Dear Recorder Children:

'Tis spring and the bright sun is shining,

The grass is bright green on the lawn:

Bright daffodils budding and blooming

Cheer my eyes at the break of the dawn.

Soon I hear the clear voices of children,

As they hasten to run on to school

O'er the path on the edge of our garden

They all follow as straight as a rule.

They gaze on the bright golden blossoms,

And smile as they hurry along

In their hearts is the gladness of springtime

As they break into laughter and song.

Oh, dear happy children, I wonder,

Do you know it is God blessing you?

So your song should be one of thanksgiving.

And your hearts full of gratitude, too.

Mispa'h S. Greene.

P. S. — Please write often. I am always happy to get your letters; so, please keep them coming.

M. S. G.
THE CHARMED CIRCLE

Precious beyond words is the Christian family circle. It is in a class by itself. No other group, small or large, is in the same category.

What makes it unique is the presence of Jesus Christ and the influence of His spirit. This small social unit is not without "blemish, spot or wrinkle," but it strives for perfection.

And it experiences a happiness that is not made quickly replaced by generous sharing. Left uncorrected, it would be a giant in proportion to its size, and its growth would be less than would be possible.

For the Christian, the family is his world. In its homes, he finds the inspiration which he needs to live for Christ.

It is from the home, as the place of the first regular issue of the Sabbath Recorder, that we have chosen the following selection from the M. S. Clarke's "Builders of the World." The text is reproduced by the Recorder Press, Plainfield, N. J. (March, 1949). It was also published weekly (except July and August) in the American Sabbath Church during the years 1865 to 1888.

The Sabbath Recorder does not necessarily endorse this article.

Plainfield, N. J., May 2, 1949

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THE SABBATH RECORDER

"Home Builders Are World Builders"

"Train up a child in the way he should go,
And even when he is old he will not depart from it."—Proverbs 22: 6 (ASV)

This proverb is as ancient as Israel and as modern as today's nations. It is one of the most blessed privileges and gravest responsibilities earthly life has ever known. A child needs to feel that he belongs to his father and mother and brothers and sisters, and that they are his. As his life unfolds and his world grows, he will find that his being built up in character with certain musts and limits. Yes, the home is his and the family is his. But there are certain conditions on which the home is built.

The home is not all there is; there are other members to be considered. The home is his to share. The family is his by right of birth and will last to as long as he lives. But the family becomes meaningful not as it shares in the hopes and aspirations of the members of the family, as it enters into the plans and dreams of the family unit.

The Devotion of the Home

There is no better time than the present for the evidence of devotion in the home. The devotion of husband and wife to each other, the devotion of husband and wife to the children, the devotion of the children to parents, and to each other, is absolutely essential if devotion is to be burning brightly on the altar of the home if the home is to become increasingly Christlike. And when every member of the family is united in this devotion, let bygones be bygones, and at the altar of the home let each offer his burdens in his own way seeking forgiveness and cleansing and strength from the Master. Let bygones be bygones, and as he turns to his rest for the night with the consciousness of Christ's presence, he makes ready for the dawn of a new day.
Thus, the home becomes more Christlike as God planned it to be.

The Development of Responsibility

Early in the child’s life should appear a sense of responsibility. This will require patient training on the part of the parent. Every child has something of its own—a toy, a doll, a chair, a dish, his clothes, his bed, and sometimes a room or part of a room. He has his own wraps, boots or rubbers. In his tender years he will need much help and careful guidance. Most of all he needs a good example. If Father and Mother come in from the shop or office, the factory or farm, and toss their wraps at the first chair in sight, or in the corner, with incentive have John and Mary to hang up their wraps?

A farmer’s children are more fortunate in that they early grow into responsibility for the care of certain animals and have their regular chores to do.

A town or city dweller’s children need definite responsibility as well. There are the dishes, the cleaning. There is the lawn and the furnaces and the ashes. Happy, indeed, are the children who grow up in a responsibility sharing home.

The Religious Pattern of the Home

A happy home finds its highest experience and expression in its religious activity. And, yet, in many homes family unity in religious exercise seems difficult. Frequently it is difficult to be together as a family more than once a day. Then, make the most of that time together. If the family is Christian, ought there be any question about grace at the table and family devotions? The time was when “children were to be seen and not heard” at the table. Not so any more, and rightly so. Family fellowship about the table can be made the brightest time of the day. After the devotions in which all may have a share or have a special part in turn, the mealtime can be most enjoyable if members of the family will co-operate to make it so.

Then, there is the preparation for the Sabbath. The Sabbath school lesson to be studied, the Christian Endeavor meeting to be planned, the junior choir singing to the shut-ins.

We know a farmer father and mother who made it a point to encourage their children in studying their Sabbath school lessons, helping them when necessary. This same father took time during the week to play ball with his boys after a hard day’s work on the farm that he might share in their fun.

As the children grow up and into the Church, one of the finest Christian experiences comes as they gather, along with other families, near the pastor’s home. Then, the first Communion service to gether in which the pastor himself serves the recently baptized ones is a heavenly hour.

These and countless other blessed occasions bind member to member in the family and family to family in the Church.

“Blest be the tie that binds Our hearts in Christian love.”

The Fortified Personality

All too soon, it seems, sons and daughters grow up from the Christly home today well trained in the principles of Christian conduct and character. The ways of the world close in upon him. Nevertheless, he is secure and safe because he is firmly established in the ways of his Master and Lord, Jesus Christ. The ways of the world have no claim upon his energies and time—he is much too busy in doing the Master’s will to be attracted by the wills of men. His being is well fortified against the onslaught of evil, he is well buttressed against sin.

Up through the years of home training and now out in his larger world, the needs of those about him have moved and go out from the home. His family name was nothing—his Christ, His family, His Saviour. He was a Christian, and no form nor comeliness of the world had power to lay his head upon a Pillow. He was a Christian, and no worldly reputation, and took upon him the form of a servant, and was made in the likeness of men: and he humbled himself, and became obedient unto death, even the death of the cross.”

Philippians 2: 5-8.

He taught His own disciples the true meaning of humility. They were proud and selfish. All of them wanted to be greatest. Jesus took a little child and placed him in their midst and said, “Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”

Matthew 18: 3.

“THE GARMENT OF HUMILITY”

By Leland E. Davis, Shiloh, N. J.

Senior, Faith Theological Seminary.

A child who is born of God is humble in spirit. Deep humility is heart evidence of a sound Christian conversion. It is the garment of a Christian. Peter exhorts us, “Be of a lowly spirit: for God resists the proud, and gives grace to the humble.”

1 Peter 5: 6. Solomon declares in Proverbs 16: 19 that “it is better to be of a humble spirit with the lowly, than to divide the spoil with the proud.”

Jesus was humble, not proud. He was free from all worldly pride. He was free from the pride of appearance; “he hath no form nor comeliness.” Isaiah 53: 2. He was free from the pride of worldly success; “he was despised and rejected of men.” Isaiah 53: 3. He had no worldly reputation; the people called him a “Nazarene.” Matthew 2: 23. He was free from the pride of riches; “the Son of man came not to be ministered unto, but to minister.”

Matthew 20: 28. His family name was nothing of which to be proud; His father was a humble carpenter. Matthew 13: 55. He had no earthly appearance; “he was despised and rejected of men.”

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Matthew 18: 3.

A child loves to sit at the feet of his parents. A child is willing to listen and be taught.

Dear child of God, have you been at the feet of Jesus lately? Have you ever been down on your knees in deep humility and asked Jesus to take the pride out of your heart? Christ is eager waiting for you to come and sit at His feet that you might learn the lesson that “pride goes before a fall.” Remember, deep, sincere, sought humility is proof that you are God’s child. “Humble yourself therefore under the mighty hand of God, that he may exalt you in due time.”

1 Peter 5: 6.

TheGarment of Humility.

MEMORIALS OF MEDITATION.

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SABBATH VALUES

If Sabbathkeeping is so important, why doesn't your God show it? If Sabbathkeeping is so essential, what real benefits do you as a people receive from it?

These are questions that non-Sabbathkeepers have asked me and some can answer them, at least in part, for myself. But it is not always easy to give an adequate answer for Seventh Day Baptists. A few years ago the Sabbath Recorder carried an editorial item on the theme: "Have you ever . . . " The question was applied to the experiences of Christian faith in general. We here apply it to the supposed or intended values of Sabbathkeeping.

Have you ever . . . ?

Have you ever felt the calmness of spirit, the peace of mind, the joy of heart that settles over the Church on a softly falling snow, covering the ugly and the utilitarian things of life, as the Sabbath approaches? It is yours to have each week if you will have it.

Have you ever experienced the inspiring, preparatory, yet serene activities of the Sabbath eve? Have you knelt in prayer with your loved ones and friends? Have you turned your heart and mind and spirit to the channel of communion with God? Have you ever experienced the warmth and power of the opening hours of God's Sabbath?

These things are yours to have each week if you will have them.

Have you ever enjoyed the calm restfulness of sleep on the night on which the Sabbath begins? It can be different from the rest of the week, for the things of earthly life and the cares of this world need not intervene and destroy or hinder your rest. The calm quietness of the night hours and the loving trust in your heart toward God and the thoughts of God's greatness and goodness and of the activities of the Sabbath may soothe you and bring you to untroubled sleep.

It is yours to have each week if you will have it.

Have you ever felt as you entered God's house on a Sabbath morning, in a buoyant, yet reverent spirit, that you were lifted close to His throne? The Sabbath not only offers the opportunity for such an experience, but also offers to prepare you for it.

It is yours to have each week if you will have it.

Have you ever experienced the thrill and the uplift that can be found in a hymnic call to your spirit to how down and worship? Have you ever felt the cleansing that can be found as you are led to prostrate your heart and life before God in confessing and consecrating prayer? Have you ever noticed the value that the post of His peace and the power of His quietness has had in keeping you at peace with yourself?

These things are yours to have each week if you will have them.

Have you ever . . . ?

Have you ever experienced the delight in the Lord, the satisfaction of your soul, the assurance of the post that God has promised to those who do His will in Sabbathkeeping?

These things are yours each week if you will have them.

The wisdom of our heavenly Father is beyond our comprehension. Before our needs arose, He saw them and cared for them. He provided the Sabbath for rest and worship, beginning it in the evening, so that holy thoughts calm our spirits as the sun sinks and the Sabbath dawns.

The same evening hours, spent in acknowledgment of Him and His power and will, prepare the great unknown reaches of the subconscious mind for attention to the things of God. The beauty of the activities of the Sabbath day — the emphasis on doing good and doing well the acts of mercy and kindness and devotion in which we are engaged, presents to us a high level on which all of life may be lived. At a venture may send an arrow to his heart, and there will be found a fresh traveler on the way to heaven. But how small a number would ever have broken away from the world and went were there no Sabbath; and how necessary is the Sabbath for this very purpose, even to the Christian. Perhaps you are a poor man, and have to work hard to earn your bread; perhaps you are a rich man, and
have as much as you can do to take care of what you possess, perhaps you are a lawyer, or a judge, or a statesman, and the cause of your clients, or the interests of justice or the concerns of your country seem to require all your thoughts. At what rate would you get on in the way to heaven if it were not for the Sabbath breaking in upon your toil and care, and making some time for rest and opportunity to visit the sanctuary to get a fresh taste of God's kindess and a foretaste of the joys that are to come in heaven? After you have spent the whole day as God would have you spend the time.

4. The Sabbath furnishes a medium of intercourse between earth and heaven. Talk not of the mysteriousness of the intercourse. If the intercourse of man with man is a reality, so is the intercourse of man with God. There is not a moment of time in which prayer is not going up to the ear of God. These form immaterial visiting places, a heavenly dwelling place and heaven; but on the Sabbath all these voices unite in one offering. The experience of the psalmist, which both the Lord and the people in the sanctuary, is as truly realized now as it was in the temple worship He sends His angels, too, as ministering spirits in the earthly sanctuary. The Sabbath brings us to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels — to the general assembly of the first-born, and to God the judge of all, and to the spirits of just men made perfect, and to the great multitude of the church in the new covenant. Can it be otherwise than that we should, under its influence, forget the things that are behind, and press forward and upward to a better day, with all the love of many brethren, and the ties of kindred as it engages them in exercises and employments of devotion and praise, in the community of saints, we are participating on earth in the very employments and joys of immortality.

But these benefits will not result unless the Sabbath is remembered and kept holy. There is a regard for the Sabbath which does not make it holy. A sense of decency, or the power of habit, or the

WHAT! NO BASEBALL?
By E. Wendell Stephan
Pastor, Seventh Day Baptist Church of Christ, Plainfield, N. J.
(A Boys' and Girls' Sermon for Sabbath Rally Day.)

"That's right, Bobby. Your mother and I feel it's better that you don't play baseball. It's a Sabbath day, and I believe me, boys and girls, there's nothing more important in this world than talking to God in prayer. How long the Church bell, going to Church to worship and pray, meeting your friends there; these are surely some of the beautiful things that happen on Sabbath day.

Now close your eyes again and tell me what you see in your mind. It's funny, but I seem to hear that bell again, and now it's resting time — time — time. I wonder what that can mean. Does it mean it's time for Church, or does it mean that because it's Sabbath day we have time to do things that we can't do on other days? You know, we're very busy during the week with schoolwork, chores to do, work around the house, but on Sabbath day it's different. We have time to go to Church, time to read our Bibles, time to get together with our friends and sing, time to go apart by ourselves and study and think about God, and we have time, too, to do nothing that we would like to do right now, and close your eyes. It seems to me that Jesus kept His Sabbath day just like this. He went to Church, then He spent the rest of the day either thinking about God or helping people. He tells us we ought to do good on the Sabbath day. That's why God gave us His Sabbath, so we would have time to do good. We can visit the people who are lonely or sick — we can sing to them or take them flowers or just be friendly. We can go to the places where we don't know Jesus and tell them about Him and how He loves us. We can patch up a quarrel with some friend, if we've got a quarrel and tell him that we're sorry.

There was a man named Millet who painted a picture. It is a very lovely picture of two peasants standing in the field with their heads bowed in prayer. In the distance it looks as if heaven and earth you look at the picture you seem to hear the bell ringing, calling people to prayer.

That's what your Church bell does on Sabbath day. It tells you to pray, and pray, and believe me, boys and girls, there's nothing more important in this world than talking to God in prayer. How long the Church bell, going to Church to worship and pray, meeting your friends there; these are surely some of the beautiful things that happen on Sabbath day.
THE LORD'S DAY

The Apostle John in recording his experience on the Isle of Patmos when he received the visions which compose the Book of Revelation said, "I, John, who was in the Spirit on the Lord's day." This term "the Lord's day" has for long been applied to Sunday following the tradition received by the early Fathers of the Catholic Church, but there is no proof in Scripture that this is a correct application of the term, for this verse does not define it. Revelation 1: 10.

If we turn to the Bible and ask, "Of which day did Jesus claim to be Lord?" the answer is clear for He Himself said, "The Son of man is Lord also of the sabbath." Mark 2: 28. The seventh day is thus the only day of the week naturally entitled to be called "the Lord's day."

To maintain the contrary means that we must forsake the Protestant platform of the Bible and the Bible only, and turn to tradition to support our case.

There are many who hold the view that by "the Lord's day" the apostle really meant "the day of the Lord," the great day of the outpouring of the judgments of God foretold by all the prophets. Joel 1: 15; 2: 1, 2; Zephaniah 1: 14; Zechariah 14: 1.

The expression "in the Spirit" means more than being in a devotional frame of mind. It means being caught away in vision as shown by Revelation 4: 1, 2, where John was bidden to come up to heaven, and says, "immediately I was in the spirit," and he saw the throne of God. "In the spirit," or in trance or vision, he was caught away into the scenes of the future, even the events of the great day of the Lord, so that it meant simply "I was in the Spirit, in the day of the Lord." The Book of Revelation is the record of what he saw "of the future." — The Sabbath Observer, London, Eng.

SABBATH RALLY DAY

PLAN TO OBSERVE

GOD'S HOLY DAY

Outline Studies on the Sabbath Truth

By REV. LESTER G. OSBORN
Pastor, Seventh Day Baptist Church, Shiloh, N. J.

LESSON 1

ORIGIN AND EARLY HISTORY

Introduction

The instinct for a week day of rest and worship is wrought into the fiber of every nation and race. Small wonder — for God made it so in "the beginning," "Divine rhythm of a healthy life" is six days' labor and one day rest.

A. The Institution of the Sabbath.

Genesis 2: 2, 3.

1. A formless mass, "waste and void," covered with dense watery vapors — but the Spirit of God brooded over the face of the waters. In six days God brought order out of this chaos, making it fit habitation for man, whom He created on the sixth day, after everything man would ever need for his physical well-being was prepared for him.

2. But man — in the image of God — is a spiritual being. He needs more than physical comforts — so God established the Sabbath, a religious institution, for his spiritual well-being.

3. Analysis of Genesis 2: 2, 3.

a. FACT — the blessing and sanctifying of the seventh day.

b. FACTOR — God, the Creator.

c. REASON — God "rested" on that day.

d. PROPOSE — to make of the seventh day the Sabbath.

4. The week — arbitrary division of time — never lost since (Cf. Genesis 7: 4; 10; 8: 10, 12; 29: 27) Nations both ancient and modern have this seven-day week — two thirds of them call it the day "Sabbath."

5. Mark 2: 27 — "The sabbath was made" — had its origin in a distinct act.

B. For Whom Was the Sabbath Made?

Mark 2: 27.


2. For Jews? What nationality was Adam? Over 2,000 years before Abraham, forefather of the Jews. Committed to Jews. (Cf. Nehemiah 9: 12-14, "manifest known unto them thy holy sabbath" — just as Scriptures, monothelism, prophecies — to keep for the world.

C. The Purpose of the Sabbath.

1. Creation's "Birthday" — Genesis 2: 2, 3; Exodus 20: 8-11

2. Sign that God the Creator is our Governor Lord. (Cf. Ezekiel 29: 12, 20)

3. For man's well-being — Mark 2: 27

4. Rest — Exodus 31: 15; 34: 21

5. Time for fellowship with God, and service in the cause of Christ

D. The Sabbath (a) vs. the sabbaths (b).

1. Different in time of institution.

a. At creation, based on weekly cycle.

b. At Sinai, based on phases of moon.

2. Different application.

a. Universal and eternal.

b. Local, national, temporal.

3. Different in position in Mosaic code.

a. One of the Ten Commandments, written on ten fingers.


4. Different in emphasis in Jewish history.


b. No such stress on "sabbaths."
We Believe In God

By Rev. Earl Cruzan
Pastor, Seventh Day Baptist Church, Dodge Center, Minn.

"We believe in God, the one personal, perfect, and eternal Spirit, Creator, and Sustainer of the universe. One name almost all who manifest a holy, redeeming love toward all men.

As Christian people we begin our belief with God, for it is with Him that man had his beginning and through Him that the world and all that is in it first had form.

The God of the past can be traced back only to its Teutonic source and then we find it in the plural, designating those objects which the people were wont to worship. But it has been carried over into the English language in its singular form and we use the word to designate the one and only God. The person to whom we attribute the name of God is that same person who revealed Himself to Abraham when He called him to be the father of a chosen race. The Israelites spoke of Him as Jehovah or Yahweh, but they considered His name as too sacred to be spoken by their lips. He designated Himself to them at various times as the "I Am," I can think of no greater designation than the term, "I Am." For "I Am" denotes the fact that He is in the state of being, and using this present tense of the verb, "to be," it implies that He is, that He has been, and that He always will be. It is a continuous existence.

And we believe in God. We believe in the great "I Am." We believe that He is, and that He is the one personal, perfect, and eternal Spirit. When we designate Him as spirit we are separating Him from matter. Christ has always referred to earlier: at Creation. When we designate Him as spirit we are separating Him from matter. Christ has designated Him as spirit, that is, He is, that He has been, and that He is, and that He is, and wherein His activity lies. There is not a great deal more that can be said until we go on to define it, we must find that perfect being - and not only know them, but to control His being as to observe them.

We speak of God as eternal. Eternity stretches from the beginning of time, on and on with no end. In other words God was there at the beginning of this earth and He will be when this earth is gone. Material matter may be destroyed, but God goes on forever. He is the only spirit which is eternal in its fullest sense. We expect eternity and eternal life for ourselves - it is His promise to us and yet we are not eternal in the sense that we all have our beginning. Our life is eternal from that time on, but God's beginning is in the dim ages of the past. The first records that we have of human history, God was there and it was His mind and His hand that started human history. "Let there have been our dwelling place in all generations. Before the moun-

tains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." The great "personal, perfect, eternal Spirit" is the Creator of the universe.

But He is more than that - He also is the Sustainer of the universe. He did not just bring things and let them go, but He sustains His creation as well. He planned the laws which keep
the planets in their order. He planned the seasons that life might continue to come forth, that there might be provision made for all. These laws were made and determined by God, and they continue to sustain the universe upon which we live. By reproduction life continues, for animal life and animal life to provide food and clothing for the greater creation, man. And these laws which He brought into existence continued and govern us today. Also, this I find in my belief in God as Sustainer of the universe: that as man develops, God is revealing to him new ways of doing things — ways of utilizing the powers and the wealth of the universe which have long lain before him unused. God reveals unto man ways of sustaining life.

Man was the supreme part of His creation. He said of man: "Let us make man in our image, after our likeness." Man was created with a personality, the ability to think and will and act, but with an imperfect personality in that he makes mistakes. But through his imperfections, we find more of the wonderful plan of God. We find, that although God provides for all of His creation, that is for man that He has planned eternal life. For man was created in the image of God. Man has a spirit which is like unto the spirit of God. And God maintains an attitude toward man which is comparable to the attitude of a father toward a son. Early in our Scriptures we find evidence of this attitude. In Deuteronomy 14: 1 we read: "Ye are the children of the Lord your God." In 2 Samuel 7: 14 we find: "I will be his father, and he shall be my son." If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men."

In the New Testament this relationship as father is revealed in greater detail than ever before. Jesus tells us to "Be ye therefore perfect, even as your Father which is in heaven is perfect." Let us make man in our image, after our likeness."

"Thine aim is to be in secret, that thy Father which seeth in secret shall reward thee openly.

Time and again Jesus refers to God both as His Father and our Father. God maintains the relationship to us that a father maintains to his son. There is a home life in the family of God, and that tie is love. He manifests a holy redeeming love toward all men.

It was God's plan that man should share within the glories of His kingdom but as God made man with a free will of his own, man has so many times chosen those things which seem at the time to hold forth the greatest promise but which in the end will be found empty and vain. And so man has sinned and come short of the glory of God. Death is the penalty for sin. So all men must die — that was the ultimate decree. But God loves man with a holy redeeming love. This love surpasses the love of a father for a son; for this love for man is so great that no matter how bad the man may have been, if he but repent God will make him a new creature in Christ Jesus. He rejoices as man comes to Him seeking a renewal of that fellowship.

By a holy love, we mean a love that is far above human love. There is in human love a desire to possess and then after that a desire to care for the one possessed; or a desire to possess the heights that it should reach. And while there is in the love of God the desire to possess all men; yet the desire to care for man far surpasses the desire to possess for the satisfaction of self.

Blood is the life-giving substance for man and animals. God has decreed that there should be a shedding of blood. For the blood, when shed, takes the place of the shedding of blood. At one time the sacrifice of sheep — the shedding of their blood on the altar was the atonement for the sins of man, but it was not sufficient. It must be done again and again. Man continually erred. And it is true that he will continue to do so as long as he lives on the earth in human form.

But God in His great love for man had compassion on him. And His love is a redeeming love, redeeming man from sin and the penalty of sin. God sent His only Son to show man the way to live — but not only did He show him the way to live, but He made life possible for him.

Following the plan of God, Christ gave His life on the Cross for the sins of mankind. There His blood was shed for the remission of man. God's love is so holy and so deep that He sent His most loved possession — His own Son — to earth to die in order to redeem man from his sins. And from that time until this, and on until He comes again in the fullness of His glory — all who believe on Him and on His sacrifice are redeemed from sin and are saved from the penalty of sin. They enter eternal life in glory with God, the Father.

And so it is that "we believe in God, the one personal, perfect, and eternal Spirit, Creator, and Sustainer of the universe, our Father, who manifests a holy, redeeming love toward all men.

The Bible Speaks to Human Needs

The Bible is wonderfully rich in its capacity to meet our human needs. In these days of struggle to find a ground for common understanding, among the nations and in calmer days, too, the vicissitudes of life require courage even of children. In Sofa, Bulgaria, a little girl whose name in English would be "Snowflake," lived beside a church. During the bombardment of Sofia in 1944, a bomb fell in the churchyard. In terror the child began to cry. Quickly her mother said: "Why do you cry, little one? Don't you remember 'God is our refuge and strength. A very present help in trouble.'" continued the child and they both laughed with relief. Perhaps you remember the parable who said that the verse he brought to mind as he faced the jump from the plane was this: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God who is in Christ Jesus our Lord." Romans 8: 38, 39.

A friend of mine was introduced at a dinner party in Chicago to a naval admiral. Later he told me how deeply impressed he was by the remark of his host. "Oh, just repeated to myself, as I had been doing all my life, when things got
out of hand, 'The Lord is my shepherd; I shall not want . . . thy rod and thy staff they comfort me.' Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.' " Psalm 23, parts. The Bible brings us courage for our need. The Bible speaks to our need when we go clean and make our abode with God; and renew a right spirit within me." Psalm 51:10. It speaks to our need for comfort in sorrow and death, where is thy sting? Thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Corinthians 15:55, 57. It speaks to our need for companionship. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23. It speaks to our need for direction in life. Do you remember the Bible's answers to these three questions? Where-wilt thou a young man cleane his way?" Psalm 119:9. "Who is my neighbor?" Luke 10:29. "What shall I do to inherit eternal life?" Luke 18:18.

The Bible Speaks to All Humanity

Such needs are not needs that are peculiar to the Jews and Greeks who first heard these words spoken. Nor are they the needs solely of all Jews and all Greeks. Courage, repentance, comfort, companionship, love, direction in life, the needs of all mankind no matter what one's race and upbringing. Chinese and Russians and British and French and Americans — and little peoples of the faraway places — Marshall Islanders, the Baluba who live deep in the heart of the Belgian Congo, the Negritos of the back country hills of Burma, the Miskito who live along the steaming coasts of Central America, and all the rest — whether we be pro-fessors or paupers, fishermen, housekeepers or machinists, whether we live by the sea or in the mountains, on the plains or in the jungles, in cities or on ranches, do not these needs remain the same. And the great Book that has the only enduring answers to these needs speaks to us all. It speaks in the language of mankind, in the language of all different peoples, so that every year it reaches farther out to stir the minds of still more tribes or overtakesthe changes that the years bring to every form of speech.

Not long ago a missionary came all the way from the heart of Africa with the manuscript of a new translation of the New Testament. Every time there was lifeboat drill or an alarm was sounded he stripped his precious package to his body, that, even if the ship were torpedoed, he might still hope to bring it safe to the Bible House in New York, where its publication could be undertaken. Now the work has been finished, and another tribe of people have an important part of the Bible in a language of their own. They will find, as all those before them have found, that it speaks to their deepest need. The Bible speaks to the needs of all humanity.

The Bible Speaks with Authority

It not only speaks to the deepest needs of all humanity, but it also speaks with ultimate authority, in the fact of its authorship about us. When people hear the Bible speak they seem to feel it is peculiarly for them. It says those things that they have always felt, but are not said. It voices the more profound truths for which they have always been groping but of which they have never quite laid hold. One day a little missionary chief in a såkie was listening to a missionary read the first chapter of St. Paul's letter to the Romans. When the missionary had finished, the chief inquired: "When did you say that was written?" "About nineteen hundred years ago," said the missionary. "Now I know who are a liar," exclaimed the chief. "That was written about our village." The Bible knows the facts of the depths of human degradation. And It knows the outlines of the heights we are to rise. All through those dark dragging days of the late war as we read the lists of names in the papers, did there not echo in our hearts the Master's assertion: "Greater love hath no man than this, that a man lay down his life for his friends?"

There was a time when men thought that they could find the basis of the spirit or the basis of the authority of the Bible. But really all through the centuries no matter what the speculation about it or what the research into the history of its contents, it has held it to be a book of greater and greater acceptance because it speaks with the authority of truth. How we human fall short of the truth about ourselves! What volumes of deceitful lying propaganda have been poured into the channels of the world's mind in recent years! Facts and figures and cover stories and falsehoods about events, falsehoods about people. And, as always, they suffer the most who believe the falsehood, not those about whom it is told. The Bible, which is wholly familiar with these falsehoods in their essential form, gives to us the surest foundation and charges us with responsibility. "Thou shalt not bear false witness." Exodus 20:16. That is the negative side. And the positive side is — "Ye shall know the truth, and the truth shall make you free." John 8:32.

A Minute Fact

Here, then, is one of the amazing facts in the story of man and his struggle with the realities of life about him, that he should count as his "Book of books" a book, not belonging to his own culture, but book dealing principally with the experiences of the people of a single little country, people who lived long centuries ago. This book was written in languages which today only a very few people understand and yet it has survived the storm of many centuries, has leaped a thousand barriers and languages and seems to belong to every man and speaks to millions in all parts of the world, to simple people just emerging from savagery, to scholars standing in the front line of a long succession of culture and training, and speaks to all with living power.

The Unity of Our Common Humanity

The fact that the Bible speaks to human hearts in this way is evidence of two most heartening facts. One is the unity of our common humanity. As we see the great issues of our time arise, world peace, world organization, world economics and finance, world law and order, and the clashing views about them, it is well that we remember this fact: that the Bible is the one Book that speaks to all, and does so because we are all one humanity.

God Speaks to Us All

The other fact is still deeper and filled with even greater promise. The Bible speaks to all languages and to all people. We rightly call it the Word of God. By it there comes to man that which alone can satisfy his deepest need. Nothing is so important to all of us and to each one of us as the voice of God. For, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Deuteronomy 8:3. From "The Bible Speaks to You," The Greystone Press, publishers.

WHITHER THE LAW?

By Oscar A. Davis, 1046 W. Taylor Street, Phoenix, Ariz.

"Thou shall love the Lord thy God with all the heart, with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself." On these two commandments, said Jesus, "hangeth all the law and the prophets." Matthew 22:37,40. "Love is the fulfilling of the law." Romans 13:10.

Love as an impelling force of human conduct was not a new idea with Jesus Christ. These words were recorded first in Deuteronomy 6:5 and in Leviticus 19:18. Those who teach that all the Mosaic laws are done away through Jesus Christ must also discard these commandments on love as they also are Mosaic in origin.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17. What prophecy did Jesus fulfill?

"Behold, the days come, with the Lord, that I will make a new covenant with the house of Israel: . . . this shall be the covenant: . . . I will put my law in their inward parts, and write it in their hearts. . . . I will forgive their iniquity, and I will remember their sin no more. Jer-
The Sabbath Recorder

PENTECOST, 1949

"Men and brethren, what shall we do?"

That was the question the tiny group of Christian believers asked of the apostles at Pentecost.

Today, in a time of "blood and fire and vapor of smoke," in a time when the sun is still darkened with the dust of rubbed cities, millions of Christians on every continent ask, as that little group asked at Pentecost — "Men and brethren, what shall we do?"

Peter said — Repent. And the depths of our need for repentance today have been measured by the "Message of Amsterdam." "We have tried to serve God and Mammon, put other loyalties before loyalty to Christ, confused the gospel with politics, with interests, and feared war more than we hated it."

Peter said — Be baptized in Christ. Across 1900 years of division, of clash, of creeds and Churches, the words ring out — "Be baptized every one of you in the name of Jesus Christ for the remission of sins." And that command admits no higher loyalty, no debt of purpose.

Peter gave a promise — "Ye shall receive the gift of the Holy Ghost." At Pentecost, each year, we see again the hope of that promise. Among Christians the world over are spiritually "with one accord in one place," as they were at the first Pentecost. Through the World Council of Churches, we draw nearer the fulfillment of that promise, nearer the time when the day of Pentecost is fully come.

Peter said — "For the promise is unto you, and your children, and to all that are afar off. It is to all faithful people in the Church Universal to the ends of time and to the ends of the earth — World Council of Churches Release.

IF HE CALLS YOU

If God has called you to be really like Jesus in all you do, you will draw you into a life of humility and put on you such demands of obedience that you cannot follow other good people. He may seem to require things that are impossible to do... He will not permit you to do. Other Christians who seem very religious and useful may push themselves, pull wires, and work to carry out their plans, and you cannot do it. If you attempt it, you will meet with such failure and rebuke from the Lord as to make you seem so unimportant. Others may brag on themselves and their great work, but the Holy Spirit will not allow you to do any such thing. If you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works. You will learn what Jesus meant when He said, as chronicled in Luke 14:26, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." We are sorry the translators made a mistake in this verse and used the word "hate" where the Bible teaches that we should love each other. Considering the many Scriptures that speak on this topic we would not do violence to the verse were we to read it thus, "He that loves his family or self more than He does me, cannot be my disciple. However we are particularly interested in the fulfilling of the verse that reads: "yea, and his own life also." If you have not regretted having done something that was better than it was to the extent that you hated yourself, you have not yet realized the sinfulness of sin. If you have not shed any tears over your sins you have not yet realized the sinfulness of sin.

Others may be allowed to make money and enjoy the luxuries of God. May God wish to keep you poor because He wants you to be better off than it is gold, and that is a helpless dependence on Him. He has promised to supply your needs day by day out of an unseen treasury. He wants you to be dependent upon Him as the flowers of the field.

The Lord may let others be honored and put forward and keep you hidden away in obscurity, because He wants to produce some extra choice fruits for His coming that can be produced only in the dark shade. The orchid family produces some of the most beautiful flowers on earth, but these cannot be grown in open sunlight. Some fine specimens are grown in greenhouses, but they do their best in Central America where God planted them in the shade.

God may let others be great, but may keep you small. He may let others do a great work for Him, and yet the credit for your work be given to men and not without knowing how much you are doing and then, to make your work still more precious, He may let others get the credit for your work. But in such cases your reward will be many times greater, and the blessing you will receive will far excel any glory man may give. The Holy Spirit will keep a strict watch over you, and may rebuke you for little words and feelings or for wasting your time in reading worthless magazines or books which other Christians seem to like. So make up your mind that God is an infinite sovereign and you have no right to do with His own as He wishes.

He may not explain a thousand things that puzzle your reason in His dealings with you. He wants you to trust Him implicitly, to have that faith that Abraham had when he was told to go and leave his country and his kindred and his father's house, and find a land that God will give him. The person who endeavors to get himself in an upper seat will find himself called upon to step down when you are set. Settle this fact, that if you sell your whole self to Him, He will give you the right to tie your tongue at times, and close your eyes to ways that others are not dealt with. When you come to the place where you can say with Paul, "The Holy Spirit guide you in all you do, you will have found that high calling that is a vestibule of the hereafter. God has not promised to lower the mountains, nor raise the valleys to make our path an easy one, but He has promised to send us a guide that will stay with us until the earthly portals are reached. Is it safe to try to walk alone? — A. S. Christiansen, in the Bible Advocate.
MARY'S SACRIFICE
By Arthur S. Maxwell (Uncle Arthur)

Here is a delightful little story I heard some time ago. It has been told many times by a good many people, but it is so good it will bear telling again. It is about a little crippled girl who lived many years ago in the poor quarters of a big city. I don't remember her name; so we shall just call her Mary.

Mary had something the matter with one of her legs so that she could only limp about, and that with difficulty. But what made matters worse was the fact that her mother also was a cripple, and suffered in the same way. Worse still, her father was a lazy and cruel man. He spent most of his time in saloons, and often came home quite drunk.

Some kind people heard about poor little Mary. They made arrangements for her to be taken to a beautiful home where she would receive every care, and where her leg might be made better. Everything was planned for Mary to go, and the kind people came to get her.

But to their great surprise, Mary refused to go. They urged her and coaxed her. They told her what a lovely place it was to which they were going to take her. They pictured the glory of the open country, the fields and flowers and trees. Even Mary's mamma joined in, trying to persuade her to go. She knew how much good it would do her to get away from the crowded city. But still Mary refused.

"I can't go, I can't go," she said firmly, though there were big tears in her eyes.

"Why not?" asked the kind people.

"Because —" and Mary hesitated while tears rolled down her cheeks.

"Go on, do tell us," coaxed the kind people.

"Because," said Mary, "because father stays out late and drinks. When he comes home and starts beating mamma, I get in between."

Whether Mary ever went to the beautiful home the kind people had planned for her I do not know. But the simple story of her courage and self-sacrifice will live forever. She was willing to give up the greatest opportunity that life had offered her. She was willing to turn her back on the fields and the flowers and the great open spaces that called to her so strongly, just to stand by her mamma and save her from harm. She was ready to sacrifice all just to do what seemed her duty, to get "in between," to take the hard knocks, to keep mamma safe.

"In between!" What a beautiful thought! Say children, would you be willing to do the same for your mamma? Would you sacrifice so much?

Of course you could not do the same as little Mary. Your daddy, I am sure, is not like hers. But could you not get in between mamma and overwork, between mamma and overworry? Could you not, at a sacrifice sometimes, get in between her and washing the dishes, or minding the baby, or setting the table, or washing the floor, or cleaning the steps? Could you not, by giving up a little play, help her much by getting in between her and ever so many of the little cares of life?

"In between!" Would you like to be the little peacemaker both at home and at school — getting in between when others quarrel, taking hard knocks at times, but saving the weak from harm?

There are so many beautiful ways in which you can get "in between." Just as Jesus came to get in between us and sin, so you can always try to do the same when other children are saying and doing wrong things. You can get in between with something that is pure and lovely until they also think more beautiful thoughts.

And there are the poor. You can, by a little sacrifice, get in between them and their poverty.

There are the sick. By giving up a little time, and sometimes a little money, you can get in between them and their sickness.

There are the sad. By sympathy and kindly words and deeds you can get in between them and their sorrow.

How much there is for each one of us to do! There are many ways for us to do as Mary did, to show her noble and beautiful spirit, and to get "in between."

—Contributed by Mrs. Walter L. Greene.