A Message to Newcomers on Milton Campus

The stillness of night was upon the campus. No lights gleamed through open windows. No gay laughter or muffled conversation fell upon the ear. In peace and quiet, under the great elms, I walked, thinking of the happy years spent at this Christian college.

Then as I mused upon the past, a voice began to speak. It seemed to come from nowhere, yet filled the campus. I listened.

"They called me Alma Mater. My sons and daughters are many. Through the years they come and go. In happy festive mood they return for a day. With words of tender praise they speak of me. 'Mid laughter and tears they bring forth from memory's treasure store.

"I see them and I hear them, beloved children all. The few are near, the many out in life's busy whirl. Sometimes I wonder how the struggle goes. The odds are always there. The stakes are high. Life's game is keen.

"Tis then I think with some assurance of what they sought and found in these halls and on this campus. Knowledge, learning, skills they all acquired in a measure. Few failed to find and carry with them into life that spirit which makes men strong, the spirit which causes men to strive for the right, to cherish the honorable, to exalt Christian service, to give their all in some great and righteous cause, to walk before their God and place their life at the Master's feet.

"They call me Alma Mater. With love and God-given encouragement I follow them. Their good lives, their unselfish service of God and man—these are the unseen jewels cherished by my mother-heart."

—Selected.
The Sabbath Recorder

First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration

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- Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Sabbath Day Baptists and beliefs, write the American Sabbath-Adventists Publishing House, Plainfield, New Jersey.

WHAT WHERE
TOWARD A MORE CHRISTIAN WORLD

- Additional copies of this issue (in limited quantities) are available at ten cents per copy.

During the six-year period of World War II, the American Bible Society printed and distributed more than 14,500,000 copies of the Scriptures, in more than forty tongues. Of this total, about 9,000,000 books went to members of the United States armed forces through church channels. Since then, six million copies, in twenty-three languages, went to people who were or had been prisoners and residents in the “occupied countries.” At the peak of production the society’s presses were turning out 10,000 copies daily.

One hundred twenty German prisoners of war in a camp in France are studying under a special Protestant faculty of theology in order that they might become evangelists upon their return to Germany.

The government of India has given $1,212,000 to the American Friends Service committee for the purchase of milk to be distributed among mothers and children in the famine areas of India. This will provide fifteen hundred tons of powdered milk. The first five hundred tons have left America. The rest will soon follow. It is expected that the Indian government will increase its contribution to $5,000,000.

A bubble of building material to restore places of worship in Germany, the first church of brick and stone recovered from destroyed buildings is being built near Heidelberg. Wood for the interior is being contributed by the World Council of Churches.

The Scriptures have appeared in another new language, according to the American Bible Society, which has just published the Gospel of John in Ancash Quechua. The little book, bound in bright red, is also the first publication of any kind in this language.

According to a census report, there are 14,500,000 who speak this language in the department of Ancash, northern Peru.

- THIS WEEK'S COVER

Entitled “Give Us This Day Our Daily Bread,” the cover picture is a Religious News Service photo. It carries an eloquent message for this season of the year and this critical period in world history.

THE GOODS OF GOD

Giving thanks presupposes the receiving of gifts, of services, or of courtesies. And this is the season especially designated for expressing thanks—a time when action and thought should be motivated by deep, sincere emotion. Thanks, honestly rendered, result in warm, abiding satisfaction to the individual. Yet, even now, it is safe to assume that society is divided into two great groups: those who express empty, meaningless gratitude without any real thought of the “gifts”; and those who begrudgingly follow the crowd, going through the motions of thanksgiving while harboring the conviction that life really offers very little for which to be thankful. To give thanks without meaning it is blindness.

Discontent with what we have and the belief that money—if only we had enough—could buy what we would like to have are two common human failings. We sometimes become discouraged, feeling that these distortions of value are peculiar to the day in which we live. There is evidence, all right, that present conditions are aggravating them and making them more prevalent. . . .

Bishop Ralph Cushman, of the Methodist church, says: “There are too many cocktail drinkers on church official boards. He further declares that they may be purchased with this total, about $1,212,000 to the American Friends Service committee for the purchase of milk to be distributed among mothers and children in the famine areas of India. This will provide fifteen hundred tons of powdered milk. The first five hundred tons have left America. The rest will soon follow. It is expected that the Indian government will increase its contribution to $5,000,000.

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PICTORIAL STORIES

"No church will ever be evangelistic just because the pastor preaches that kind of sermons."

Divine Deliverance

Since Divine Grace has made provisions for making man what he ought to be, every man is responsible for what he is. If we are sinful after God has made provision to make us holy, then, we are responsible for what we are, for God has thoroughly advertised his remedy for sin.

We, therefore, are responsible for our moral influence. In other words, if we are not holy, we are a hindrance and a detriment to those with whom we associate.

We have been accustomed to hear it stated that we ought to be holy in order to live in heaven. These are axiomatic truths. But does not apply exclusively to foreign missions, for it is also our duty to be holy in order to avoid the injury which a wrong spirit and example do to those about us in every day life.

If we saw a man drowning and refused to help him, we would be responsible for his death. Every Christian who has been delivered from sin has a definite responsibility toward those who are sinning in his depth.

"The great commission, 'Go into all the world,' does not apply exclusively to foreign missions, for the world begins where your front yard ends. When you leave your own doorstep, you are in the secret retreat of the earth."- Bishop Hughes, . . .

Then, in the dimness, in the silence, of this secret retreat of the earth, the bishop whispered the secret which the early writers of the Christian Church, "... a letter of Almighty God, sent to His creatures."

If you were far away from the residence of an emperor and received a letter from him, you would not rest until you had learned what he had written to you. The King of men and angels has sent you a letter, which is to lead you to eternal life; you should therefore not neglect eagerly to read this letter.

In ancient times God revealed his law from Mt. Sinai and later the messages from the prophets; and when the fullness of the times should come, the Son of God would send the written Word, the scriptures, to be read and remembered, and not to be forgotten. We must not neglect the assembling of ourselves together in the name of the Lord.

Princeton, Mass.

I was glad when they said unto me, Let us go into the house of the Lord. Psalm 122:1-2.

Parishes from a sermon by President Bootho G. Davis, delivered at the Centennial of the First Seventh Day Baptist Church of Hebron, Pa., 1933.

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GUEST EDITORIAL

The Art of Memory

By S. S. Powell

Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. Deut. 32: 7.

The first age of the world was the antediluvian. Sin had entered into the world, and death by sin; but God gave to mankind another trial with promise of deliverance. His promise is sure, bringing to the recipients thereof peace and joy and confidence—salvation! It is for us not only thankfully to receive this according to the holy spirit because of him who made it. It is impossible that he should lie. "What else is Holy Scriptures," early church fathers said to the world. Then we accept the Infinite in all things. Then we assemble in the name of Jesus Christ, his Son, in the golden message of the gospel was preserved in the writings of the New Testament, and there it is for us to read and to remember, and for us to return here, and to go to other sections of the country as trained leaders in Christian social service. This process of the widening circles of influence has been going on through all the years of the century.

The historian of this centennial program is himself sufficient justification for the existence of a church for a hundred years, to say nothing of the other influences that have been exerted here, or that have gone forth from this church to bless the world. There are other lives that in simple faith and faithfulness, in quiet and powerful living, have proclaimed Christ as the builder of the church; and that his church is imperishable.

The word translated church in the text is the Greek word, ecclesia, which means assembly, or gathered group. Jesus was the chosen one of God's people, the Son of God, the One whom the Father loved. He is the builder of the church and it is the Greek word, ekklesia, which means assembly; or gathered group.

Here we have a picture of Jesus Christ at work among men, building up his church, which is the brotherhood of believers, a brotherhood of believers, organized, and bound together by this great confession of faith in him as the Christ, the Son of God.

It is the original and most fundamental fraternity, or brotherhood, in Christendom. It binds together men of all races and colors and political complications. It organizes them and binds them together for mutual benefit—"for the good of the order"—and for the good of the race.

All other brotherhoods and fraternal ties are the outgrowth, directly or indirectly, of the Christian brotherhood—the Church. They are, and should be considered, subordinate to it, and should be used to back up and strengthen the church, rather than as rivals of it.

This brotherhood or Christian fraternity which Christ builds is his chosen agency for missions.

Sabbath Recorder

rendering service to humanity as well as for promoting reverence, worship, and personal righteousness.

We sometimes hear men say, "I do not need religion. I live a good life outside the church as it is." But suppose he can live a solitary Christian life outside of the church? What is he missing in the way of service he cannot render alone?

What can a Mason, or an Odd Fellow, or a Granger do alone, by himself, without the organization, the methods, and the program of the fraternity? No more can a disciple of Christ do effective work without the "ecclesia," the assembly—the fraternity—the Church. So Jesus chose the "ecclesia," the assembly of believers—the Church—as the organization through which to make his work effective.

The battle against sin, charity for the needy, spiritual uplift, Christian education, and all the long list of public and private services come to a Christian civilization through the Church and because of the Church.

What a heritage this community has in this century old church! What a legacy has been laid by the followers who made the great confession and banded themselves together to form this and other branches of the Christian Church!

The word translated hell is the Greek word, "hades." It has various shades of meaning in its New Testament use. It sometimes means the place of the spirits of the dead. Thank God death does not prevail against the Church! The blessed dead who in their day had their families and children, and who in heaven have left behind them, is the "Church, the Son of the living God."

But "hades" sometimes means the forces of evil, and sometimes the habituation of unrepentant God. Against God, against his perfect will, that we have the promise of Jesus that no forces of evil, no combinations of impenitent and unrepentant God, against his will, in this life or in the next, can destroy this brotherhood, which Christ is building up into his church out of his faithful followers—men and women, who, one hundred years ago, banded themselves together to form this brotherhood, and who, through the grace of God, have lived together to this day, and who, through the grace of God, have lived together to this day, now, and in the future, will live together to the glory of the Church, the Son of the living God.

Every Teacher Should Be an Evangelist

Dr. Harry C. Munro, director, National Christian Teaching Mission, shares some thoughts about Christian Education.

Jesus yearned over the untaught, the straying, the lost

A fashionably dressed young woman, sightseeing in New York City slums, shudder over a dirty, unkempt ragamuffin playing in the sixth of the gutter.

"Just look at that child," she cried. "Why in the name of decency doesn't someone clean it up? Where is its mother?"

"Well, it's this way, Miss," explained her guide. "The child's mother loves her child, but she can't get a job with it, or feed her in the gutter. But you don't love the child. Until love for the child and hate for the dirt get into your blood, you poor child will remain just about as it is."

When God sent his Son into the world, love for the sinner and hate for his sin got into the same heart. You and I had a Saviour. Every sinner had hope. A Christian teacher is one through whom that Saviour loves and hates and teaches and redeems.

Christian teaching is the climax of all teaching. General education deals with facts, knowledge, skills. Christian education deals with values. General teaching presents possibilities, alternatives, opportunities, Christian teaching guides decisions. The general teacher transmits facts. The Christian teacher shares an experience. General education answers "What?" and "How?" Christian education answers "Why?" The world staggered and staves today because whole peoples have followed the wrong answer to the "Why?" of life. Christ has the right answer. He gives it through his teachers. The Teaching Mission to teachers, sponsored by the International Council of Religious Education and representing forty Protestant Churches, co-operating, mobilizes his people to give this answer to the whole community.

To teach for decisions makes a teacher an evangelist.

The one supreme commitment to Christ as Saviour and Lord comes as a climax to many decisions. It forms the basis of many more. Christian teaching issues in Christian living. Nothing is taught until it is learned. Nothing is learned until it is lived. Whether one teaches little children or seasoned churchmen, his work is always momentous. It is still related to the main verdict, either as antecedent or consequent.

The Christian teacher teaches for decisions. Like trickling rivulets they flow together through tributaries to form the great deep flowing currents of a life. And these tributary decisions should never obscure but should ever illumine the supreme verdict for Christ and his cause, which is the Christian teacher's perennial lodestar. This climaxizes Christian teaching just as Christian teaching climaxizes all teaching.

Youth Winning Youth

By Jeanne Coon

A Richburg, N. Y., student of Houghton College

Listen, young person. Are you a born again Christian? If so, what are you doing about it? If not, can you truly say that where you have never been given the chance to become one? If no one has ever talked about it? If

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CHRISTIAN TEACHING MISSION

A UNITED EFFORT TO STRESS EVANGELISM IN CHURCH SCHOOLS

The National Christian Teaching Mission is truly a united effort by all Protestants to stress evangelism in the church schools of all the churches. There always seems to be a great need for the type of evangelism program that will win the hardened sinner to Christ, and turn him toward the lost toward the Christ who saves the uttermost.

We need to stress along with this great need the importance of the Christian Sabbath school teacher who under God's Holy Spirit leads young people to Christ. Not only in Church Fellowships are not dominating the work which the Lord Jesus Christ has been doing for many young people every week for many years, but also in every church where a great many young people have been brought to Christ. It is God admonishing us to go right on following Christ as his disciples did and learning what his will is for us.

It is a sad fact that many today who call themselves Christian have not given much thought to what the New Testament says about Jesus as Teacher and consequently are not properly prepared to witness for him, that there has been a sad neglect in the work for the kingdom. One important factor of the success of these rallies lies in the fact that the leaders are comparatively young men and women who appeal to and are gaining the confidence and cooperation of the young people who are leading them.

Join with all the forces which stress better teaching and leading for a verdict!

H. S.

The Presentation of a Person

A MESSAGE FOR OUR DAY

By Rev. Leslie O. Greene

THE MESSAGE which we should have for our day is essentially the presentation of a person, Jesus Christ. Not a few during the past century have tried to usurp his place in influencing men's minds, but sooner or later their power has been frustrated, for no one can take the place of the declaration of long ago that "the only name under heaven given among men whereby ye must think, that there is no substitute for Christ. He is the center of the plan of salvation. He is the great Teacher, Leader, Inspiring of men. He was the Son of God in the flesh, dwelling on the earth many years ago, revealing by his life and teachings what God wanted men to know about himself. This is why we are told, "Let this mind be in you which was also in Christ Jesus." It is God admonishing us to go right on following Christ as his disciples did and learning what his will is for us.

There is no substitute for the Holy Ghost, who is the promised Holy Ghost who is given to the Church, is the promised Holy Ghost who is given to the Church, is the promised Holy Ghost who is given to the Church, is the promised Holy Ghost who is given to the Church, is the promised Holy Ghost who is given to the Church, is the promised Holy Ghost who is given to the Church, is the promised Holy Ghost who is given to the Church, is the promised Holy Ghost who is given to the Church, is the promised Holy Ghost who is given to the Church, is the promised Holy Ghost who is given to the Church, is the promised Holy Ghost who is given to the Church, is the promised Holy Ghost who is given to the Church.

Hence, we need to stress along with the matter of prayer. What can we do, you say? First, and of most vital importance, is the matter of prayer. Have a prayer group for the sole purpose of getting your own hearts in tune with the heart of God, and then bring him that is, do all with "prayer and supplication."

Remember, our Lord said, "... He that asketh, receiveth much fruit: for without me ye can do nothing." Our own resources are so limited and our abilities so narrow, we have nothing whatever in ourselves to depend on, but the Lord has promised to give the increase to a completely yielded life.

There are many ways in which a young person can do personal work also. Above all else, however, remember the prayer groups. Get one started right away. At first only a nucleus of your members will come, but that nucleus will be so uplifted and strengthened that others will come out of curiosity, if nothing else, to discover the secret of that happy condition. At the Seventh Day Baptist General Conference gives a marvelous example of growth. In three days it grew from a group of young people to twenty-eight prayer-conscious, spirit-filled youth. If a program such as has been outlined will be undertaken, with great enthusiasm and prayer, your community will see results—results that will count for eternity.

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...so vital as a text-book to present the whole plan of Christian living.

fully realized. Christ spoke of it as "the pearl of great price." Not having dealt in pearls, most of us do not know how rich the gift can make us. We may assume it is something highly desirable because men of means give much for real pearls. We can be assured that what the Saviour has to offer will be nothing temporary or cheap. He tells us that the largest of all the treasures are the things of the heart, and if we show our dependence on him and make the necessary provision. He is pleased to give us that which will produce eternal life.

The power of prayer; the balm of sympathy, the truth of God; the strength of purity; the love of the Father; the joy of the Spirit; the peace of the heart; the assurance of pardon and forgiveness; the love of the brethren; the assurance of God's eternal abode with us. These are things we shall possess forever, if we come to Christ with our whole hearts, and if we believe him when he speaks, and if we accept him as the truth we are seeking.

When one shows his dependence on him and makes the necessary provision, he is pleased to give us the "pearl of great price." He tells us that the largest of all the treasures are the things of the heart, and if we show our dependence on him and make the necessary provision. He is pleased to give us that which will produce eternal life.

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The world is full of sadness, difficulties, and disappointments, so many failures, so many setbacks, and so many disappointments. When one shows his dependence on Christ, he is pleased to give us the "pearl of great price." He tells us that the largest of all the treasures are the things of the heart, and if we show our dependence on him and make the necessary provision. He is pleased to give us that which will produce eternal life.

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The power of prayer; the balm of sympathy, the truth of God; the strength of purity; the love of the Father; the joy of the Spirit; the peace of the heart; the assurance of pardon and forgiveness; the love of the brethren; the assurance of God's eternal abode with us. These are things we shall possess forever, if we come to Christ with our whole hearts, and if we believe him when he speaks, and if we accept him as the truth we are seeking.
ALL THROUGH the earthly life of Jesus He showed His love for children, and we may be sure they loved Him too. Whenever He went He would leave even their mothers' arms to gather about Him, climb on his knee, or snuggle into His arms. Some of His most beautiful messages were given as He held little children in His loving arms. He never turned away from children however trivial their needs, and He was ever ready to help them and heal them in pain and sickness.

Not only children but grownups love the beautiful picture we have on this page—the picture of Jesus blessing little children. Everyone loves to hear the story that goes with it; we never grow tired of hearing it. It is a true story which we can almost read just by looking at the picture.

Here we see the mothers as they bring their little ones to Jesus for His blessing; the children as they look up to Him with love and trust; the disciples whose expressions indicate their feeling that Jesus had more important duties than the blessing of little children. The expression on the face of Jesus is one of patience and love, and on almost any hear Him say, "Suffer the little children to come unto Me, and forbid them not." They gazed upon Him as they look up to Him with love and tenderness.

Not only was Jesus the Friend of children when He was here on earth, but, dear boys and girls, He is your Friend now. He loves every one of you and is just as ready to bless you, to help you to be good and happy, to comfort you, and even heal you as He was then. The only difference is that you cannot see Him with your natural eyes as the children could when He was on earth. Now with faith you can know Him with the same gentle, loving heart and the same tender smile. He is always ready to help you to receive His love and blessing.

He surely deserves our love and service in return, and let us all try to please this wonderful Saviour in all that we think and say and do.

M. S. G.

LITTLE MISS THANKFUL

Little Mary Burns stood quietly at the living room window one pleasant Sunday afternoon, apparently looking out at the rapidly falling leaves, but her eyes had an anxious look as she turned to speak to her mother who sat near by busily mending.

"A penny for your thoughts, dear," said her mother with a loving smile, looking up from the pretty dress she had just finished mending. "You look as though all the burdens of the world were resting on your shoulders."

"I was thinking about all the things I have for which to be thankful. There are so many things that you have to be thankful for."

"What are some of these things that you are grateful for?"

"Well, I think, Heavenly Father, for my family and friends, for my school and schoolmates, and for all the things I have for which to be thankful."

"Your mother," said her mother, "is very proud of you."

"I'm thankful for everything, everywhere," she added. "I'm thankful for all the things I have for which to be thankful."

"That night as she knelt in prayer, she repeated:"

A Child's Thank-you Prayer

For the new morning with its light,
For rest and shelter of the night,
I thank thee, Heavenly Father.

For health and food, for love and friends,
For everything thy goodness sends,
I thank thee, heavenly Father.

For mother dear and father too,
Who help me to be good and true,
I thank thee, heavenly Father.

For Jesus up in heaven above,
Who blest me with tender love,
I thank thee, heavenly Father.

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Lydia listened eagerly to his message and was led to accept Jesus as her Saviour and could hardly wait to show her love for him by working for him in every way she could. Not only she but her whole family were baptized and became followers of the Lord Jesus. Then Lydia, to show her Christian friendliness, invited Paul to her home where she spent some time.

We, too, should do all we can to show our love for Jesus, and in one way is follow Lydia's example and show a Christian friendliness.

When we love and work for others, we are truly working for Jesus. Even little children can lead others to Jesus. One time a man who had never learned to love and serve the Lord wrote the following words and left them on his desk, "God is nowhere."

Little girl saw the words and read them, "God is now here."

Her father heard her, noticing the loving way she read the words, and was led to give his heart to Jesus and was the means of leading others to him.

It will sum up this lesson with the last two verses of the second part of our lesson:

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Yours in Christian love,

Missap S. Greene.

LITTLE LETTERS TO LOVED ONES

By Pearle Halladay

Dearest:

What a happy time we had together! Even the goodbyes were joyous because we know we shall meet again soon.

You look so present at dinner; so I must tell you something both touching and amusing. One family member of the family, Grandmother, bowed her head and gave thanks, asking God's blessing. When we had lifted our heads, the four-year-old clutched her plate in both hands and holding it out to grandmother said, "Talk to my plate, too, Grandmother," for there was a touching side to the incident, too.

I wonder if sometimes we neglect our own children—or those near us—for those in China, India, etc.

STUDY to show thyself approved INTO GOD

"THIS SAME JESUS"

(A Bible Study)

By Rev. Leser G. Osborn

God's eternal purpose for this earth, as revealed in the Bible, is to set up a kingdom of righteousness, peace, and joy. He made a covenant with David, the king of whose sons shall sit on his throne and govern his kingdom forever (2 Sam. 7: 8-10). Isaiah, foretelling the coming of the Messiah, says, "Unto us a son is given: and the government shall be upon his shoulder . . . of the increase of his government and peace there shall be no end."—Isa. 9: 6, 7.

The angel Gabriel, in announcing to the Virgin Mary that she was to have a Son who was to be called Jesus, said, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father, David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke 1: 33-33.

When Jesus was born, the wise men came asking, "Where is he that is born king of the Jews?"—Matt. 2: 1, 2. As he rode into Jerusalem in fulfillment of Zechariah 9: 9, the people cried, " Hosanna to the Son of David! Blessed is the king of Israel that cometh in the name of the Lord."—Matt. 21: 7; John 12: 13. The promised King had appeared to them. He "came unto his own and his own received him not."—John 1: 11.

When giving rules of discipleship (Matt. 16: 24ff) Christ added, "The Son of man shall come in glory, and shall be judged; and every soul shall be accounted for according to his works."—Matt. 10: 5. When his conversation written over him was, "This is the King of the Jews."—Luke 23: 28.

But what of God's covenant with David? Is his promise void? The Psalmist says, "He will ever be mindful of his covenant, and He hath remembered his covenant forever."—Ps. 105: 8. God's covenant is unfailing, and in his own time the kingdom, postponed for a time because of the King's rejection, will be set up, and the Lord Jesus, Christ, "as King of kings and Lord of lords" will sit "on the throne of his father David."—Revel. 1: 5, 7.

Christ Jesus, himself, said, "The Son of man shall come in his glory, and . . . sit upon the throne of his glory."—Matt. 25: 31. As the disciples stood on Mt. Olive after his ascension, the angels said to them, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11.

There is so much conjecture and speculation, so much fantastic interpretation, concerning his coming and the order of events before and after, that we will confine our observations to just three points: the fact, the manner, and the purpose of his second coming.

THE FACT OF HIS COMING

Perhaps our Lord's statement and the announcement made by angels quoted above should be enough to establish the fact that he is coming again. However, we do not need to depend on these two alone. It has been foretold many times, and by many, concerning his ascension, the angels speaking of the "second appearing."—2 Pet. 3: 12. Jesus, in the Gospels, foretold of his "coming again."—John 12: 48.

Jesus himself said, "The Son of man shall come in glory, and shall be judged; and every soul shall be accounted for according to his works."—Matt. 10: 5. When his ascension, the angels "spoke of the Son of man coming with power and great glory."—Matt. 24: 30.

When we see some of his followers of the Lord writing letters to each other, we may have a good reason to put away sin by the sacrifice of Jesus. He is the "same Jesus . . . shall sit on his throne and govern his kingdom forever."—Revel. 20: 4.

..."When he shall appear, we may have confidence, and not be ashamed before him at his coming."—1 Cor. 1: 7, 8. The fact of the second coming is a Bible truth, well attested by the New Testament writers, as well as the old. We cannot deny it with assurance and integrity of the Bible. The Lord Jesus is coming again!
THE MANNER OF HIS COMING

The two angels said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. We read that "a cloud received him out of their sight." Acts 1: 10. They saw him go. He will be seen when he comes again. The Lord himself said, "All the tribes of the earth shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30. John says, "We shall see him as he is," 1 John 3: 2. In Revelation 1: 7 we read that "every eye shall see him." Hence this is possible is explained in Matthew 24: 27, "As the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of man be." His coming will be visible.

Paul says, "The Lord himself shall descend from heaven" (1 Thes. 4: 16), thus confirming the prophecy of the two angels that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go." Acts 1: 11. They saw a physical body, one of "flesh and bones" (Luke 24: 39), received into the clouds. Zechariah tells us that "his feet shall stand upon the Mount of Olives." Zech. 14: 4. Jeremiah says that he shall "execute judgment and justice in the earth." Zech. 23: 5, 6. In Job we read that the "Redeemer liveth, and that he shall stand at the latter day upon the earth." Job 19: 25. He is to sit on the throne of David, which is a literal throne, and rule over his kingdom, which is an earthly kingdom. Isa. 9: 6, 7; Zech. 21: 25-27; Luke 1: 32.

The Lord Jesus is coming again to this earth, and his coming will be personal, bodily, and visible!

THE PURPOSE OF HIS COMING

In view of the covenant with David the announcement to Mary, and other passages already quoted, there is only one conclusion as to the purpose of his coming again. It is to restore, re-establish the kingdom of David, a kingdom of righteousness, peace, and joy. Jeremiah tells us that the "king shall reign and prosper." In his days Judah shall be saved and Israel shall dwell safely." Jer. 23: 5, 6. Daniel says that "his dominion is an everlasting dominion." Dan. 7: 13, 14. All through, a kingdom is promised—an everlasting kingdom, in which he shall reign "over all the earth." Zech. 14: 9.

Is this, as some claim, a spiritual kingdom, already set up in the hearts of men? The "proof text" of this theory is Luke 17: 21, which in the King James Version reads, "The kingdom of God is within you." The Revised Standard Version renders the Greek word, enos, correctly: "in the midst of." As in-deed it was. The king had come; was there ready to be enthroned. But they rejected him. Very much of the prophecies is against the theory of Israel" (Acts 1: 6, 7), which was an earthly kingdom. The "stone kingdom" of Daniel 2 takes the place of literal, earthly kingdom. Matthew 23: 31ff speaks of a literal throne. The seat of government is to be Jerusalem (Luke 21: 24), an earthly city.

The kingdom is a literal, earthly kingdom.

Neither is the Church the kingdom. For one thing, the "nobleman" has not yet returned. Luke 19: 11ff. The Church is called "house" (1 Tim. 3: 15); "temple" (1 Cor. 3: 16, 17); "body" (1 Cor. 12: 27-31); and other things, but never "kingdom." Christ is the "head of the Church" (Eph. 1: 22; Col. 1: 18), but not her king. He is king only in the sense that the Church is to become his bride, and will reign with him in his kingdom as Queen Consort.

The prophets did not see the Church. They were puzzled by the two-fold prophecy of the cross and the crown. They saw the mountain peaks of the kingdom, but not the valley of the Church in between. The Church was to them; the kingdom was not. The "mystery" (Eph. 3: 1-11) was what was to happen between his "sufferings" and his return (9-12).

So, it is not correct for us to talk of "building the kingdom." God will set it up in his own good time, with Jesus, the Son of David, crowned as king, sitting upon the throne. It is not our task to "build the kingdom," but to preach the gospel, so that "whosoever will may receive eternal life and become potential citizens of the kingdom.

"This same Jesus" is coming again—personally, bodily, visibly—to establish the kingdom here on this earth. We cannot know "the day nor the hour" (Matt. 25: 13), but we "love his appearing" (2 Tim. 4: 5) and "long to see his face" (Tit. 2: 13) and say, fervently, "Even so, come, Lord Jesus." Rev. 22: 20.

SABBATH SCHOOL LESSON

FOR NOVEMBER 16, 1946

Paul Ministers to the Thessalonians

Basic Scripture—Acts 17: 1-12; 1 Thessalonians 3: 1-13

Memory Selection—1 Thessalonians 3: 13

SABBATH RECORDER
The article in the “Protestant Voice” which carries the above definition goes on to say of Protestantism: “Democracy is in that word, and social justice; independence and integrity; equal fellowship of free citizens, each sharing the sovereignty which comes from God.”

Protestantism is Biblical, and is positive and constructive. Yes, Seventh Day Baptists are fundamentally Protestant.

A. J. C. B.

MINISTERS ASK AMNESTY
FOR CONSCIENTIOUS OBJECTORS

Three hundred leading ministers of the major Protestant denominations in the United States have addressed a letter to President Truman asking that he extend amnesty to America's conscientious objectors to war, several hundred of whom are still in prison. A large number of denominational assemblies have urged similar action. The letter, signed by many who are not themselves objectors, says: "Sharing concern for religious liberty and freedom of conscience, we are troubled by the fact that 1,500 of the 6,000 conscientious objectors sentenced under the Selective Training and Service Act of 1940 are still confined in federal prisons."

—Reid.

I AM A CHURCH MEMBER

BECAUSE if nobody belonged to church there would be no church to point men to God and heaven.

BECAUSE I cannot ignore my spiritual nature. My soul culture is as necessary as my physical.

BECAUSE it benefits me, and enables me to understand home and democracy with Christianity.

BECAUSE here I can transfer my personal allegiance to Christ in altruistic actions.

BECAUSE others are watching me, and I dare not set an example which will keep them from church.

BECAUSE I need the strength that comes from worship and fellowship with other Christians.

BECAUSE no matter how much I do for Christ it is but little compared with what he did for me.

—New Jersey Baptist Bulletin.

OLD-TIMER SEZ . . .

"Church members without real religion is like apple pies without apples."

THE SABBATH RECORDER
PRAYER

TO THE GIVER

Lord, I am glad for the great gift of living—
Glad for Thy days of sun and of rain;
Grateful for joy, with an endless thanksgiving,
Grateful for laughter—and grateful for pain.

Lord, I am glad for the young April's wonder,
Glad for the fullness of long summer days;
And now when the spring and my heart are asunder,
Lord, I give thanks for the dark autumn ways.

Sun, bloom, and blossom, O Lord, I remember;
The dream of the spring and its joy I recall;
But now in the silence and pain of November,
Lord, I give thanks to Thee, Giver of all!

Charles Hanson Towne

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The Sabbath Recorder

NOVEMBER 11, 1946

IN PROMOTING the fullest personal development, the college seeks to cultivate through specific courses and general environment, the student's esthetic taste, intellectual enthusiasm, moral integrity, and religious insight. That is, it tries to encourage sensitiveness to beauty, awareness and understanding of one's environment, and adherence to one's own considered beliefs in morals and religion while respecting and, as far as possible, sympathizing with different beliefs held by other persons of good will.

—Alfred University Catalogue, College of Liberal Arts.