RADIO PROGRAM INCREASES INTEREST IN THE BIBLE

There is no doubt that today there is a general increase in religious interest, as reflected by the increase in religious activity, reading of the Bible, and Church attendance. Religious programs on the air have helped a great deal in bringing this about. One of the most important programs in this respect is "The Greatest Story Ever Told," the dramatic presentation of the teachings of Christ, which has been honored as one of the outstanding programs in the history of radio.

Dr. Frederick W. Cropp, secretary of the American Bible Society, pointed to this program as an outstanding example of what radio can do for religion. The American Bible Society distributes millions of leaflets each year suggesting helpful Bible reading. In the society's work over many years, Dr. Cropp has noticed that today, more than ever before, the Bible is a "living book" which continues to be the "best seller" by all standards.

"The Greatest Story Ever Told," heard over the ABC network Sundays at 6:30 p.m., EST, is probably the first religious radio program which has dramatized the teachings of Christ in a way that makes these teachings reflect the problems of our lives today.

It is the only program on the air which portrays the voice of Christ in actual passages from the Bible. Its high quality in presentation and strong influence on the listeners has brought many of them to read the Bible more often and more carefully. Since this program is broadcast to fifty-eight countries throughout the world, in addition to our own land, its influence is really world-wide. The program is offered as a public service by the Good-year Tire and Rubber Company, and contains no commercials.

—ABC News Release.

SPECIAL ISSUE

This is a special issue of the Sabbath Recorder, January 3, 1949, with the place of business of one of the publishers indicated. Twelve special issues are published each year and are published for inde-

pendently of the regular numbers.

Front Cover Picture

"Winter Morning" — RNS Photo.

"He said to the snow, Be thou on the earth.


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peace for years to come to worship God and to receive His guidance in the involved relationships in business and industry; where the materially-fortunate and the poverty-stricken mingle freely, where the stranger is welcomed; where all gather about the Table of our Lord on equal footing to receive the emblems of His sacrifice on Calvary — these and more are evidences of the open Church, the Church of actual fellowship in Christ.

How can we who have had these matchless experiences of Christian fellowship deny them to those who have not? Dare we be delinquent in this privilege? When we realize that the fellowship of the open Church depends upon each and every one of us, we have made the greatest discovery of the Christian experience, we have come to grips with reality.

How many folks will we win to fellowship with Christ during 1949?
BIBLE STUDY OF 1 JOHN, "THE GOSPEL OF CERTAINTIES"

By REV. ALTON L. WHEELER, Pastor
Seventh Day Baptist Church, Battle Creek, Mich.

CHAPTER II

CHRIST IS OUR ADVOCATE

We are commanded not to sin. (2: 1a)
(See Isa. 1: 16; John 3: 14; 8: 11; Rom. 6: 12; 1 Cor. 15: 34.)

One who truly "in Christ" will not want to sin.

We are told that if we do sin, Christ is anxious to intercede for us. (2: 1b)

a. He is our "Advocate." (Counselor, Helper, Intercessor.)
b. He is "the propitiation for our sins" and for those of the "whole world." (See Rom. 3: 25; 1 John 2: 2; 4: 10.)
c. He is our "Intercessor." (See Isa. 53: 12; Luke 22: 32; 33; 24; John 17: 9; Rom. 8: 34; Heb. 7: 25.)
d. He is our "Mediator." (See 1 Tim. 2: 5; Heb. 8: 6; 9: 15; 24; 12: 24.)

We are reminded that if we "know Him," we will keep His commandments.

a. We are to keep His commandments. (Obedience is a test of love.) (2: 3)
(See John 14: 15, 23; Matt. 19: 17; 1 John 5: 3; Rev. 14: 12; 22: 9.)
b. We are to "walk as He walked" "to love just as He lived." (Goodspeed) (2: 6)
(See Matt. 16: 24; John 13: 15; Rom. 13: 5; 2 Cor. 10: 1; Phil. 2: 3; Col. 3: 13; Heb. 3: 1; 12: 2; 1 Pet. 1: 22.)
c. We are to love others ("the brother"). (2: 9; 11, 13-17)
(See Deut. 10: 19; Matt. 22: 34; John 13: 35; 13: 12; Rom. 12: 9; 1 Thess. 3: 12; 1 Pet. 1: 22.)

We are warned against worldliness. (2: 13-17)

a. Lust of the flesh.
b. Lust of the eyes.
c. Pride of Life (These — not of Father but of world.)

Note parallel of these three classifications with temptations of Eve (Gen. 3) and of Jesus (Matt. 4).

We are warned against false leaders.

a. We are warned of the ANTICHRIST. (2: 18, 22)
1. Defined as one who denies that Jesus is the Christ, the begotten Son of God. (2: 23)
2. Described as "many" — not as a single individual. (2: 18b)
b. We are warned against SEDUCERS. (2: 26)
(See Mark 13: 22; Acts 20: 30; 1 Tim. 4: 1; 2 Tim. 3: 13.)

We are reminded of the Holy Spirit who is anxious to instruct us. (2: 26, 27)

a. We have been "anointed" by the Holy Spirit in knowledge. (Goodspeed) (2: 20)
b. We must depend upon the Holy Spirit to reveal to us the truth about all things. (2: 27)

We are charged to "abide in" Christ — so that when He shall return, we shall not be "ashamed at His coming." (2: 28)

CHAPTER III

GOD LOVES US — AND HAS PROVED IT

Through His love He has adopted us as His children. (3: 1)
(See Deut. 14: 2; Isa. 63: 16; Hosea 11: 1; John 1: 12; Rom. 8: 13; 2 Cor. 6: 18; Gal. 4: 5, 6.)

Sin disqualifies men as His children.

a. Those who repent become sons of God. (3: 4)
b. Those who continue to sin are children of the devil. (3: 8)
(See Matt. 13: 38; John 8: 44; Acts 13: 10.)

Christ came to destroy the works of the devil. (3: 8)

a. He was sinless. (3: 8b)
(See Isa. 53: 9; John 8: 48; 2 Cor. 5: 21; Heb. 4: 15; 7: 26; 1 Pet. 1: 19; 2: 22.)

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b. He is our Sin Bearer (assumes our guilt and pays the price). (3: 5a)
(See Isa. 53: 5; 12; Heb. 9: 28; 1 Pet. 2: 24; Gal. 3: 13.)

The more the love of God abides in us, the less we sin. (3: 9)

Love is the test of sonship.

a. Our love for God is determined, partly by our love toward our "brothers." (3: 11)

Testimonies for Christ and the Sabbath

PAWCATUCK SEVENTH DAY BAPTIST CHURCH, WESTERLY, R. I.

In the September issue of the "Federal Council Bulletin" an editorial begins thus:

"It is high time to challenge the prevailing indifference to what people do on the Sabbath day. There are conditions in the world, at home and abroad, that cause us concern and distress. Seriously and almost frantically, men and nations are seeking a solution to the difficult problems confronting us. Increasingly, Christians realize that this old world cannot be set right except upon Christian principles. Christian principles can have no influence in the community and in the world except they spring from the heart. This implies that these principles must first be implanted and nourished in the heart. If this be true, then it must be recognized that the gospel must be preached: souls in the darkness of sin or ignorance must have the enlightening of Him who not only came into the world to bring light, but who is Himself the Light.

All this implies that there is need, not only upon the part of the pastor and the missionary, but upon the part of every professing Christian, that the gospel be preached by word of mouth, but more by day-by-day living. Then why not preach the gospel by practiced living by "the prevailing indifference to what people do on the Sabbath day?" Better ask, "Why not be concerned by the attitude of people toward the Sabbath day and what they do on that day?"

To understand something of the vital place of the Sabbath in the Christian religion we have only to turn back the pages in the history of Israel and Judah, our spiritual ancestors, and see how with neglect and commercialization of the Sabbath they fell upon evil times. Neglecting the Sabbath and their weekly worship, they declined in their religious lives to such degree that they forgot God, there being no greater sin.

If Juda's neglect, misuse, and abuse brought such dire calamity upon them, how can Christians expect to escape the inevitable consequences?

I suppose it would be impossible to observe the Sabbath in the same manner as in the years within the memory of many of us. People in cities are dependent upon public service for water, transportation, electricity, etc. Some industries, glass, steel, and others depend upon continuous demands for maintenance. We are not speaking of these unavoidable conditions of our modern civilization and ways of living, but of the use of the Sabbath by Church people, unnecessary shopping, social events, and activities that hardly seem in keeping with the spirit and purpose of the day.

The Sabbath is our weekly reminder (established by God Himself in wisdom and love) of Him. His power and glory, of Him, the Father of us all and who cares for each one of us as an earthly father cares for each of his own children. The Sabbath was made for men; for
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his good, for a special time of communion and fellowship with his heavenly Father. The Sabbath was made for man, that he might continue to be reminded of his place in time and eternity.

Harold R. Crandall, Pastor.

My account resembles those of many others, and in particular that of an honored cousin of similar surname who, I hope, will not accuse me of plagiarism. I was reared in a Christian home, for which I can never be sufficiently thankful.

When I was thirteen years old I was baptized, on January 13, 1890, in the Unadilla River, by our beloved pastor, Rev. William C. Daland. There was a large class of candidates of ages from thirteen to sixty-five, who were converted under the powerful and inspired preaching of Evangelist E. B. Saunders.

I remember that ice had to be cut from the river for the baptism and that eventually the reach the ears and hearts of men and women in high places of government; that it might become the custom to open the meetings of the United Nations, for example, with prayer to God for His wisdom and guidance. Then we could hope to get somewhere! How, without evidence of sin and sincerity, can we or they, how dare we or they talk about the brotherhood of man or the teaching of Christ as applied to national and international problems? God grant a great change in this respect!

As for the Sabbath, it is, as it should be, the key stone of our denominational life. For we are in a sense (God's meaning of the term) a peculiar people.

The seventh day is the Sabbath. I believe in it as an integral part of our religion, our lives, our worship. The fourth commandment is the first demand for action: "Remember the Sabbath day to keep it holy." Moses held his children of Israel to keep the Sabbath, to sanctify it. God rested on the Sabbath. He blessed it and hallowed it. Jesus kept it strictly and did good on it. He rose from the dead on Sabbath day.

During my study for my profession I could not attend Church on Sabbath day, as I was obliged to attend classes. Consequently, I went to churches, for I sang in them to help pay my way through college. Sometimes I could enter into their service of worship, for one can worship God any time, anywhere. But Sunday was a poor substitute to me. I suppose most of us have been to some incompromising, no-frills, for the sake of the Sabbath. I have been glad for those experiences, but they could not have been too grievous, for the ones I best recall were changes for lucrative positions in two large cities. The only other in my memory was when the big football game in which I was to play fully was scheduled for Sunday but was changed to Saturday, and I did not play.

We have the authority for the Sabbath. If there is any failing it is on our part and responsibility. I believe that our future depends upon evangelism and converts to the Sabbath. Some of our best ministers were such converts. Some of the best teachers and professional men in many communities were and are Sabbath-keepers.

If we put into practice the programs of our Conference president, if we abandon futility and adopt hope and faith, if we forsake idleness and carelessness and take on aggressiveness and loyalty to the Sabbath as God commanded and as Jesus lived, and that nation will rise upon the high places of the earth. "For the mouth of the Lord hath spoken it," and God, who promised, is faithful.

Edwin Whitford, Deacon.

I was brought up in the Seventh Day Baptist faith, I was baptized and joined the Second Hopkinton Seventh Day Baptist Church when I was twelve years old, and was ordained to a deacon of that church on June 29, 1907, at the same time that Deacon Gardner G. Burton was ordained. I believe in the Sabbath, and all that they teach. "For thou wilt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

When Christ dwells in the heart the soul of man is united with His love, with the joy of communion with Him, that it will cleave to Him, and in the contemplation of Him, self will be forgotten and love to Christ will be the spring to action. I will sing praise to the name of the Lord with the whole heart; I will be glad and rejoice in thee; I will sing praise to thy name, O thou most High. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence and take not thy holy spirit from me. Restore unto me the joy of thy salvation and my righteous conception in me. Then will I teach transgressors thy ways, and sinners will be converted unto thee.

I have the two volumes of "Seventh Day Baptists in Europe and America," which I value highly and in which is inscribed: "Presented to Deacon Elwin A. Kenyon by members of the Second Seventh Day Baptist Church, as a token of their appreciation of his services as Bible school superintendent and his efficient aid in the music of said Church and school."

Elwin A. Kenyon, Deacon.

I call myself a Christian. I have been baptized and have joined the Church a Christian. I believe, in simple terms, to be a follower of Christ. In other words, I have chosen Christ to be my leader. As a leader, I look to His works and His teachings. I try to live by His teachings, to put them into practice, for the sake of my soul and for the betterment of my fellow man. This is simple enough in principle. There are almost as many interpretations of it as there are Christians, and the application is the difficult part. I believe that study of Christ's life and teachings is imperatively necessary that much thought should be given to try to get the correct interpretation, and much practice of Christian principles is necessary to make application easier. Different individuals have different opportunities and abilities for practicing Christianity. I believe that we should try to do good covenantly in all we do and in all we say. In thus leading a life of service, Christ becomes our Saviour.
In accepting Christ as a leader and example, we accept His Sabbath. To me the Sabbath is a day to be observed as closely as possible to the way His teachings and examples say it should be. Here again the Bible is the source for learning of the teachings and example of Christ, and we all read the same things, but the interpretation is up to the individual. I could go on to state long winding thoughts to try to interpret these freely, but I do not think it is necessary. I believe it is enough to say that my belief of how to use the Sabbath school service toget her, and still interpret the teachings and works of Jesus to me, is to remain true in the Sabbath school and carry one's beliefs through Sunday work. I believe that my belief of how to use the Sabbath school service toget her, and still interpret the teachings and works of Jesus to me, is to remain true in the Sabbath school and carry one's beliefs through Sunday work. My childhood was spent on Iowa farms, and I was taught the message of salvation and the Sabbath truth, both by word of mouth and by Christian example. I thank God that I was raised in a Christian home.

At the age of ten I wanted to be baptized and go along with seven others in the Sabbath school class. We were baptized and taken into the Church. Jesus means a great deal to me. He gave His life at Calvary to save mine. Have I another friend that would do that much for me? Jesus is my Saviour and my friend and also my hero. He had insight enough to see the wrong and courage enough to do something about it. Remember how He went into the temple and saw those rough and rugged dealers in cattle and those dishonest money-changers and how He drove the cattle and men out and turned the tables of money over and said, "My house shall be a house of prayer, but ye have made it a den of thieves." Jesus has love and compassion, and yet, He has stern judgment for sin.

I am glad that I have been able to learn of Him and also to be able to keep the Sabbath that Jesus kept.

John W. Gavett, Deacon.

SEVENTH DAY BAPTIST CHURCH OF RIVERSIDE, CALIF.

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John W. Gavett, Deacon.

My introduction to automobile work was pouring gasoline into cars from five gallon cans (no pumps in those days). I did this so the garage owner could go courting his girl on Sundays. A few Sundays at that, and I was promoted to full-time work.

It was always easy to keep Sabbath while repairing autos for others. It made a seven-day business. They had the place open on Sabbath and I carried on.

P. B. Hurley, Deacon.

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The Divinity of Christ

By Rev. Erlo E. Sutton

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

This sermon was delivered at Boulder, October 26, 1942, and was printed in the Sabbath Recorder.

Scripture Lesson Matthew 1 18:25, 12, 38-40

Text: "Thou art the Christ, the Son of the living God." Matthew 16:16.

It is our purpose in this sermon to give briefly what we feel to be some of the reasons why we feel Christ is divine, for on our belief in His divinity depends our salvation. To do this we include a number of facts concerning Him that we shall mention.

What think ye of Christ?" demanded the Master, and the question has lost none of its importance during the ages that have passed since. This is the keynote of the Christian faith, and the view which we entertain of Him must form the basis of our attitude toward Him, and toward Biblical truth concerning Him. The prophecies of the Old Testament point to His birth, His work, and His mission, and we shall speak of these, and other things, under appropriate headings.

I. His Incarnation

Both Matthew and Luke give in concise and simple language the announcement which the angel made to Mary, to the effect that she should, while yet a virgin, conceive and bring forth a Son. Among other things concerning the Incarnation, Joseph was told to call Him "Jesus; for he shall save his people from their sins." These evangelists also record the fulfillment of the angel's words and give an account of the leading facts connected with this wonderful birth. Paul emphasizes the statements of both Matthew and Luke to the effect that "when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, that we might receive the adoption of sons.

Just how this virginal conception and birth were accomplished, we do not know; that is in the hands of God. It is with...
the facts of it we are concerned, for in it we firmly believe. All that we can say is that a human standpoint it is a miracle of the ages, the same as His resurrection.

However, if these were all the mysteries beyond our knowledge, we might have some that seem great. The point is, the constantly recurring phenomenon of conception, which is the ultimate fact of biology, is in some ways still unexplained. It is evident, however, that some power, other than so-called evolution, brought man into existence from the great unknown: for man is here, and whatever may have been the process employed, or the time occupied, there must have been some point where there was no earthly parent. It is only fair to presume that the Power which produced humanity without the aid of either parent, could, if He chose, produce another man through the agency of the mother alone, as in the case of Jesus Christ, the Son of God.

If we cannot fully explain the processes which are constantly taking place around us, we may well shrink from explanations which pertain to a higher order of things. The sum of our knowledge on the subject of the virgin birth of Jesus is contained in the words: "He was conceived of the Holy Ghost, and born of the Virgin Mary." That is enough for us, and that we have always believed.

The Son of God became the Son of man by coming into the world as a helpless babe, the heir of human poverty and pain: "He took not on him the nature of angels, but he took on him the seed of Abraham" (Hebrews 2: 16). Nevertheless, He came of royal stock, for both Mary and His reputed father were descendents of the royal line, and be born in the city of Bethlehem.

II. The Sign of Jonah (Jonas)

Suppose that we had no record of the virginical conception and birth of Jesus, we have evidence of His divinity, and that from His own lips. And because this is from His own lips, to many Christians this is the greatest evidence of His divinity.

Certain scribes and Pharisees came to Jesus demanding from Him a sign as proof of His claims to being the Son of God. What they wanted was some particular sign, perhaps one divine in heaven. He had already wrought many miracles in their presence, had preached as they had never heard before, and He had sent word back to John the Baptist concerning these things as evidence that He was the One who was to come, and this had satisfied John; but not so with the critical Jewish leaders.

Jesus refused to give them the special sign they wanted; there were those they had already seen, and to which He refers from John. But He did refer them to a sign that should shortly take place, one in addition to His miracles and teachings that had taken place in their presence. That was His resurrection from the dead by His own power, referred to in Matthew 12: 39 as "the sign of the prophet Jonas."

This sign was yet reserved for their conviction, and was given by the Master to John the Baptist: "Behold, the Lamb of God." In this connection He said nothing of His birth, but by this proof He declared Himself to be the Son of God with power. If they will not believe in His birth as declared by the prophets, and demonstrated at the time, and as shown in His miracles and His teachings, then here is one sign they shall see that will surpass all the rest. His resurrection from the dead after three days, a sign which completed and crowned all the rest. If they will not believe the former signs, they will believe this one: and if this will not convince them, nothing will.

That there may be no confusion as to what He means by the "sign of the prophet Jonas: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12: 40). Just as long as Jonah was in the belly of the fish, just that long will Jesus remain in the grave. And on the third day was discharged from his prison, and came to the land of the living again, so Christ, on the third day should return to life, and go forth from His tomb to proclaim the gospel to the whole world, Jew and Gentile alike.

What greater evidence of the divinity of Christ have we than this, the fulfillment of His own words concerning His resurrection, which stands before us at least on a par with His virgin birth. Paul banks on the resurrection of Christ, and he expresses the Saviour of the world. We, too, should think of the Almighty God for a Christ that had this power over the grave.

III. John's Testimony of Christ's Divinity

In the prologue of his gospel, John affirms both the pre-existence and the divinity of the Word: "Some translations read: 'The Logos existed in the very beginning, the Logos was with God, the Logos was divine.' It was the divine word who came out of the pre-existent state of glory with the Father into a state of dwelling with man, according to John 17: 5. 'Here again, as with the virgin birth and the resurrection, we shall have to make a stand in order to fully understand the methods, but John teaches that the Son had glory with the Father 'before the world was.' The Word was made flesh, and dwelt among us.' It is here clearly stated that the divine Word, who was with God, assumed the nature of man and took up His abode with humanity.

Along this same line may we quote from the Master Himself, and especially concerning His mission: "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6: 38). There is no conflict here, no conflict between the will of the Father and the will of Jesus, for Jesus says: "My meat is to do the will of him that sent me and to finish his work" (John 4: 34). Not only that, but the Son came to bear His Father's name: "The Son of man hath authority on earth to forgive sins; who said to thee, come forth from the Father, and am come into the world" (John 16: 28). He was the bread of heaven, sent from God to give His life for the world. What a testimony John bears to the divinity of Christ!

IV. Miracles as Evidence of Christ's Divinity

God sees fit to carry on His common operations on established and uniform principles, although these principles are not universally understood. These principles, wherein relation to the phenomena, are called the laws of nature. It is by these laws of nature that the most enlightened scholars and religious leaders have understood the uniform manner by which God exercises His power throughout the universe. But if God sees, in any particular case, a deviation from this uniform order, as we understand it, and if the glory of His attributes and the good of His creatures require it, unquestionably He will cause what seems to be a deviation to us, though no doubt in accordance with laws we do not understand. Such we call miracles.

If an event takes place which seems contrary to what we feel to be the laws of nature, we at once recognize it as a special act of Him who is the God of nature. No man, consequently, an obvious miracle without being struck with awe, and recognize the fingerprint of God. Miracles are recorded in both the Old and New Testaments, but Christ performed so many, and such outstanding ones, that He was looked upon, even by His enemies, with awe. In fact, the wonderful miracles He had wrought was one of the evidences He sent back to John that He was the Messiah. We, too, have only to recall His wonderful working power to stand in awe and reverence, and feel that only the divine Son of God could perform such miracles.

V. Christ's Teachings as Evidence of His Divinity

"He taught them as one that had authority, and not as the scribes. Many great teachers had appeared in the world before Christ, and many others have appeared since, but none who compare with Him. What we have in the Testa-
ever be. Many of the moral laws He
took up one by one, especially in the
Sermon on the Mount, enlarged them,
gave them greater meaning and wider
applications.

He taught that it was not enough
to withhold the hand from killing a
person, but that it is only love that
Hate leads to murder. But that is not
all. If we know that a person has some-
thing against us, we are not to wait until
he comes to us and asks us his forgiveness,
but we are to go to him at once and try
to make the matter right.

He taught that we are not only to
abstain from impure lives through acts,
but that we are to do whatever we can to
keep impure thoughts out of our minds
and not to harbor them there.

He taught that our word should be so
good that oaths, bonds, and treaties
would be unnecessary. What if individuals
and nations were that honest at heart —
what kind of a world would we have? Instead
of having this spirit, the world seems to
go on the theory that individuals and na-
tions should go as far as possible without
breaking oaths, contracts, and treaties, in
dealing with actual or imagined wrongs,
and get even if possible. Christ taught
that for evil we are to do good. Suppose
that the United States, England, France,
and Russia united in Powers, did not only
good to each other, what would happen in
the U. S.? It seems to us that none
but the divine Son of God could teach such
fundamentals of universal, and eternal truths
as Christ taught.

VI. Salvation from Sin an Evidence
of Christ's Divinity

Salvation, as understood by the Chris-
tian Church, is deliverance from a state
of sin and misery into a state of union
with God and Christ, in which we are
justified by His blood and comforted by
His presence. Such a salvation means
not only peace in this life, but eternal
happiness in the world to come. Christ
is called our salvation, as he is the power
to chase away the power of our everlasting
freedom from evil. He gives us perfect
and everlasting fellowship with God.

Other great religions have had great
leaders, men whose philosophies have been
enriched, but whose hearts or will it be
a solemn hour of dedication to cure
the ills so desperately plaguing mankind
even the neighbors reside us?

Such a puzzle filled our spirits as we
moved into 1949. The puzzle had been
formulated by one of CIO's national trade
unions broadcasts. The puzzle had been
illuminated further by a news article in
the paper published the day of the broad-
cast.

"Merry Christmas Comes to Crippled
Janitor's Family"

"It will be a Merry Christmas after
all for Lettie H. Lawson, a partly crippled
janitor, his wife, and their eleven children
"Word was circulated that they were
to be evicted Christmas Eve from their
ten dwelling because of health restric-
tions. The tent was on a lot they own. Also
on the list is the foundation of a house they
never built because of lack of money and
illness.

"Saturday, men and materials arrived
By nightfall the framework of a three-
room bungalow and garage was up.

"Members of a local Elks lodge and
their friends, who are financing the ven-
ture and doing the actual construction
too, plan to have the house ready by
Christmas Eve. There also will be a Christ-
mass." And as if to make the dilemma harder
to solve, a heart-rending radio production
of "Miracle on 34th Street" had left us
with a wonderful universal panacea
with a catch to it? It sounded like a
panacea and we wanted to believe it. It
brought tears of wistful joy to our eyes.
But there was a catch to it.
The Santa Claus of "Miracle of 34th
Street" had said in his informal interview
after the drama which gave mystic veri-
fication of Saint Nicholas' existence: "If
everybody believed in Santa Claus, peace
would break out in thirty seconds all over
the world!"

Protestant missionary forces in North
America are dedicating themselves to
a Program of Advance in which all plans,
personal, and emphases are co-operatively
directed toward One World in Christ, a
Christian world recovery. You see, no
one knows what 1949 or tomorrow
will bring forth. We do know the pro-
jects are dark without some missionary
effort directed at man's need. The One
World in Christ program promises a
spiritual battle you want to engage in.

But wait, do you think you are off
this free? Do you think it will be enough to
throw your energies into our missionary
work and let the other denominations po-
tune your ways.

Out in India, China, Japan, the Philip-
pines, there are Churches more closely
united in local action and spirit, and in
national cooperation, than we dream of
The individual Church has not understood
our separateness. He can not comprehend
our self-righteousness and denominational
smugness. Surely, God does not approve of
this spirit.

So, here we are again! Men need angel's
faith in God to keep peace and allow
peace to come into their hearts and
into the hearts of nations. But they also need
"the human touch" in carrying out their
response to God's finer leadings.

The imagined Santa Claus and Mother
Godb own the pre-existence of our
community and family life. Shockingly
true is the lack of imagination in the
approach of one Protestant group to an
other in the world. "Pothere it is a lack of a sense of humor on the part
of the pastor, perhaps a doctrinal closed-
mindedness on the part of the people or a
superstition complex in the presence of
extreme frustration and despair. We often
do not want to open our minds to receive
any message, any idea, which we do not
want to open the door to receive "charity".
We are too proud, too humble without the
power to prove it? When our clubs
"THE BOOK OF ALL NATIONS" (A portion of the One Hundred Thirteenth Annual Report, 1948, of the Board of Managers of the American Bible Society.)

Hungry for Hope

The world was never so hungry. It is hungry for daily bread. It is hungry for clothing and shelter. In Europe, in China, Burma and Siam, in Russia, in Africa, in Japan, people are hungry for good deeds. But they are hungry not only for the bread that perishes. They are hungry for hope. In their hearts, if not with their lips, they are asking: "Why eat today, and again tomorrow and another tomorrow, only to die?"

Langushing nations are grateful for America's shiploads of bounty that make their ports. Yes, we must support China Relief and a European Plan, empty stomachs must be fed, naked bodies clothed, homes rebuilt. But people want another kind of bread. They want to know how to face tomorrow. They want to know the way out of the labyrinth of hopelessness. They call across the waters, "Where is the end to suffering and where is the road to healing?"

Food? Yes, but it is not enough; nor medicine, nor clothing, nor houses, nor all of these together. Life is more than meat and the body than raiment.

A Bread of Life

The answer is in God's Book. In the Book speaks One who says, "I am the Bread of life: he that cometh to me shall never hunger; he that believeth on me shall never thirst." In the Book one reads, "Trust in the Lord, and do good; and verily thou shalt be fed. . . Blessed are they which do hunger and thirst after righteousness: for they shall be filled . . . The Lord is nigh unto all them that call upon him . . . He remembereth not the cry of the humble." Saying this, some of those hungry souls ask, "Is it not said?"

Kurt Mahler is a lad who lives in the little city of Wuppertal in Germany. He was born the year before Hitler came to power. Since then and his parents have been hungry—maybe not for daily bread, but for help. Kurt writes, "In the youth work of our congregation we have Bible talks, but I never in my life had a Bible of my own. When I was confirmed our pastor had no Bibles for us. A few days ago, he came to us from Bibles with America."

What happened in Kurt Mahler's home can happen to a whole town, to a whole nation, to the world. People can be happy and satisfied with the things of the earth. But if they are hungry and thirsty after righteousness, it can happen only as it did in Kurt Mahler's home in Wuppertal—"by every word that proceedeth out of the mouth of God"—for He, and He only, "satisfyth the longing soul, and filleth the hungry soul with goodness."

A Clarion Call

Ever since the war, but never more clearly than in 1947, has this deep continuing need of men and nations been sounding its clarion call to the American Bible Society. As the dust of battle subsides, there is a more clearly marked. What the society began earlier to do for Germany and Japan and the other previously unaffected and expanded. Many other calls—clear, urgent, official—came during the year, and plans were made to respond to them.

If Thine Enemy Hunger

The service to the German people began when the war was new, and it has never ceased. Never before in the history of the world has any Christian nation sent so many copies of the Scriptures to another Christian nation, whether that other nation was a friend or an enemy state. To Germany, since July, 1945, have gone 201,107 Bibles, 1,106,672 Testaments, 584,601 New Testaments, and 1,379,061,972 portions, beside material enough to publish in Germany not less than 1,855,000 Bibles, 2,268,000 Testaments and other Scriptures for Germany. In the third place, the correspondence with logical seminars. Including the further production anticipated for 1948 the total of 4,409,991 volumes of German Scriptures will have been produced by the American Bible Society, and most of these volumes will have found their way to Germany, since 1941.

An Unmet Need

In spite of all this, however, there is still an enormous unfulfilled demand for Scriptures in Germany. This is due, first, to the shortage of production there since 1939; second, to the great destruction of Churches, Sunday schools, and homes, where Bibles were on hand in use; third, to the displacement of persons who lost all their possessions, including Bibles; and, fourth, to the increase in the number of prisoners. It is estimated that there is still a shortage in Germany of 4,000,000 Bibles and 5,000,000 Testaments. Germany's soul is still hungry. It is filled with little hope for her recovery. For months, maybe years, to come, America must help to furnish the Word that fills the hungry soul of Germany.

Likewise, never before in history has any nation in an equal period donated so many copies of the Scriptures to a non-Christian nation: the United States bought 300,000 Bibles, 1,172,800 Testaments and 672,543 Gospel tracts for the people of China. Since 1946, copies of the Scriptures to China have been donated by the American Bible Society, the Chinese government, and the Society for the Propagation of the Gospel to spread the Scriptural message. These publications served as a reassertion of the Christian claim to the land, and a counterattack against the Chinese Communists. The result of the work was that widespread interest in the Scriptures and the Christian message was created, and a number of Christian schools and colleges were established.
A CHRISTIAN AND HIS MONEY

"Christian stewardship is the managing of life and its resources for God and the good of all. Therefore, Christians who recognize themselves as stewards, acknowledge Christ as Lord of life, of time, talents, influence, and possessions." Stewardship applies to all the problems and areas of human living. It deals with attitudes rather than quantities. It is more living unto the Lord than giving unto the Lord. "Stewardship is the definite consciousness that everything that is not to be entrusted to me for a limited time only. I will be held accountable for the use or misuse of the time, talents, opportunities God has entrusted to my care. I must use them not only for my own comfort and welfare, but also I must do all that is possible to maintain and promote through their use, the will and commands of the Lord." Christian stewardship is something more than a habit, it is an attitude, to be established in the first place, to serve men because in serving them personality is enhanced. He who found that men were of such worth that to die for them was life's greatest consummation.

Dust from the mountain, washed in the golden stream, may I be master of men. Steal me, I care not; Earn me, I bless you. Grasp me and I shall pervade you. Lie for me, die for me. Cover me, take me. Angel of evil, I am what you make me. Author unknown.

Money offers a medium and method by which we serve. Money is ourselves. Money is a reservoir of our vital energy which we set at work daily. Here is a child which has developed rictets as a result of underfeeding. You place in the mother's hands a certain amount of green currency, and lo, the weariness and self-hate become straight and strong. With money you may build churches, establish schools, go to the earth with the silencing and uplifting gospel of Christ, or send representatives who will help to lift a whole people out of superstition and selfishness into a fuller life. Multitudes of the sick in many lands are asking for the enlightened physician, whom only money can furnish. Destitute communites lack of ideals, which money could help foster and maintain. Children are going out into life from many a congested or isolated region to fall into sin and run for lack of the saving institution that money could set up. "Money is a very awesome thing. To every man entrusted with it, Jesus says as He said to Peter: 'I will give unto thee the keys of the kingdom of heaven. With whomsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.'" Bishop Ralph Gushman.

"He who says of the importance of stewardship, "Whatever importance there is to this subject is in relation to persons. The very spirit of the life of Jesus was a life of concern over persons." He held that the personality of a man who has greatly sinned is so precious that all the angels of heaven rejoice at his repentance. He held him to gain all of life's goods yet to fail to develop one's own personality was the most tragic of human failures, because personality is the most precious possession of the individual. It was worth while to serve men because in serving them personality is enhanced. He even found that men were of such worth that to die for them was life's greatest consummation."

A Christian should be led to a disposition to acquire money in such a way that no harm is done, and the life of mankind is actually enriched. It is true of our age as someone said, "Industrial society is organized on the basis of the profit motive; human values are subordinated to the goal of profit." Is it Christian to get something for nothing? Is it Christian to invest money in the stock of a corporation which is engaged in labor to organize, secure special privileges through political influence, pays insufficient wages, employs child labor, or makes the people spend more than they have? There is but one unifying principle for the Christian, "Does the source of my income enrich life or make it poorer?"

We need the disposition to spend money so that it adds to the development of Christian personality in one's self, in those for whom one is immediately responsible through family ties, and then in all members of God's family, and to earn money have I a right to spend it any way I want to spend it? The Church has the right to question this attitude because it is vitally interested in the spiritual life of all men. It is evident that the way a person spends his money shows the direction in which his life is going. Show me what a man uses his money for and I will tell you what master he serves.

"What would you do if you had a million dollars? You imagine that you would give a great deal of it to the work..."
Giving is not to enrich God. The earth is His and the fullness thereof. Giving is insurance premiums paid against selfishness. Giving is not an elective but a required subject in the school of life. The rich man was called a fool by Jesus not because he built larger barns, but because he intended to use all the increase for himself.

Giving to be Christian must be proportionate. The verse in the Bible which tells us to give at the Lord’s orders is ample evidence that God expects Christians to use percentage giving. For there is no other way to be business-like in giving and also be proportionate, or as the Lord prospers us.

It is also Scriptural to say that the Christian must give first to God. How can parents make Christianity a vital part of family life, and so help their children grow more Christlike unless at the top of the family budget is the per cent that goes to God? In our home we feel that setting aside for God the first tenth of our income helps to teach us that all money is thus more sacred, and that the more we give with God’s blessing, the more will others give than the ten tenths without His blessing.

We feel that the tithe is the Scriptural proportion, that it has been verified by the experiences of millions as the most satisfactory way for a person to give. We also feel it is worth while for a Christian to have opportunities for commitment to larger tasks. To many the tithe is only a beginning. To others it requires taking a stand on higher ground.

Remember that perhaps we are influenced more by the use we make of what we keep for ourselves than by what we give. Remember that Christian stewardship is a matter of attitudes than quantities. What is the matter for you personally to settle with your God. But it is also a very important matter for you as a Christian. May God help us all to be faithful stewards of all of life, and to be ready to give a good accounting when called upon before the Great Steward.

Harley Sutton.

The Sabbath Recorder in every home.

The acid test of devotion to Jesus comes in thoughts of giving. We will give service, cast-off garments or furniture for rummage sales, food for Church dinners, the hospitality of our homes for visiting convention delegates, but when it comes to the outright giving of money, most of us professed followers of Jesus stop far short of sacrifice. The Church usually gets what is left after we have bought our new automobiles, new radios, new refrigerators, our movie tickets, candy, cosmetics, chewing gum, and other things we feel we need.

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CONVENTION URGES LIQUOR BAN FOR MILITARY CAMPS
(During the State Convention this important letter was sent to Washington.)
Hon. James Forrestal,
Department of Defense,
Washington, D. C.
Dear Sir:

Our sons are being enrolled for military service. We want to give them the best moral, physical, and spiritual protection possible and this can best be done when alcoholic liquors are prohibited.

More than 21,000 members of the WCTU of New York State, many of whom are assembled in Convention at Oneonta, appeal to you as Secretary of Defense, to secure legislation to keep all alcoholic liquors, including beer, from all military and training camps. Beer contains alcohol which paves the way for misconduct which leads to gambling, prostitution, and other evils. We pray for your consideration of this appeal.

Yours truly
Helen G. H. Estelle,
President.

—From New York Temperance Work, the W.C.T.U. paper.

SEVENTH DAY BAPTIST PINS
Seventh Day Baptist pins are available at 75 cents each to individuals, and at 60 cents each, regardless of quantity, to young people's groups for resale at 75 cents each. These pins are of good quality and are the screw-fastener type.

Please send orders to the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

ANY BOOK REVIEWED OR advertised in this or other religious journals, or recommended by your local pastor for spiritual enrichment, can be secured quickly and conveniently from us. Large stock of up-to-the-minute religious books, centrally located. We pay postage on orders for $1 or more when cash accompanies order.

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Newly-acquired Church building of the First Seventh Day Baptist Church, Indianapolis, Ind. of which Rev. Leslie O. Greene is the pastor. The building is located at 720 South Randolph Street, Indianapolis, Ind. See L. L. Wright's news item on back cover of this issue.