A Psalm of Thanksgiving

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting, and his truth endureth to all generations.

Psalm 100

WORLD-WIDE BIBLE READING
THANKSGIVING TO CHRISTMAS

NOVEMBER 27 TO DECEMBER 25
THEME: "ONE WORLD — ONE BOOK"

Thanksgiving, Nov. 27, Psalm 145 — "One God"
Fri., Psalm 103 — "One Blessing"
Sabbath, Nov. 29, John 3: 1-21 — "One Birth"
Sun., John 1: 1-18 — "One Word"
Mon., Matt. 3: 1-16 — "One Discipleship"
Tues., Matt. 6: 19-34 — "One Treasure"
Wed., Psalm 90 — "One Comforter"
Thurs., John 14: 1-21 — "One Wisdom"
Fri., James 1 — "One Mind"
Sabbath, Dec. 6, Philippians 2: 1-18 — "One Vine"
Sun., John 15: 1-17 — "One Keeper"
Mon., Psalms 91, 121 — "One Prayer"
Tues., John 17: 1-26 — "One Love"
Wed., 1 Cor. 13 — "One Purpose"
Thurs., Luke 15: 1-10; Rom. 1: 16, 17 — "One Purpose"
Fri., Luke 15: 11-32 — "One Redemption"
Bible Sabbath, Dec. 13 — "One Family"
Acts 17: 16-31 — "One Book"
Sun., Psalm 119: 1-19, v. 89, 105 — "One People"
Mon., Psalm 67 — "One Truth"
Tues., John 4: 3-30 — "One World"
Wed., Psalm 19 — "One Law"
Thurs., Deut. 5: 6-27 — "One Long"
Fri., 2 Tim. 3: 12—4: 8 — "One Crown"
Sabbath, Dec. 20 — "One Heaven"
Rev. 21: 1-7 — "One Heaven"
Sun., Isa. 53; Matt. 11: 28-30 — "One Burden-Bearer"
Mon., Luke 1: 26-38 — "One Son"
Tues., Luke 1: 39-56 — "One Song"
Wed., Luke 1: 57-80 — "One Prophecy"
Christmas, Dec. 25 — "One Son"
Christmas, Dec. 25 — "One Purpose"
Isa. 56: 1-5, Luke 2: 1-20, 40 — "One Saviour"
FAMINE AGAIN IMPERILS INDIA

Aid to the people of India, faced with new threats of famine which may last into 1948, has been pledged by Arnold B. Vaughan, Secretary for India of Church World Service, on behalf of the Protestant Churches of America, after consultation with the India Committee of that organization. The committee includes representatives of the Foreign Missions Conference of North America, and of the mission boards of most Protestant denominations working in that country.

Verification of reports that new famine areas developing in India were contained in a cable addressed to Dr. J. L. Dodds, chairman of the CWB India Committee from L. A. Bickensstaff, CWS representative in Bombay, which claimed that famine conditions, though less publicized at the present time, were actually more critical than a year ago.

The cable said:

- Conditions in India generally worse than last year, but not as bad as Bombay; food and grain stocks low - Punjab supply ample but disturbances seriously affect procurement and distribution - Frontier provinces lacking but Punjab under Pakستان Administration - United Provinces conditions best - Central provinces supply low and ration very low - Madras short and procurement unsatisfactory - Bengal improvement over last year - East Bengal may require assistance - Assam Orits and Sind conditions fair - Central Indian States worst due to wheat loss by shortage from the previous crop - Nearer famine condition than last year expected.

A previous communication received from Mr. E. C. Bhattay, a secretary of the National Christian Council in India with headquarters at Nagpur, reports that the famine conditions in the south of India are already very serious, and asks what the American Churches might be able to send. He gave the following resume of the food procurement program as gleaned from the India press.

- Punjab — due to general disturbed conditions procurement is at a standstill but no shortage in expected supplies.
- Northwest Frontier Provinces — shortage as usual. Monthly deficit 5,000 tons and low stock. Give the Sabbath Recorder for Christmas. (Concluded on page 384)
One Saviour. 

"One World" needs "One Saviour." Man cannot save himself from the forces which he believes to be overwhelming him. He cannot save himself from himself, let alone save the forces that storm the citadel of his soul. He needs the Christ, the Saviour of the world, in order that he may present himself and the forces of the world. "One World" needs "One Saviour."

Jesus Christ qualified as the Saviour of the world, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John 3:16, 17.

At the close of His earthly ministry, Christ clearly expressed His concern that all disciples be saved. In John 17, which is called the Intercessory Prayer, He prayed for the apostles whom the Father had given Him in order to share His person and mission. As the Father had sent Jesus Christ into the world to live and proclaim God's love and forgiveness and victorious life, so Jesus sent His disciples into the world to teach and preach Him as God's love and forgiveness and victorious life.

The latter part of the Intercessory Prayer portrays Jesus praying for us. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:20, 21.

This is tremendous! Jesus prays that we may be one in Him that the world may believe that in His divine person and mission.

The world needs the Saviour. "One World"—"One Saviour."

One Message

The world needs One Message. Otherwise, how can the world know the truth? For God sends not His Son into the world to condemn the world, but that the world through Him may be saved. "One World" needs "One Message."

It is a fact that life today is so complex that this right message and labor on the Sabbath day, or on any day, by all persons on earth, is an utter impossibility without entering a conflict with suffering and death, as we poor humans visualize things. Anyone who disagrees with this statement has not given the matter very much consideration.

However, if and when spirituality abounds throughout the whole world to the degree that all persons truly desire to keep the Sabbath day as a day of rest and worship in much the same manner as Sunday, the first day of the week, is now observed. Furthermore, we do know that right now the Sabbath day can be observed and should be observed without the pleasure-bent holiday spirit that characterizes first day observance.

As for myself, I shall not worry very much about the utter impossibility of every one ceasing from all labor on the Sabbath day, until that matter becomes a real problem. We can and should solve that problem if and when it does arise.

This simple explanation might not satisfy all persons, so perhaps we should delve into the matter a little deeper. In the first place, we should understand what constitutes true Sabbath observance and what constitutes false Sabbath observance. Then we can anticipate this question. He made it plain that cessation from all labor on the Sabbath day, in itself alone, does not constitute Sabbath observance and living unto righteousness.

He made it plain that doing labor on the Sabbath day, in itself alone, does not constitute Sabbath desecration, and living unto righteousness.

Christian literature illustrated that it is the spirit back of the act of performing labor or of not performing labor on the Sabbath day that is of true consequence.

Do not, then, when labor is performed on the Sabbath day, observe the Sabbath, and, in the will of God, make a way whereby it will become a day of rest and worship in much the same manner as Sunday, the first day of the week, is now observed. Furthermore, we do know that right now the Sabbath day can be observed and should be observed without the pleasure-bent holiday spirit that characterizes first day observance.

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This generation of Seventh Day Baptists must not fail the world's Redeemer

"Are Ye Able?"

"Are ye able?" This is the question Christ asked James and John when their mother came to Him requesting that they be given the places of honor in His kingdom. It was a pertinent question. They told Him that they were able, and their answer was correct. But as a minority we are subject to a certain type of argument on the Sabbath matter—a line of argument which finds its appeal in the natural desire to be like others. Therefore it is well for us not only to be able to give a Scriptural reason for our Sabbath convictions, but also able to meet these other arguments, which we might properly label as "righteousness on the part of men," since the same type of argument which comes to us as a Sabbath-keeping minority, and which to a certain degree apply to other truth-seeking minorities.

Probably the first question that comes is, "How can the majority be wrong?" In a democratic country that is a natural question, but anyone who will carefully examine the decisions of majorities will be sure to conclude that they were wrong in minority Christianitv itself is a minority. And when we look within Christendom we find that many of the truths now generally accepted by Protestants were once considered heresies.

Consider the Reformation, with its minoritv. Do we say the majority was right then?

When we study the Bible we see that it deals with minorities. A minority was saved from destruction. The Israelites, God's chosen people, held truths which marked them as different from the many nations around them. With the privilege of God's grace, they were able to follow Christ's teachings and make a witness of Christ supreme in heart and life.

We are able; but what our answer is depends on us. The material and intellectual resources are at hand. The material and intellectual resources are at hand.

This does not mean that a minority view is therefore automatically right. For many minorities are wrong. But it does mean that we must go by the teaching of God's Word, and not by the teachings of the world's scholars.

A second question, much like the first, is, "How can great teachers and scholars be wrong?" It may seem like covering the same ground to begin with, but there is a little difference, we may well profit by considering this, too. Again we look to the pages of history, and find that the great religious leaders and scholars were often wrong. Consider the Catholic scholars during the Reformation, though in some things they were undoubtedly right, we believe they were wrong in many things. Then consider the scholars in the early church, in the earthly ministry. Were they not blind to the fact that He was the Messiah promised to them? If so, how can we know so thoroughly? And yet they rejected Him. Consider Nicodemus, in John 3, who was a sincere Bible scholar of his own day. Yet Jesus found him ignorant of the truth of the necessity for the new birth, which Jesus indicated he should have known from his study. Since Nicodemus was mistaken, don't you think that the same situation might be true of scholars today?

An interesting sidelight here is the fact that many Sundaykeeping scholars actually believe that the seventh day is right according to the Bible, although their actions speak differently. In the case of these scholars, then, it is a case of an unwilling heart rather than a wrong mind. And when we Sundaykeeping scholars should be sincere in upholding Sunday, that would not be enough of a reason to change the course, since we now see that we were wrong in many things. We look to the Bible for truth, and not to men. As Luther said in the days of his protestation: "What saith the Scripture?"

Now comes a third question from the crowd of those who keep Sunday: "How long have the Sabbath-keeping theologians been keeping the Sabbath?" We look about, and we see that Sabbathkeepers have been blessed. We can't deny the fact; it's there. Does God bless them because they are perfect? We say, "No," for we know that none are perfect. But we begin to see, in spite of some imperfections, and who can

say that Sundaykeeping is not one such imperfection? God uses imperfect instruments in the work of His kingdom. Men, not God, and not to those He uses. When we read Philippians 1 we see that God blesses the work of the man who is perfect in His word, and not because of the one who preaches it. Even where truth is mixed with error, men are still His instruments. But here is a real lesson for us—it is not the truth we hold but the truth we preach that God blesses. Buried talents can't bring blessing. Perhaps these Sunday Churches have grown more than we have because they have been more active in preaching the truth they do have, while we are lukewarm in carrying out our mission in the world. At any rate, we may be sure of this—God's blessing on Sunday is not a sign of approval on polygamy and other sins in their lives. In deciding our course of action we cannot ignore God's Word in favor of these appearances. Appearances were against Job, too, but his friends misjudged him when they depended on their human reason.

Now comes another question—a very appealing line of argument, since it appears to be on such a lofty plane of unselfish service: "Could we not serve God better by giving up the Sabbath and joining with the majority?" When it is put that way, it sounds mighty convincing, but we are reminded of the words of Samuel, who tried to excise his disobedient spear of sheep and oxen on the ground that his purpose was to keep any more than God's blessing there. Buried talents can't bring blessing.

For rebellion is as the sin of witchcraft, and stubbornness is as the sin of idolatry. Thus we are reminded of the lesson for us—it is not the truth we hold but the truth we preach that God blesses. Buried talents can't bring blessing. Perhaps these Sunday Churches have grown more than we have because they have been more active in preaching the truth they do have, while we are lukewarm in carrying out our mission in the world. At any rate, we may be sure of this—God's blessing on Sunday is not a sign of approval on polygamy and other sins in their lives. In deciding our course of action we cannot ignore God's Word in favor of these appearances. Appearances were against Job, too, but his friends misjudged him when they depended on their human reason.

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"THE GREATEST STORY EVER TOLD"
Radio's Greatest Achievement
Dramatic Presentation of the Teachings of Christ Shows a New and Remarkably Successful Way to Public Service

There may be a great many things wrong with radio, depending on what critic you read, or large areas of ervice. But there is one thing with radio that's right—very right. That is "The Greatest Story Ever Told," a coast-to-coast dramatic presentation based on the teachings of Christ—a radio program that, early in 1947, boldly came on the air with tradition-breaking innovations which no one had dared try before, and which have proved to be exactly what large effort, a never before produced with such a large cast of actors, orchestra, and a choir. Furthermore, had been on before, though perhaps on such an wide stations in the network, was also held before the first program was aired.

The response to the program was amazing. It was expected that many people would enjoy it. Everything in the preparation and production of the program was aimed to make it an inspirational but also entertaining, still keeping within the limits of the respect and reverence due the subject. But it was also expected, for example, the matter of using the voice of Christ on the air was a point that was dis- considered a long time before it was decided to use it.

Surprisingly, no such criticism was forthcoming. Almost unanimously, everybody who considered it. This enthusiasm was expected. For example, the matter of using the voice of Christ on the air was a point that was dis- considered a long time before it was decided to use it.

Dr. Harry Emerson Fosdick said, "This program may help save the world from chaos. It can do what no earthly emperor or king can do—take the message of the brotherhood of man and the Fatherhood of God beyond the pulpit, and outside the Churches into the hearts of the people."

Even more praise came from the professional entertainment world. The "New York Times" radio critic called it "one of the most significant theatrical achievements in recent years." "Variety," a leading magazine of the entertainment business, gave the program a special award, called it "an unselfish endeavor toward utilizing radio in the public interest, a gesture that well-nigh stands alone."

The program was selected as one of the ten best for National Family Week, and in giving it this honor, the committee pointed out that it was the youngest of the programs so selected. One of Goodyear's competitors in the rubber business, the General Tire and Rubber Company, took full page ads in many of the country's leading Sunday newspapers, urging the people to listen to "The Greatest Story Ever Told," even though it was sponsored by a competing firm. Other companies have also followed, urging people to listen to this program.

Religious, civic, and educational organizations have been wholehearted in their support of the program. Priests and ministers from the pulpits of the Congregational, Jewish, Episcopal, and other faiths approved each lesson taught by the Prince of Peace. The program is broadcast with the support of the major educational and religious organizations in America, and a special award, called it "an unselfish endeavor toward utilizing radio in the public interest, a gesture that well-nigh stands alone."

Five months before that opening night, executives and directors of the Goodyear Tire and Rubber Company were asked to listen to a recording of a new program as part of the presentation made to them by their advertising agency. When the half-hour recording was played to them, hardly anyone stirred for that full time. When the recording was completed, the opinion was this was the worst program worthy of Goodyear's sponsorship.

One question came up, however. The first program, based on the parable of the Good Samaritan, was excellent. Could other programs of equal merit be produced?

Fulton Oursler, senior editor of the "Reader's Digest," and one of the country's leading religious radio producers, was invited by the two presidents of the General Tire and Rubber Company, to select the themes and supervise the preparation of the program.

Before the first presentation of the program on the air, private hearings were held all over the country before religious, civic, and educational groups. Comments invariably were enthusiastic, with many suggestions that aided in improving the program. A "closed circuit" broadcast, to which additional comments and suggestions were invited by the two presidents, was held before the first program was aired.

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THE BIBLE IN JAPAN

The first Japanese Bibles printed in the United States are now ready for shipment to Japan. This edition of 150,000, produced by the American Bible Society, is not only the first edition printed in the United States, but it is also the largest edition of Japanese Bibles that has ever been printed.

Because no Japanese Bibles have been printed in Japan since 1941, these books are being anxiously awaited by the Japanese, according to reports received by the Bible Society, from the Japan Bible Society in Tokyo.

The books measure 5½ x 8 inches, contain 1696 pages and weigh almost three pounds. They are bound in black cloth. It took 440,000 pounds of Bible paper to produce this one edition. The Japanese Bible contains 50 per cent more paper than an English Bible. This printing utilized more paper than in a normal pre-war year the Bible Society might have used for all the Bibles they printed in various languages in a year's production.

The entire edition will be forwarded as rapidly as possible to Japan. If the entire edition were forwarded at the same time it would require eight of the largest size box cars to transport the books to the coast. Tokyo well before Christmas.

General MacArthur has said recently that, "...other vacuums by the changes which have occurred in Japan, there now exists an opportunity without counterpart in the birth of Christ for the spread of Christianity among the people of the Far East."

utmost to tell others about the program and to assure the sponsor that it is serving a real need in the listening schedule of the American Bible Society.

THE BIBLE IN CHINA

A secretory of the American Bible Society in China made a recent trip to Hongkong and Canton, from Shanghai. Some Chinese women, who had seduced some thirty-four miles to attend their first post-war conference, discovered that Scriptures could be purchased at this conference." She wrote the Bible Society, "For a long time their home town had been cut off from Scriptures. Immediately, these women took the money allowed for their return journey and bought and brought Scriptures for their town and for their neighbors they could not, carrying these, they walked home. When people use cars, rail, or chair fare to purchase Scriptures and then walk the extra miles to attend some meetings.

Never in the history of missions in China has the demand been so great as it is today for copies of the complete Bible, the report says 'further'. From all over the country, except from the regions controlled by Communists, come increasing demands for the Bible, the report says, 'and it is a fact that most of the time of many missionaries is spent in Bible teaching. The Bible Society is doing all it possibly can to meet the need for Scriptures, but the means are limited and the need is immense. — American Bible Society.

THE SABBATH RECORDER
member, while thirty-four were led to Christ before they were fourteen years old. The children themselves testify to the saving grace of their Saviour. An eleven year old says, “Quite a long while ago I took Jesus for my Saviour, and I know I am saved because I believe that the Lord Jesus died in my place.” From where has this popular belief of “too young”—that the adults are more important? The “Sunday School Times” printed the following heart-rending account which should arouse some of these skeptics to their senses: “Rose Mary was an attendant at one of the schools conducted by the Canadian Sunday School Missionaries. She was about eight years old, and it might be questioned if she were not too young to profit—so thought the teacher. On the final day, opportunity was given for anyone who wished to accept Christ to come to the front. Rose Mary left her seat, but the teacher said, “Perhaps you don’t fully understand, Rose Mary. You are so young. You had better go back to your seat.” And Rose Mary went back. Her heart was full of anguish that overflowed in tears. She ran back to the schoolroom and a little child kneeled in the schoolroom and a little child and how to use them. There are certain steps one should follow in leading the children to Christ. The first hindrance to child evangelism is that of which is a lack of vision. We must reach these children with the gospel before their simple faith can be undermined and destroyed.”

The second hindrance to child evangelism is lack of definite prayer. We should pray upon the subject of child evangelism, the first hindrance, and prayer should be restudied and looked into again.

The fourth hindrance is the fear that children who profess to accept Christ will not be regenerated. “Faith takes God at His Word and faith believes God’s promises held true when He says ‘whosoever.’” Doubt as to whether saved children will hold faithful is the fifth hindrance. “We must remember that those converted as children have remained faithful better than those converted when adults.”

Superficial work is the sixth hindrance to child evangelism. “Many children have been asked to ‘follow Jesus’ or to ‘love Jesus,’ and when they have assented they have been content. That is better than no evangelism. Joining the Church without coming as a lost sinner and accepting salvation through Christ’s death on the cross, is not evangelism, and it never results in regeneration.”

A wrong attitude shown to a child who has accepted Christ is the seventh hindrance. “To those converted as children have remained faithful better than those converted when adults.”

The chance and the opportunity to do to help overcome these hindrances. When this has been done, our children will come into their spiritual heritage. The chance and the right to know the Lord. May the Lord help us to build our program with Christ at the center, having a child in His arms.

GOD GAVE BREAD EVEN TO THE PEOPLE WHO GRUMLED

By Mizpah S. Greene
Andover, N. Y.

Once upon a time a large company of people wandered through a lonely wilderness or desert, looking for a new home. They had been very unhappy in the land from which they had come, for they had lived there in an enemy country and were very cruelly treated.

But the desert was hot and sandy and the people grew very, very tired, for their journey was a very long one. There were no homes along the way where they could stop and rest, and all around as far as they could see there were no trees. There were not even rivers or lakes or springs at which they might refresh themselves. It was a large, flat desert, cool, water. There were no automobiles or trains or airplanes even horses to carry them. Some rode on camels, but most of them had to walk.

Their food and water they had to carry in leather jugs and baskets, and after they had traveled many miles and many days their supplies began to give out. All became hungry and thirsty and the little children began to beg for food and drink and to cry because they were so tired. The fathers and mothers and the children who were old enough kept looking and hoping and praying that they might find a spring or river of cool, sweet water to drink, but though they traveled for many miles they could not find it. They were hungry and thirsty every minute. What would become of them if they could not find food and drink? Moses had given them up, to their surprise and joy they came upon a stream of water. Quickly they stooped down and filled their jugs and baskets with water which God had given to them. Then they could not drink it. Then they began to whine and complain to their leader, Moses, crying out, “What shall we drink?”

Moses cried unto the Lord and God promised that in the morning there should be food. Then Moses called the people together and told them that God was taking care of them, for in the evening and the morning there should be food.

When the people caught a large flock of quail flew by. The people caught them and cooked them and were not so hungry any longer, for they had plenty of food that night.

In the morning when the dew was gone the ground was covered with small, white, round things as small as hoarfrost on the ground. Moses said, “This is the manna, and it is the bread which the Lord hath given you to eat. Gather as much as you want.”

Morning after morning they gathered it, God’s gift of bread. For five days they gathered more than enough for each day, but they were directed by God, on the sixth day they gathered enough to last them over the Sabbath. Not on the seventh day, their Sabbath and our Sabbath.

We know that God is the one who cares for our bread and sends us our bread each day. Our bread comes from flour; our flour comes from wheat; our wheat comes from God.

Don’t you think the people in this true story were ashamed because they grumbled when they had to wait for food and drink? We must not grumble when our prayers are answered.
Another letter received by Mrs. A. L. Wadsworth, chairman of the executive vice-president of CWS, from Miss M. Jongewaard, Palmaner, Chittoor District, South India, said:

With all the changes going on in India, we in Palmaner go along much the same. Receiving the powdered milk is only a little more concern than ever about food stuffs. Rations have been cut down from 10 oz. to 8 oz. of rice or other grains per day which is not enough for anyone, let alone a working man. We are so happy we have the milk and vitamin tablets to give—enough for another month. After that, what? Each servant, school girl, and child at the Baby Centre gets a cup of milk, an army biscuit, and a vitamin tablet. Servants serve a very large number of meals a day. The milk and the vitamins are washed between but no case appears to be occurring. People are hugging the supply of the milk through Mr. Blinkenstaff and 360 lbs. through our District Collector to distribute free to poor. Also received twelve cases of army biscuits and the children love them. 1942 stock and some are mouldy but most are still good. We hope collectors can continue to supply the dried milk to us.

Mr. Vaught said that "one pound of rice or grain a day is almost famine rations. A day or two of rice is famine rations in South India is cut to 8 oz. Other areas are about as badly off. People cannot exist on such a diet. The milk and vitamins Church World Service is sending to India cannot solve such a problem, but by giving strategic aid under competent supervision, we can save many lives."

Administrative supervision of the American Churches relief program in India has been under the World Service Committee—Church World Service.

IMPORTANT

The Sabbath Recorder

The Seventh Day Baptist Church of Chicago, Ill., meeting at 410 S. Michigan Avenue, in Room 821, will change its hour of meeting to 2 p.m., beginning December 6, 1947.

Loyal F. Hurley, Pastor.

FAMINE AGAIN IMPERILS INDIA

United Provinces — Top all the provinces for speed. Target set by the end of July is 368,000 tons, out of which 306,000 tons have already been supplied.

Bombay — Rice procurement progress is good. Wheat poor. There is shortage of goods on the whole.

Central Provinces — Rice good, wheat and millets poor. Wheat daily ration has been cut down to 2 oz. per person. The rice ration continues to be the same as before.

The situation is unsatisfactory.

Madras — It has made disappointing progress so far though some progress has been made during the last few weeks. Target figure is 1,700,000 compared with 1,112,000 tons last year.

Bengal — Progress is better than last year.

Assam — Orissa and Sind are surplus provinces and are doing their best to help others.

Expressing their appreciation of help already sent through the interdenominational channel of CWS, a recent letter from Mr. and Mrs. J. M. Benade, mission workers of Labor, India, said:

Speaking of Christian service, we wish to record in a special way our appreciation of the co-operative Church World Service program of which India has been beneficiary. Just one item of that service was to supply powdered milk to the refugees made homeless by the recent cyclone. It is a time of greatest need. When the first barrel was opened and some of the refugees drank milk and took in some vitamins, Mr. Loya said:

The refugees were happy to be given a cup of milk, an army biscuit, and a vitamin tablet. Yesterday, when people are hungry, I got a cup of milk, an army biscuit, and a vitamin tablet. We are so happy we have the milk and vitamin tablets to give—enough for another month. After that, what? Each servant, school girl, and child at the Baby Centre gets a cup of milk, an army biscuit, and a vitamin tablet. Servants serve a very large number of meals a day. The milk and the vitamins are washed between but no case appears to be occurring. People are hugging the supply of the milk through Mr. Blinkenstaff and 360 lbs. through our District Collector to distribute free to poor. Also received twelve cases of army biscuits and the children love them. 1942 stock and some are mouldy but most are still good. We hope collectors can continue to supply the dried milk to us.

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In Revelation 19 we find the great multitude of the saved of all nations thus crying out with a loud voice, "Hallelujah!" which is the official organ of this Church and the Evangelical Sabbatarian Mission.

The Marriage of the Lamb appeared in the October-December, 1947, issue of "The Sabbath Observer".

By Rev. James McGeachy*

17 Higham Road, Tottenham, London, N. 17, Eng.

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THE SABBATH RECORDER

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in Revelation 21: 9-11 an angel invited John to see the new city, the holy city Jerusalem, coming down out of heaven, having the glory of God. The beauties of this glorious city are vividly depicted in the description of it which follows, a description which precludes the idea that the city is the visible representation of the Church. Other Scriptures assure us that it is a literal city. Even Paul in Galatians 4: 26 while the Church was on earth, and writing to the Church, speaks of "the Jerusalem that is above," in contrast to the earthly Jerusalem. "For we are children of the heavenly city. A city whose builder and maker is God." (Heb. 11: 10.)

The only way to reconcile the mixture of figures is to regard the Church as comprising those who will inhabit the heavenly city. A city without living inhabitants, however beautiful its buildings, would afford no satisfaction to its maker, and since God has designed His city to be the eternal habitation of those saved through His Son, He will not be content till they enter through the pearly gates and tread its golden streets, and take up their residence in its many mansions, and are there united forever with Christ, His Son. It is not a subject therefore to conceive that following the destruction of the false bride on earth the saints in glory as the true bride of the Lamb will enter into the possession of this glorious city, and that will involve a great occasion of special festivity and rejoicing, and Christ Himself will be enthroned as its King and Ruler, and this is what is called the marriage of the Lamb, showing the intimate relationship into which He will then enter with His people.

The city will be adorned by its righteous citizens, for they are the ones who give it its character as a holy city. Its inhabitants are all holy and righteous, and their taking up their places within its walls is the bride making herself ready for the reception of the bridegroom, and being given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints." (Rev. 19: 8, R.V.) Their right to these springs not from themselves, but it is inspired by the indwelling Spirit of God. They now reap the reward of having followed the leadings of the Spirit while on earth in doing many righteous acts which may have involved inconvenience and hardship and persecution at the time. Each act has purified their souls more and more, preparing them to grace the Eternal City in that day.

The angel bade John then write, "Blessed are they which are bidden to the marriage supper of the Lamb." The invitation to attend that glorious wedding feast is extended to all in the preaching of the gospel, to come to the marriage the King of Heaven has prepared for His Son. The parable of Matthew 22: 1-14 shows us that many will despise the royal invitation, and therefore will not be there, and others will be called to take their places. What a privilege it will be to be there! What an opportunity many will miss because they failed to appreciate the honor offered to them by the gospel.

We have a vivid illustration in the royal marriage which is the center of the world's attention this autumn, when King George VI makes a marriage for his daughter, the beloved Princess Elizabeth, and Lt. Philip Mountbatten. What a privilege it would be to be invited to their marriage feast! Would we despise it if such an invitation came to us? Surely not.

It is unlikely that any reader of this article will be invited to this earthly royal wedding, but everyone of you is invited to attend the royal wedding in heaven, the marriage supper of the Lamb. Will you accept it? Will you be there? "Thy Spirit and the bride say, Come!" (Rev. 22: 17.)

THE SPECIAL ISSUE USED AS A TRACT A MONTH

"Will you please enter my order for the Recorder this year, with one extra monthly cover with the extra cover. I use the monthly number as a tract a month."

(Signed) E. A. Witter
Adams Center, N. Y.
The Hon. Trygve Lie
Secretary General of the
United Nations (right)
and Dr. C. L. Hsia of the
Chinese Delegation, read
"How pleasant it is for
brethren to dwell together
in unity." (Psalm 133:1)

Photo: Courtesy of
American Bible Society.

The Hon. Trygve Lie
Receives a Bible

Two books have been added recently to
the personal library of the Honorable Trygve
Lie, Secretary General of the United Na-
tions. They are an English Bible and a New
Testament in Norwegian. These books were
presented to Mr. Lie by Dr. C. L. Hsia, alter-
nate delegate to the Security Council of the
Chinese delegation to the United Nations,
and a member of the Board of Managers of
the American Bible Society, on behalf of the
society.

Not that the Bible is an unfamiliar
book to Mr. Lie. He told the officers of the Bible
Society that he had read the Bible many
times. In his native Norway, he said, the
Bible is given to the children as they are
enrolled in Sunday school, and that when they
learn to read, the Bible is one of the first
books in which they pick out words and
phrases.

In the quiet of his conference room at
Lake Success, with the bright and colorful
flags of the many countries belonging to the
United Nations, blowing in the breeze out-
side, Mr. Lie sat down and opened the Bible
at random. He glanced at the printed page,
then quickly called Dr. Hsia. "Look what
the Book says," and Mr. Lie pointed to the
133rd psalm, the opening verse of which
reads, "Behold, how good and how pleasant
it is for brethren to dwell together in unity!"
A more appropriate verse could not have
been found.

Mr. Lie closed his response of thanks to
the officers of the Bible Society with an ex-
pression of hope that men of all faiths, by
their encouragement and support, would back
up the great international program of the
United Nations, that there might be perma-
nent peace and security in the world. He
emphasized the importance of such support
by the Christian nations of the world.

The American Bible Society, in the pro-
motion of its 1947 World-wide Bible Reading
program from Thanksgiving to Christmas, is
couraging the idea that if there is to be
"One World" the sure foundation on which
it can rest is the "One Book." — American
Bible Society Release.

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we can serve you better is with your help. — Contributed.