirit.

Men and women who are today great spiritual leaders have found that "there is one, even Christ Jesus," who spoke to their condition. All of us have the matchless privilege of knowing Him who is life and joy and peace.

Friends, why wait until we have reached "the end of our rope" before taking the great adventure, before making the great discovery?

In the vast majority of cases there is one thing lacking — a willingness on our part to pay the price of the great adventure, the great discovery. Life takes on a fuller meaning and comes out right only when we do.

(Continued on back cover)

VIA WESTERN UNION

"Conference president, 1950-51, Rev. Alton L. Wheeler, Battle Creek, Mich. General Conference will meet with the First Alfred Church, Alfred, N. Y., God willing. Date to be announced."

Signed: Hurley S. Warren.

Editorials

UP THEY COME!

"Never was the Church faced with such an opportunity, such critical need; never was failure to see this and to respond as fatal as it would be today," says Dr. Frank C. Laubach, American missionary "apostle of literacy," as quoted by W. W. Reid recently in a release known as "News in the World of Religion." "The whole world is in the throes of a titanic change. The sleeping multitudes are coming awake, like the seventeen-year locusts rising out of the ground. But they are not locusts, they are men and women. They don't know where they are going; they only know they are coming up — coming up out of poverty, coming up out of stagnation, coming up out of disease and oppression — coming up. They will take any hand that offers to lift them. He who offers to help is their friend. He who hinders is their enemy. Four fifths of the human race are on the march somewhere, somewhere. . . . That is the meaning of strikes in America; that is the meaning of literacy campaigns thronged by tens of thousands; that is the meaning of Communism. This vast multitude is not Communist. It is just and only 'come-upist.' When Communists offer them a hand they accept it."

The Christian Church today truly is at the threshold of world-wide, unprecedented opportunity. In some respects the Church needs to be awakened in this hour when millions are being released from thralldom. When millions are "on the march somewhere, somewhere," the Church in its ministry of compassion and comfort and guidance in the name of Christ should offer to help not only at every resting place but along the dusty road. The Church cannot remain self-satisfied and indifferent while the marching millions pass by.

There is absolutely no question about power being available to the Christian Church by which she can accomplish this titanic task. " . . . All power in Heaven and over the earth has been given to me. Go therefore and make disciples of all the

nations; baptize them into the name of the Father, and of the Son, and of the Holy Spirit; and teach them to obey every command which I have given you. And remember, I am with you always, day by day, until the Close of the Age." Matthew 28: 18-20 (Weymouth).

The supreme test of the hour is whether or not the Church will avail herself of this matchless power. If she does not, the great opportunity for sharing in world evangelization may forever pass from her.

We dare not think that the Church will fail! She cannot! Has not Christ, the Great Head of the Church, counted on her from the first century to the present? Wherein the Church has been true to Him she has fulfilled her mission. Wherein the Church has been untrue to Him she has failed her mission.

Only redeemed men will be used in accomplishing the Church's mission!

The Spirit says, "Come!"

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.

Rise up, O men of God!

His kingdom barrier long,

Bring in the day of brotherhood

And end the night of wrong.

Rise up, O men of God!

The Church for you doth wait,

Her strength unequal to her task

Rise up, and make her great!

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 Patten Merrill.

True Power and Added Strength

The power of the gospel and the importance of living a Christian life are just as powerful as they ever have been, and in the case of our denomination we have the added strength of the Bible Sabbath.

Karl G. Stillman.

Sabbath Rally Day Story for Children

By Dorothea E. Payne Brewer
(Told at Riverside, Calif., May 27, 1950.)

Since this is Sabbath Rally Day and the older folks are talking about Sabbath, I thought I'd tell you children a story about a little boy and what he did on Sabbath day.

It was Sabbath afternoon and Willard was outdoors wishing he had something to do. It seemed that someone was always telling him, "Don't do that"; "Be more quiet." And to his "Why?" — "Because it is Sabbath." Today he had his slingshot and was aiming at a red-winged blackbird on the fence when he heard mother calling, "Willard, Willard." He pretended not to hear her and took aim again.

"Willard," mother called louder. "Where are you, Willard?"

"Oh, I suppose I'll have to answer and let her know where I am," thought Willard to himself. "I wonder what she wants me for." He hung his slingshot on a tree branch before going to the house. "I'm coming," he called.

As he neared the door, mother said, "Grandpa wants you. He has something for you."

"What is it?" Willard asked as he hurried in. "Is it a story? Will you tell me about Abraham and Isaac?" That was his favorite and grandpa could tell it so that you could almost see the altar of stones and hear Isaac ask his father where the lamb was.

"No, it isn't a story this time," said grandfather. "But here is a pencil and paper for you."

Willard looked at the paper and saw pictures of a bird, chicken, cow, horse, cat, dog, and other animals on it. Willard wasn't old enough to go to school so he couldn't read but he could tell what the pictures were even if grandpa hadn't drawn them very well. "These are some of God's creatures that live around here. I've been wondering how many you can find as you walk around. When you see a bird put a mark under that picture, or a cow, put a mark here, under the cow's picture. For

each creature you see put down a mark under its picture. We will see how many you can find before suppertime."

"Oh, this is going to be fun," said Willard as he took his pencil and paper and went running out the door. Right away he saw his dog, Shep, and stopped to put down a mark. Then there was the mother cat and her little kittens. Carefully he put down a mark for each of them under the cat picture. As he went on he heard a bird and looking up he saw the red-winged blackbird he had aimed his slingshot at that very afternoon.

"I'm glad I didn't hit you," he said. "I don't think God would like that."

Willard had to stop often to put down marks for the cows, horses, pigs, and all sorts of birds. Suddenly he stopped as he saw a big black bug in the path. He looked at his paper but didn't find a picture for it. "Grandpa forgot about you," he said, "but I'll just draw a picture of you myself, right down here in the corner." It was easy to draw a bug, just a circle and little lines for the legs and another circle for the head. "There, I bet Grandpa will be surprised to see you."

On he went, adding more marks for birds and butterflies, drawing another picture for a worm that he almost stepped on.

"Willard." It was mother calling again. Was it suppertime already? It must be, the sun was getting low in the sky but it didn't seem that late. "Coming," he answered and ran toward the house. He hurried in to show his paper to grandpa.

"Oh, but you found a lot of them, didn't you? And I see I forgot some so you had to draw their pictures! Well, I'll count them while you wash for supper."

Willard hurried off and as he came back he heard grandpa saying, "Ninety-five, ninety-six, ninety-seven! Almost a hundred."

"Wasn't that a lot!" beamed Willard. "If I start right after dinner next week maybe I can get two hundred!"

How many of God's creatures do you suppose you folks can see this afternoon?

— Based on story by Mrs. John F. Underhill, published in "Our Little Friend," August 13, 1943.

Yea, Hath God Said?

By M. E. J. ARMSTRONG
Kewanee, Ill.

(Continued from July 31)

The Depression

Sam was always in debt. He borrowed from the bank and loaned it to friends.

In the spring of 1929, he owed the bank about \$5,000. I had a feeling that we should get out of debt. So I added up on paper the notes that people owed him and the price that his bank stock would bring, for the banker wanted to buy it. "See, Sam," I said, "if you turn over these notes to the bank and sell our bank stock, we can pay all of our debts."

"No, that bank stock may be all we will have to live on some day," he said.

After the crash that fall I had some very uncharitable thoughts toward Sam. In a few years our debt quintupled as our income went down at the same rate. I thought then that I might go crazy. I read about others who did.

Then I thought, "What good is my religion if it can't help now?" And I felt a little ashamed of my resentment. We still had a home and enough to eat and enough clothes to wear even though they were old.

So I searched the Bible more. I liked the verse that says, "All things work together for good to those who love God." But I couldn't see what good it did to lose all of our savings and get into so much debt.

Then one day I found it. I call it "God's Peace Plan." It says, in the part that most Christians so thoughtlessly disobey, "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season. . . . And I will give peace in the land." Leviticus 26: 2-6a.

The very thing that I had been looking for since World War I! I had been wondering how a good God could allow such a terrible war to occur. Now I could see that it was all our fault. But if everyone knew about God's Peace Plan, another

war could be avoided. I felt sure that other wars would come till we do accede to God's plan. A lot of people will be just as sorry for not doing what God asks as Sam and I were when caught in debt by the depression.

People should be warned. I thought that the peace organizations would be ideal for making known God's Peace Plan. For why else had so many of them sprung up everywhere after World War I — that war to end wars? Everyone was saying, "Peace, peace, when there is no peace," which was foretold in the Bible. I watched the papers and there was no time after World War I, when a little war was not in progress somewhere in the world.

I wrote to as many peace organizations for which I could find addresses. The few answers which I received were something like this, "Thank you for your suggestion. It will be placed on file."

Well, I finally finished the ironing, but it was time to prepare lunch.

Now, the war that we all expected but didn't want is here — "The People's War." Some call it "The War for Freedom." I hope that it is. It can be if enough people love Truth and Freedom.

About two months after Pearl Harbor, I joined a Home Nursing class which met for two hours once a week for twenty weeks. One day the last of April I arrived at class early and found Hettie Bennett was there. Hettie is a Seventh Day Adventist.

"Hello, Hettie. Did you ever see so much rain? I haven't been in to hoe my garden since it came up three weeks ago. I could have done it Sunday but we had company for dinner, and now it has rained again."

"Oh," said Hettie, "my man won't let me work in the garden on Sunday — and he doesn't go to Church either."

"Sam always goes to Church on Sunday but he never objects to my working in the garden. Anyway, I get up early and

usually have it done before he is out of bed, or the neighbors either, unless it is someone doing the same thing."

Mrs. Black heard our talk as she came in, sat down, and said, "What I don't like about the Seventh Day Adventists is that they hang our their washings on Sunday."

I wished afterwards that I had said, "Then you know how God probably feels to see Christians work and hang out their washings on His Sabbath." But I said, "Monday is my washday. Habit, I suppose! I have washed a few times on Sunday but I hang it in the attic where only God can see. I know that He doesn't care, because He says to work six days. But I don't see how Christians can think that they are keeping the Sabbath on Sunday."

"We're not under law, we're under grace," Mrs. Black said.

"Because Jesus died for your sins, it's all right for you to keep on sinning?" I asked.

"Oh, no!"

"But sin is the transgression of the law, which says that the seventh day is the Sabbath to be remembered and kept holy."

"Well, what about the people who keep changing back and forth from Sunday to Saturday?" she asked.

"I don't know anyone like that, but as I see it, during the days of grace the door is always open to repent and return to obedience. During these days, God is writing His laws in men's minds and in their hearts, according to the New Covenant. After God's laws are written in our hearts, we will love His laws and want to obey them."

"Nobody can obey the law perfectly," she said.

"That is one reason why it is important to try to keep the seventh day. We can make a perfect choice between the two days. It shows how very cunning Satan is. He has induced man to disobey the only part of the law that can be kept perfectly."

Just then the teacher, Mrs. Allen, a registered nurse and wife of a Seventh Day Adventist preacher, came with the rest of the class and we began to study compresses.

A few weeks later, our little grandson, Bobby, with his mother, Cherry, and Aunt Ella come home for a visit. One night after supper and after Bobby had gone to bed, the girls were asking me about my nursing class, so I told them about this conversation with Mrs. Black. Sam was reading the paper with his ears open.

"How did it ever get started?" Ella asked.

"I think that God decreed it in the Garden of Eden. After saying, 'It (the seed of the woman) shall bruise thy head,' God added, 'and thou shalt bruise his heel.' I've heard preachers say that Christ, dying on the cross, bruised Satan's head, but I've wondered what the bruise on His heel was till I learned this truth."

"I should think that all sin would hurt Him," Cherry said.

"Of course it does but this is the most common among Christians. The disciples probably began to meet on the first day to honor the Resurrection just as we celebrate the Fourth of July or Decoration Day. Because Jesus was crucified on Friday, rested in the grave over the Sabbath, and Luke tells us that, after visiting the tomb and preparing spices and ointments, the disciples rested on the Sabbath, according to the commandment."

"Still, I don't see why it makes so much difference to God which day we keep," Ella said.

"Did you see the 'movie,' 'Edison the Man?'" I asked.

"Yes, why?"

"I think that the dynamo scene is a good illustration. Remember how the sparks flew till the engines were all geared to the same time shaft?"

"Yes."

"Well, the Bible says that we are the temple of the living God, in Him we live and move and have our being, and that He is the same yesterday, today, and forever. So the sparks fly out in civilization in the form of wars, floods, etc., till we all get back on God's time, as Isaiah 66: 16 puts it, 'For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many.'"

"Well, it doesn't bother me any to see washings out on Sunday. I think that the

Seventh Day Adventists have a perfect right to do it if they want to," Cherry said.

"I don't," Sam said. "Our fathers and mothers kept Sunday and it's our national rest day, but I do hate to hear the preachers call Sunday the Sabbath. That contradicts God's Word."

"Well, Dad, I'd keep the seventh day if I felt like you do," Cherry said.

"I would if everybody else did," Sam said.

Ella was sitting by the lamp table where the Bible lay, so I asked her to read the first part of Matthew 15. After she had read, "But in vain they do worship me, teaching for doctrines the commandments of men. . . . Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone. . . . if the blind lead the blind, both shall fall into the ditch."

I said, "That's enough."

"I always knew that Sundaykeeping was a commandment of men," Cherry said.

"And a plant that the Father hath not planted," I added. "But 'let them alone' — it seems heartless not to warn blind people who are headed for a ditch — maybe it applies after the first warning."

"Yes," Sam said. "Don't keep harping on it all the time."

"I do try not to," I said; "anyway it's past bedtime now." It was 1:30 a.m.

Several weeks later, after the girls had gone home, we were at a neighbor's one evening. When the talk drifted to the war, Mr. Barlow said, "I don't see how a good God can allow so much suffering."

"Maybe God is using Hitler and the Japanese to punish His impudent and disobedient children like He did in Bible times," I said.

"Oh, but since Jesus came everything is love," Mrs. Barlow said.

"But the Bible says that though He were a son, yet learned He obedience by the things which He suffered and, being made perfect, He became the author of eternal salvation to all them who obey Him. And Jesus says to live by every Word of God, but there is one word—"

"Well," Mrs. Barlow interrupted, "I wish that it was all over."

We all agreed.

On the way home, I was silent so long that Sam asked, "What are you thinking about, Sallie?"

"I was just thinking how quickly people change the subject, when the talk gets on obedience."

Dad's Day

I went to Church with Sam on Dad's Day. Dr. Graves, a guest speaker, gave an interesting sermon on, "Thy Will Be Done."

"That was a good sermon," Sam said, as we were on our way to a good restaurant out in the country. We usually go out to eat on birthdays and special days.

"Yes, if he hadn't spoiled it by calling Sunday the Sabbath."

"I thought that's what you would say."

"You noticed it, too. It's queer that people so bright in other ways are blind to the Sabbath."

"Are you going to write to him?"

"I suppose so. He practically asked us to."

That afternoon while Sam was sleeping, I wrote the letter.

A few days later a reply came something like this — "Thank you for expressing your opinion. We know that there is no place in the Bible where God commands keeping Sunday. But nowadays we think that the important thing is to do justly, love mercy, and to walk humbly with thy God."

I felt like writing back to ask him what Amos did, "Can two walk together, except they be agreed?" but I remembered — "Let them alone."

Conclusion

The President asked that the 1942 Thanksgiving be a special day of prayer. We know that many pray every day for the success of the United Nations and that God's will may be done in this war.

Satan is still quoting half truths on the home front, such as, "We are not under law, but under grace," without adding as Paul does, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid." Romans 6: 1, 2a.

Some call Sunday, "The Lord's Day." And it is, just as every day is His. But Jesus says that He is Lord of the Sabbath.

(Continued on page 132)

LABOR SABBATH OR SUNDAY MESSAGE, 1950

(Approved by the Executive Committee of The Federal Council of the Churches of Christ in America and issued through the Department of the Church and Economic Life.)

Requested to be read in the Churches on Labor Sabbath or Sunday, September 2 or 3, 1950, or, if preferred, on September 9 or 10, 1950

Labor Day, 1950, finds us living in a period which is putting our economic system and our democracy to a severe test. There is a sense of fear, of uncertainty, all over the world. Among nations we have neither peace nor war, and within our own country frequent recurrence of industrial strife. Ours is a busy and confused world of business and politics and of continual struggle for national, group, and personal security. In it the Churches are challenged to proclaim more convincingly than ever the eternal truths of the Christian faith in language familiar to laymen and relevant to the common life.

Science has shown us how to split the atom with devastating results and we may now be on the verge of creating a weapon of even greater destructiveness. But millions of workers around the world have learned through suffering that we have found no adequate way to feed hungry people even when food surpluses are being destroyed. These surpluses, however, must be regarded in significant part as artificial, since the problem is largely one of balance between the food we produce and the incomes of those who would consume it. Despite all our resources, we have not been able to meet even the basic needs of many people at home and of millions throughout the world.

Hunger and Unemployment Not Inevitable

There are those who would have us believe that insecurity and suffering are the price that we must inevitably pay for freedom. But the Christian can never accept the doctrine that unemployment and hunger are inevitable any more than he can accept the doctrine that war is inevitable. Men can live nobly even in want and adversity, but no man can live nobly who is responsible for keeping another in that condition.

We have a justifiable pride in the freedom of the economic system which prevails in our country today and in the tremendous achievements of American industry. However, at the present time our economy is in part being maintained at a high level of production and employment by expenditures for national defense to which a substantial proportion of our energies is being diverted. This is a challenge to the Christian conscience. We must never allow our economy to become habitually dependent on artificial supports of this kind. Rather, we must strengthen and improve those elements of our economic system which will enable us to maintain continued high levels of employment and productivity without such supports. To do this we must declare unremitting war on poverty, ignorance, greed, and prejudice.

The present world crisis summons us as never before to bring our practices closer to our Christian ideals. To stress the value of Christian brotherhood and cooperation on Sabbath or Sunday, while we live under less exacting standards during the week, creates inner spiritual conflict. At best, our working life involves moral tensions. Unless we continually seek to make the convictions we hold as Christians operate in the work that is our livelihood, we invite moral decay. As Chris-

tians we must recognize Christ as Lord and Master over every department of life, whether we are employers or employees, housewives or farmers.

Recognizing Labor's Problems and Contribution

Millions of American workers, including large numbers from organized labor, are Church members. And yet, aside from them, too few Church people understand the problems of wage earners. Too few Church people realize that the labor movement through development of the co-operative spirit has helped advance human welfare. Too few Church people are familiar with the struggle of organized labor to raise standards of living for its members, their families, and all workers. Too few Church people are familiar with labor's contribution to industrial progress and peace through collective bargaining.

True Christianity is always prophetic. The early Church acquired influence with the people by stirring the imagination of those who longed for a fuller life. Here in America, churchmen were among the first to challenge slavery and poverty. And Churches today have committed themselves, through many agencies and in many activities, to correct injustice in our social order and to support the just aspirations of labor. At the same time, in order to maintain the degree of freedom for individuals and groups that we cherish in our economic life, the Churches, which include within their fellowship both employers and employees, need to oppose abuses of economic power by labor as well as by management and other groups.

As workers increase their income and their security, they become more interested in personal expression and recognition. They want to feel that they as persons are expressed in what they do. They want to be more than a number on an assembly line or a unit in the cost of business. In other words, they want recognition as human beings.

Honoring God Daily

Every person has a calling to serve God unselfishly in some useful occupation. All Christians are equally called to honor God daily in love to their neighbors through their different vocations. Every useful occupation, be it that of wage earner, businessman, or minister, can be an expression of a person's will to serve God and his fellow men.

Our Lord taught His disciples to pray — "Thy Kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread." He recognized the material needs of man. Jesus never divorced man's worship from his daily living as a child of God. He expected Christians to relate their life to God's providence and to His kingdom. He left us no blueprint for a social system, but He gave us the law of love by which the whole of our life is to be measured. "The kingdoms of this world shall become the kingdom of our God and of His Christ." — Adapted.

The Third Temptation

By REV. PAUL S. BURDICK

Pastor, Salemville Seventh Day Baptist Church, New Enterprise, Pa.

Text: "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matthew 4: 10.

Of the three temptations of our Lord, this one seems to some people to be the most remote from ordinary experience, and least likely to be a real temptation to the average person. If the appearance of Satan in a bodily form and worship in the ordinary sense are thought of, that is true. But the father of lies has many ways in which to appear to men, and his worship may call for various modes of conduct. For example, if he can get men to use his instruments to accomplish what seem to be heavenly ends, at that moment he begins to hold sway over them.

He knows that if he can hold before us a desired end, but persuade us to use devilish means to attain that end, on the theory that the end justifies the means, then he may claim us as his servitors. Jesus saw that clearly. However desirable it might be to rule all nations in justice and righteousness, yet to use the sword to bring this about would nullify whatever good there might be in it.

But isn't there a world of difference between using the sword in the defense of liberty, as compared with its use as a means of aggression? Jesus did not seem to think so. Otherwise He might have led a revolt against the tyranny of the Romans, as did the Maccabees against the Greeks two hundred years before Him. But He would not. The way of the sword and the way of the Word must have been in violent contrast in His mind at that moment, and to have prompted the thought that you "cannot serve God and mammon."

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

The Christian's Dilemma

The real dilemma of the Christian arises at the moment that he sees his own home

attacked, or that which he considers an extension of his own home. An instinct of self-preservation that is so strong within him that it seems to be God-given, demands that he stand up and protect himself and his little ones. In the moment of emergency he does not stop to ask how much of its befalling he has brought upon himself. How much of it he might have foreseen, prepared for, and even forestalled by a little more self-discipline on his own part. The trouble with most of us, even with those who profess to be Christians, is that in the midst of an evil and sinful generation, we refuse to endure the discipline of Christ, but seek some easier way. Then when that evil breaks out against us in some violent form we think we are justified in calling upon Mars to defend us.

"O atom bomb, be thou our defender! O hydrogen bomb, be thou our deliverer. O Mars, we take you as our god until these troubles be overpassed. Then once again we'll arise and call upon our God. Once again we'll depend upon His mercy to forgive us and take us back."

But can we serve God and Mars at the same time? Can this mammon who is total war possess us momentarily without leaving his mark upon us for time and for eternity? Mammon himself says, "No. I am total war. I am not the surgeon's knife that cuts away only the putrefying flesh. I bludgeon at once whole masses of humanity. I soar on man-made wings high up under the vault of heaven and drop a blinding light that cooks and sears and corrodes all flesh. Old men and little children! Women with sucklings at the breast! All, all are food for me! I am total war and I demand all!"

"Again I whisper in the ears of those who search out hidden secrets of the forces of nature. I point out to them devilish schemes of destruction. If they draw back in horror I still press them on. 'If you do not develop and use these

means someone else will, and may use them against you.' Thus I overcome their objections and thus I make them mine."

Yet Jesus says, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

The Discipline of Christ

On the other hand, Jesus shows a way to overcome evil with good. It sounds very simple, but it is also very hard. His discipline begins with our pocketbooks. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Yet how well have we responded to the world's cry for help? Pennies for missions and dollars for our own pleasure is about the proportion. If we object with the argument that we must live — we must provide first for ourselves and our loved ones — then Jesus makes answer. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

His discipline also affects our ambitions. Would you be admired and honored of men in some field, be it art, music, drama; or athletics, movies, literature; or in any realm of activity that brings the praise and the rewards of men? Consider Jesus on the temple top. To cast Himself down would be to attract attention to Himself as a wonder and miracle worker. But His gifts were given Him to draw men's minds and hearts to God. So any selfish use of the talents and powers that God has given us puts a strain upon the relationship of love and duty toward our Heavenly Father. "Thou shalt not tempt the Lord thy God."

The discipline of Christ affects even our innermost attitudes of love and hate. "For if ye love them which love you, what reward have ye? do not even the publicans the same?" "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." It was upon such doctrines as these, and a life lived in accordance with them, that Jesus hoped to win the world, rather than by means of the sword!

Will It Work?

In order to answer the question, "Will it work?" we have to look heavenward

first. Is God still on the throne? Would He deliver this message to us through His Son, only to mock us and forsake us when we try to carry it out? Or were these words meant to apply only in some future millennial age? Then are we left in great doubt as to what Word of God does apply today. If God has purposed to rule by love only at some future time, then must we conclude that He has handed over His rulership in this age to some lesser being, some malevolent fury, to whom we must now bow down in reverence. Would not our respect for a God who would do such a thing be greatly diminished? Thou shalt worship the God who is love, and Him only shalt thou serve.

Let us also look earthward for the answer. The world is covetous of riches, envious of power, and returns hate with hate. So the Christian must become poor for Christ's sake, who became poor for us. He must use what power he has to lift and save the fallen, rather than for his own glory. And he must overcome hate with love.

We must also look into our own hearts. Do we find there sufficient love to cast out the fear of what man may do unto us? No doubt there is a cross there for every one of us, but beyond the cross there is a crown.

So to the question, "Will it work, this way of love and meekness and poverty?" there is no direct answer. One can only commune with his own heart and wait in faith upon a God who is all truth and power. He must expect to be misunderstood, maligned, and abused. His motives are misconstrued and twisted into something base and unworthy. Yet, if the rulers of a nation were wise, they would cease throwing into jail those who for conscience's sake refuse to bow down and worship the god of war. Rather they would use them as missionaries of peace in the battle against disease and poverty; to correct intolerance between races; to bind up the brokenhearted in the aftermath of war.

America Tempted

I saw America being tempted by the devil. "You can turn stones into bread," he said. "Just keep on borrowing against

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which makes God's Sabbath the special Lord's Day.

Isaiah tells us that God is to make a new heaven and a new earth — where "from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Isaiah 66: 23.

There is a question that we should ask ourselves — "Can God depend on working through me to help build this new order?"

The Cape Cod Plan, that little seven word prayer, "Father, Thy Will Be Done Through Me," is a wonderful plan, which, when adopted universally, will open the way for God's Peace Plan.

"Yea, hath God said?"

Yes, God has said, "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55: 11.

The End.

Temperance is the control of self by self; control of the lower self by the higher self. — Clipsheet.

Peace on Earth

By R. G. THORNGATE

The babble of Protestantism, the hierarchy of Catholicism, and the Jewry of Judaism are forever hampering the possibilities of establishing in full the kingdom of heaven on earth.

Unless the religious elements of the entire world, with their affiliates and sympathizers unite on some plan for world peace we may witness the extinction of the human race. A lasting world peace probably will not be the product of either Church dignitaries, educators, politicians, or financiers but as the result of the action on the part of the masses that have been more or less imbued with the spirit of Christianity as taught and lived by Jesus and His disciples. Jesus said, "Any kingdom that is disunited is on the way to destruction, and any city or household that is disunited cannot last." Would not

Displaced Persons Camp Survey

Rev. Charles S. Sowder, associate director of the Church World Service Department of Displaced Persons, left Wednesday, July 19, by plane for an inspection trip of Displaced Persons camps and resettlement processing centers in Germany and Austria. He is the guest of the International Refugee Organization, along with other members of the Advisory Committee of the U. S. Displaced Persons Commission.

The party will be met in Germany by an IRO representative who will arrange transportation and living accommodations. While in Europe Mr. Sowder will confer with Dr. Edgar Chandler, head of the refugee operation of the World Council of Churches, and they will together visit several projects.

The purpose of the IRO trip is to give the directors of resettlement agencies an opportunity to examine firsthand the documentation, processing, investigation, and transportation of Displaced Persons to the United States. — Church World Service Release.

the same rule apply to Churches and denominations? Protestants have 256 distinct organizations which more or less compete with and antagonize each other.

The Jews, the chosen people of God, can never hope for a lasting peace either within or without their borders as long as they continue to reject the Son of God as the Saviour of mankind. The hierarchy of Rome has always been tinged with paganism and the traditions of man rather than the plain teachings of Jesus as recorded in Matthew 5: 17-20 where He said, "Do not suppose that I have come to do away with the Law or the Prophets. I have not come to do away with them but to enforce them. For I tell you, as long as heaven and earth endure, not one dotting of an i or crossing of a t will be dropped from the Law until it is all

observed. Anyone, therefore, who weakens one of the slightest of these commands, and teaches others to do so, will be ranked lowest in the Kingdom of Heaven; but anyone who observes them and teaches others to do so will be ranked high in the Kingdom of Heaven. For I tell you that unless your uprightness is far superior to that of the scribes and Pharisees, you will never even enter the Kingdom of Heaven!" Goodspeed translation.

Jesus also said in Matthew 7: 21, "It is not everyone who says to me 'Lord! Lord!' who will get into the Kingdom of Heaven but only those who do the will of my Father in heaven." Goodspeed translation.

The fourth commandment of the law is not by any means "the slightest of these commands." It is the oldest commandment of the law — and the only one prefixed with a solemn **remember** — remember the Sabbath day to keep it holy, and yet the vast majority of all Christendom has for centuries either forgotten or ignored the Sabbath of the Decalogue. That, in spite of the warning, "Anyone therefore who weakens one of the slightest of these commands and teaches others to do so will be ranked lowest in the Kingdom of Heaven." I sometimes wonder if some of the clergy and laity of today do not occupy much of the same position in

Church affairs as the scribes and Pharisees of old did?

Maybe we worship our Church and its auxiliaries more than we do our Heavenly Father?

If all religions, no matter what race, creed, color, or country, would get off the shifting sands and onto the solid rocks, the Decalogue and the Beatitudes, the Ten Commandments of Almighty God, and the teachings of Jesus Christ and His disciples, we might reasonably hope for peace on earth. But never will it be so with all of the existing creeds, dogmas, rituals, titles, and garbs of today which result in confusion and complicated Church affairs that promote envy and selfishness rather than love and good will.

Why not call for a world-wide organization of all religions for the suppression of all wars and the promotion of world-wide peace, requesting the assistance of all peace lovers regardless of their religious affiliations. We are taught to pray daily, "Thy will be done on earth as it is in heaven" and what we pray for we ought to be willing to work for. What a power for good, for world peace the 42,000,000 Protestants, the 25,000,000 Catholics, and the millions of other religionists could be if united as one man.

701 W. Johnson Street,
Madison 5, Wis.

Seventh Day Baptist General Conference

ALFRED, N. Y.

AUGUST, 1951

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, N. J., on Sunday, September 17, 1950, at two o'clock.

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

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Why I Hire DP's -

A Christian Businessman's Answer

By FRED P. WEYMER

As told to Frederick H. Sontag

I have found Displaced Persons useful in my business.

We manufacture brooms — corn brooms — the kind used in the home to keep the place clean, along with the vacuum cleaner and dust mop. It is an old-fashioned but very useful product. Broommaking is a craft requiring considerable manual dexterity and skill. In the mechanized East where production is chiefly by machine, and labor is used mainly to operate these machines, we have found it hard in recent years to secure people who have the ability to learn to make brooms. Last summer I was so discouraged that I was ready to give up. The people we were trying to train seemed interested only in putting in their time and drawing their pay at the end of the week. Someone suggested that we try some Displaced Persons. We had reached a point where we would try anything at least once.

Not Bad for a Beginner

Dimitri came to us. He was 26 years old, married, with one child, and he needed a job. He did not speak English, only German and Polish. I had learned a little German in college some 25 years ago. I was awfully rusty but we managed to get along with the help of the sign language. Dimitri proved to be ambitious and energetic. We had to show him only once how to do a job and he was soon working like a veteran. He quickly won the respect of his fellow workers who went out of their way to help him. One of our broommakers told me he could speak German and would teach Dimitri how to make brooms. That is what I wanted, so on the first of August Dimitri went on a winding machine. Three months later he was making our best grade brooms and earning \$9 a day. I expect he will soon be making even more as he gains in experience. Not bad for a beginner!

Other DP's

Our experience with Dimitri encouraged us to try other Displaced Persons. They were sent us from the State Employment Office and from the Episcopal clergyman in charge of placing these people in this diocese. Whenever they had likely prospects they would get in touch with me and we would try them out. We had all kinds, young and old, from strictly peasants whom we could not use to a Polish colonel. The colonel was an interesting person. I did not know his rank or much about his background when I hired him. They told me he was 53 years old, but it turned out later that he was 64. He did any kind of work that we asked him to do, even the most menial tasks, and he never complained.

We heard that he was wonderfully grateful simply to be in this country and to have a job where he and his family could be together. In Europe he said they had to hide out all day, and could not sleep nights for fear of being picked up and the family becoming separated. I used to be amused by the fact that whenever we met, the colonel would come to attention, remove his hat, and bow from the waist with a greeting of some kind.

After I learned his history I came to admire the old man. It is no easy task to begin life anew at the age of 64. Eventually his sponsors secured a job for him as caretaker of an estate near Syracuse. I was pleased to receive a Christmas card from him for I thought it showed he was appreciative of what we had done for him.

I do not know how many DP's we have had here. Some, of course, did not fit into our work. At the time of hiring we told them we were simply giving them an opportunity to make a place for themselves in our organization and that after a week or two, if we found we could not use them, we would tell them so. Generally they

went back to their sponsors who were helped by our experience with them in placing them in more suitable employment. At the present time we have ten Displaced Persons working for us.

Not Charity Cases

There is one point I would like to make about employing these people. They definitely are not "charity" cases. Every one of them stands on his own feet and is doing a job satisfactorily or we would not have him around.

I have been asked if they are not displacing some of our own people. In our case the answer is emphatically, "No." Many of our own people, so-called, either cannot or will not do the type of work we have for them. In fact, I get considerably out of patience with those who raise this question. To my mind, these Displaced Persons are simply present-day immigrants. This country was founded, has grown, and flourished through the influx of immigrants. My own father came to this country from Germany after the Civil War, and my mother's family were really immigrants from England. I am sure your forebears were immigrants, too, at one time or another even if they came over on the Mayflower. This country gave our ancestors a chance and it is still big enough and strong enough to absorb the comparatively few newcomers entering now just as our ancestors did many years ago.

Language Difficulty

What difficulties do we encounter in employing DP's? Naturally, the chief difficulty at first was the language. We found, however, that one of our old employees speaks German and another Polish, so when we got in a pinch they helped us out by acting as interpreters. In general, though, the DP's, particularly the younger ones, pick up the work fast. You just have to show them how and what you want done, and they learn very quickly indeed. Recently we have hired three who speak some English and they have been a great help to us in overcoming this difficulty. That is about the only trouble we have had in employing them. On the whole we find them faithful and industrious and grateful for the opportunity to live and work in the "land of the free."

Note: Fred P. Weymer, president of Weymer Brooms, Inc., Syracuse, N. Y., is the son of an old-time Syracuse family. He is known "as a hard hitting and practical business man who has kept his factory at work, in spite of a depression and wartime shortages."

Fred H. Sontag, who interviewed Mr. Weymer, is the public relations director of Central New York Blue Cross and Blue Shield, voluntary, nonprofit, hospital and medical insurance plans. He also represents the editorial department of the "Living Church," national Episcopal weekly, in central New York. — Church World Service Release, adapted.

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the future. Give liberal "handouts" to those whose votes you would buy for the party in power. Make the heart of this people fat, that they may be lovers of ease more than lovers of the Word of God."

I saw America tempted. "Cast thyself down from the temple top," he said, "or do any one of a hundred things that I will teach you via Hollywood. Just keep the people amused and entertained so that they will not think seriously of the predicament they are in. Thus will they be made to forget the claims of God upon them."

I saw America in the wilderness being tempted. "You have the power, why not use it? Your self-restraint is interpreted as weakness. Why be apologetic when you could be bold? Why stop at the 38th parallel? Beyond it lies a whole world. You could impose democratic forms of government upon them. Would not that be desirable?"

Harken again to the voice of Jesus, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Usually those who see lions in the way of strict and consistent Sabbathkeeping will discover as they proceed along the way of obedience that the lions are chained. — A Sabbath Motto.

The Sabbath Recorder

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

Ninety young American Church members, men and women between the ages of 18 and 30, are among the 800 Church youth who are participating in the "work camps" sponsored by the World Council of Churches in Europe, Asia, and the U. S. A. this summer. Most of them will do forms of manual labor, mostly building and clearing sites, for camps, housing developments, religious and educational and health ministries, in France, Germany, Italy, Belgium, England, Japan, and the Philippine Islands. The project in the U. S. A. is educational and recreational work with the East Harlem Protestant Parish in New York City. The American campers, mostly university students and active Church workers, represent fourteen denominations in the U. S., and are from 27 states and Hawaii.

Hundreds of baccalaureate and commencement prayers were offered in American schools and colleges during June. One that has occasioned more than passing comment because of its originality of ideas and of language is from the pen of Rev. Llewelyn Evans, minister of the Magnolia Avenue Presbyterian Church, Riverside, Calif.: "Thou, Father of the Radiant Jesus, bless these young people now standing on the threshold of a new stage in this enterprise of living. Give them constancy of purpose and consistency of character. Light their paths with inspiration, flood their minds with high ideals, fortify their souls with Thy grace. Translate their high dreams into life's achievements, their hopes into experiences, their pretensions into tangibilities. May the luster of their faith shine through the dust of routine. Conserve for them the glamour of youth in the tomorrows of added responsibilities. Garrison their future with the sense of Thy Presence, that they may come to the end of the trail unashamed and clean of soul and spirit. Let character be their highest achievement and integrity their guarded treasure. Strike deep the truth that youth is never the creator of its evil environment but the victim. Help us to open a highway into spiritual opulence for the generations of tomorrow. Make our interest in youth sacrificial, our judgment tempered with mercy, and our appraisal of youth most generous. Please God, captivate the ardor of youth for Thine own glory, Amen."

Build a wall between the children and the first glass of any alcoholic beverage. — Clipsheet.

"In the struggle to found their national life upon the principles of freedom and justice, our peoples are threatened not only by forces which explicitly deny these principles, but also by the fundamental inability of unredeemed human nature to implement them even when they are explicitly accepted," said the delegates of Protestant Churches in India, China, Palestine, the Philippines, and a dozen other nations at the recent "East Asian Christian Conference" held in Bangkok, Siam.

"These very conditions constitute an urgent summons to us who have been entrusted with the gospel of redemption, and there is widespread evidence of eager desire on the part of multitudes to hear this gospel. Doors are wide open to us in many lands. But some of these doors are likely soon to be shut. In some countries restraints are already placed upon the entry of foreign missionaries. In other areas the Church has come under governments which aim to prevent the organized propagation of Christianity, and yet others are likely to come under the same conditions.

"These facts give a special urgency to our appeal to the Churches of East Asia to undertake with a new sense of responsibility the task of so making Christ known in the power of the Holy Spirit that men may come to accept Him as Saviour and King, and to serve Him in the fellowship of His Church. In this task both younger and older Churches are bound together in a partnership of obedience."

MOMENTS OF MEDITATION

(Continued from page 122)

Then, with those who know that Christ Jesus hath spoken to their condition, we can sing:

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled.

"Fear not, I am with thee, O be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee
to stand,
Upheld by My righteous, omnipotent hand.

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to
shake,
I'll never, no never, no never forsake."

George Keith.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

Alfred, New York

AUGUST, 1950