The Sabbath Recorder
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The Golden Rule Foundation (60 East 42nd Street, New York City) is broadcasting an appeal to American Baptists to contribute, especially those in the rural areas, to contribute wheat in order to stave off the terrible conditions of hunger that prevails among the relocated or displaced people of India. In this appeal the foundation has the approval of Premier Pandit Nehru of India, now in the United States; he says wheat is today India's number one need. The proposal is that those who have quantities of wheat to give, or know where it may be secured from farmers and farm associations, give this information (including quantities) to the foundation; it, in turn, will use the facilities of CROP (Christian Rural Overseas Program) to gather in the wheat and ship it to India. Says foundation president, Robert M. Hopkins, "A recent visitor to India says that it is necessary to feed that nation's empty stomachs until next rice harvest if the people are to be saved from Communism."

Six hundred rural pastors and Church leaders of Protestantism met recently in Lincoln, Neb., under the auspices of the National "Committee on Town and Country" (Home Missions Council of North America, Federal Council of Churches, and the International Council of Religious Education) to consider the problems of Churches in small communities. Some conclusions of the convocation were: American rural life is changing so rapidly, and the secular influence of the city and of the industrial town is becoming so marked upon the farmer and his way of life, that Church methods - especially those of the rural Pentecostal parishes - must change to meet new needs or be swept aside as a religious and social influence. The one-room, one-day-a-week (or one day per month) Church can never meet the growing needs of their communities. Co-operation, interdenominational planning, and emphasis upon men's basic religious and social needs are, the general conclusions reached upon Church differences, must be the order of the day in the rural and village Church. Rural people cannot afford the "rich" and "luxury" of divisive denominationalism.

"Come Ye Yourselves Apart"

Weekends with God is the title of a feature article which appears in the American Magazine for January, 1950. There are, by Church chronology, two articles of the same title, only one of which appeared a few years ago "The Lost Weekend." From certain popular comment at the time our impression was that as far as human decency, sobriety, character, and usefulness are concerned - they were "thrown out of the window." As far as recognizing the Maker and their responsibility to Him are concerned - the characters in "The Lost Weekend" were worse than lost.

As we return to the first title, "Weekends with God," we are deeply impressed with the growth of the retreat movement. The article to which we referred was written by Rev. W. Robert Hampshire, chairman of the Retreat Committee, American Church Union. Mr. Hampshire tells of the quiet, yet surprisingly steady development of the idea of withdrawing from the world of men and affairs to become re-oriented to the divine spirit and purpose. Men and women enter upon the retreat experience with differing backgrounds and motivations, but their experiences have varying degrees of spiritual strength. Something actually happens in the lives of those of many faiths who have been swept aside as a religious and social influence. Thousands of Americans are finding that to be true during their weekends with God. The great religious retreat movement is bringing them peace as individuals. Whether or not it also can bring enduring peace to the world remains to be seen, but it is one of the brightest and most hopeful features of our time."

"Come Away Ye Yourselves to a Lonely Place, and Rest a While." For many were coming and going, and they had no time to wash even to eat." Mark 6: 31 (R.S.V.)
If we as Sabbathkeeping Christians are to dynamically witness to salvation in Christ and the sanctity of His Sabbath, we would do well to withdraw at least for a "weekend with God" to rediscover His plan and purpose for our personal and group life. When the life of the individual is in line with God, the life of the group will come of that way — that is, if the group is made up of individuals who are earnestly seeking to have their lives in line with God. The real issue is to inspire folks to want their lives, first of all, to be in proper perspective with God. Only the Holy Spirit can do that.

Our part in making it possible for the Holy Spirit to work is to provide the best in word and deed, and the way by planning and co-operation. To be sure, we cannot interest others in something unless we are lukewarm or indifferent in which we do not share.

Apparently the Holy Spirit is working mightily and marvelously in and through their acquaintance with God. Dare we then be lukewarm about this matter or indifferent concerning its possibilities?

The Highest That We Know

Several years ago we heard a speaker in Columbus, Ohio, offer a definition of a Christian that appealed to us strongly. "A Christian," he said, "is a person who gives the best that he has to the highest that he knows."

This is altogether true when the highest that a person knows is Jesus Christ, and he is giving Jesus Christ his best. But when the highest a person knows is less or other than Christ, how can he be called Christian? Such a person would probably be the first to deny his being a Christian, unless he is an honest seeker after the Way, the Truth, and the Life.

Anyone who has been converted to Christ, and recognizes Him the highest, most desirable way of life, will, by the very nature of his new-found experience, be exerting himself to give his best to Christ.

Since we know Christ to be the highest, it is our privilege and place to give Him our best. God gave His only begotten and beloved Son, Christ, to be the Saviour of the world. We can ill afford to give Him less than our best. If Christ comes first in our lives, the best of our energies will be His. Time and energy are so closely linked. Does work for Christ and the Church demand the best of our energies? Then the best is Christ's. If an interest foreign to Christ is receiving the cream of our energies, and He is getting the dregs, then certainly we are giving Him less than our best.

If Christ comes first in our lives, the first of our money will be His. Time and energy and money are near kin. Do the interests of Christ and His kingdom receive first consideration when we get our pay? Then the best is His. Or, does He get what is left? One of the best ways to make sure that we do not rob God, and cause Christ's work on earth to suffer, is to tithe. All things come of Thee, O Lord; and of Thine own have we given Thee."

The only way to give our best to Christ who is the highest that we can possibly know, is to know Him better day by day and year by year, and to become more obedient to His will. If we are surrendered to Him, He will reveal to us His will and the way He wants us to go. No greater thought and effort can possibly engage us now and forever. Amen.

The Sabbath

By REV. EARL CRUZAN
Pastor, Seventh Day Baptist Church, Dodge Center, Minn.

"We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the seventh day as its 'weekend,' kept in a faithful spirit by the highest Christians as a day of rest, and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest." Seventh Day Baptist Beliefs, page 79.

There is but one reason why there should be a Seventh Day Baptist denomination. We are organized in thought and practice with most Baptist groups except for one point, and that one point is the Sabbath of the Bible. Our history goes back to the early Anabaptist movement in England and had its beginning in this country very early in the history of the colonies.

We have maintained a separate existence throughout the history of this country. Our membership has never been large, but our Churches have continued to function, and we have gained a place of recognition among Church people as we have co-operated in community and national religious movements. Why have we not grown larger in numbers? This is a question often asked. No one can give all the answers, but I would suggest two. Many of our people have failed to witness for the Sabbath, and, many others have not had the religious stamina to leave the things of the world and stand firm for the Sabbath, and, many others have not had the religious stamina to leave the things of the world and stand firm for the Sabbath as the Bible indicates it should be observed. I do not mean that Seventh Day Baptists have less religious stamina than other people, but it is much easier to obtain the things of the world offered by the resources of a good job if one does not try to keep the Sabbath holy.

We believe in the Sabbath of the Bible, the seventh day of the week as the Holy Sabbath of God. As a denomination in the world of today, we would do well to withdraw at least for several days at a time, a pledge of eternal Sabbath rest. This is our offer to the fellowship of believers in Jesus Christ, to dynamically witness to salvation in Christ, and the sanctity of the Sabbath.
Moses is known as the greatest lawgiver of all time. It was through him that God gave many laws. There are three types of laws which were given: moral, ceremonial, and social. The moral law pointed to and typified Christ. That, we believe, has been done away through the sacrifice of Christ upon the Cross where His blood was shed as the ransom for all who believe in Him and in salvation through Him. The social law dealt largely with the social conditions of the times - some of them have been carried over into our time and some have lapsed. The moral law, the ten words of God to His people, has formed the basis for civilization. National laws have largely been patterned after them - that is, the last six laws which deal with man's relationship to man. And for Christians, the first three are looked upon as necessary in their relationship to God, but the fourth, which is the keystone and central part of this moral law, has oft been neglected. Man would uphold the ninth but leave out the fourth — the command to sanctify the Sabbath. Most Christians have forgotten the Sabbath, that the Sabbath was made for man, and not man for the Sabbath. God made the Sabbath for man — man is the important part of creation. The Sabbath was made for him for rest, for worship. It was given to bring him closer to God. The Sabbath as a day of rest and worship was fully sanctioned by Jesus, and the disciples continued to rest and worship on the Sabbath as nearly as we can determine from the New Testament. They add this to the final sanction of Jesus. Does it not follow that with the Sabbath instituted at the beginning of time and having the full sanction of Jesus, it should be faithfully kept by all Christians and typified in their lives? Many of us neglect it, because we think we need other things. We have substituted other things for the Sabbath. We have substituted other things for the day of rest and worship. It was given to bring him closer to God. The Sabbath as a symbol of God's presence in time. It is necessary to have a Sabbath that man may rest. It is also necessary that man take time to worship God. We are so busy, we have so many things to do, that we will not take time for the things that are needful to refresh our souls, unless we have a specific time to drop all else and turn our thoughts to God. Did not God know this when He gave us the Sabbath? Does it not seem reasonable that Christ would have given a command or covenanted with us in the intent of it? Jesus did not heed these restrictions, but healed and did good as the occasion indicated. He said that He is the Lord of the Sabbath.

He also said that "the Sabbath was made for man, and not man for the Sabbath." God made the Sabbath for man — man is the important part of creation. The Sabbath was made for him for rest, for worship. It was given to bring him closer to God. The Sabbath as a day of rest and worship was fully sanctioned by Jesus, and the disciples continued to rest and worship on the Sabbath as nearly as we can determine from the New Testament. They add this to the final sanction of Jesus. Does it not follow that with the Sabbath instituted at the beginning of time and having the full sanction of Jesus, it should be faithfully kept by all Christians, and typified in their lives? Many of us neglect it, because we think we need other things. We have substituted other things for the Sabbath. We have substituted other things for the day of rest and worship. It was given to bring him closer to God. The Sabbath as a symbol of God's presence in time. It is necessary to have a Sabbath that man may rest. It is also necessary that man take time to worship God. We are so busy, we have so many things to do, that we will not take time for the things that are needful to refresh our souls, unless we have a specific time to drop all else and turn our thoughts to God. Did not God know this when He gave us the Sabbath? Does it not seem reasonable that Christ would have given a command or covenanted with us in the intent of it? Jesus did not heed these restrictions, but healed and did good as the occasion indicated. He said that He is the Lord of the Sabbath.

The story is told of an artist who was engaged to paint a picture of a dying church. Those who commissioned him rather naturally expected that he would portray a ramshackle old structure, set in the midst of a neglected yard overgrown with weeds, with broken windows, weather-beaten and unpainted walls, and surrounded by a general air of decrepitude. Instead, the artist painted the picture of a stately building with expensive art glass windows, a considerable expanse of richly carved wood, a high pulpit, and comfortable pews. In the foyer, in a conspicuous corner of the wall, a box was fitted, across the front of which were the words "FOR MISSIONS." Over the little opening designed to receive the contributions there was a cobweb. There is a profound truth underneath the artist's satire. A church may be in a glorious Gothic cathedral and yet be in the throes of death. The actual life of a Christian congregation cannot be measured by the building in which the people worship, but by their concern for the establishment of the kingdom of God on earth.

The marks of death are upon any congregation of Christians who worship God on the Sabbath day in the midst of comfortable surroundings, and who carry upon their souls no burden because of the world's need.

It is one of the marks of death in a Christian Church when its membership is made up exclusively of those of the privileged class. Someone expressed a great truth in a simple epigram when he said: "God has mercy on the Church when the poor cease knocking at its door." It is a sure mark of death upon any congregation when to one individual, or a clique of persons, there has gravitated the power to make all the decisions for the congregation. One of the fundamental beliefs of Protestantism is that God makes Himself known to the individual, and that He reveals His will and mind to persons, not to institutions. The history of the Christian Church bears eloquent testimony to the fact that God has, on many occasions, made Himself very plain to those who because of their Christlikeness may be expected to receive such revelations.

It is a certain mark of death upon any Church or congregation when there are no young people in its worship services. The Church, as an institution, is never more than one generation away from ex-
tinction. The congregation, which is spending all its income on the services designed for the older people is only paying its own funeral expenses.

It is almost a fatal illness in a congregation when one or two rich men do most of the giving. There is a spiritual value to be derived from generosity which contributes incalculably to the spiritual power of the people. The gift of the poor may open the channels through which the power of God will flow upon a congregation, when the great benefactions of the rich do no more than erect buildings and provide equipment.

Death is not far away from the Church which can worship in the midst of want, undisturbed by poverty, the unrest, and the vacuity which swirl about its building all week long.

The Church that is not advancing is dying. Christianity was never designed to be a static thing. The Master’s commandment, “Go ye into all the world,” contemplated action, effort, enterprise, initiative, struggle, organization, and enlistment. Every Church which has as its goal that of achieving its accomplishment may be sure that it has the breath of life still in it.

There is considerable suspicion of the life of a congregation which is unable to maintain a prayer meeting.

There is no doubt as to the status of the congregation which has no evangelistic passion, which is uninterested over the unconverted people in its neighborhood, which is satisfied without going out into the highways and hedges.

The Church is moribund which is living comfortably and on good terms with the liquor business. The widespread use of liquor business. The widespread use of liquor is satisfied without going out into the highways and hedges.

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The Church is moribund which is living comfortably and on good terms with the liquor business. The widespread use of liquor is satisfied without going out into the highways and hedges.

That Church is dead which arouses no sense of fear among evildoers. That Church is dying in which there is no hunger and thirst after righteousness, among whose families there are no family altars, whose adults are not studying their Bibles and applying their faith to the contemporary problems of life.

It is a fixed sign of death within a Church when any other authority is set up over that of Jesus Christ, its founder, whether the usurper be political, economic, social, or financial.

Now do we want that to take place in our Church? God forbid. It is up to us as a Christian organization to “Go out as Jesus has commanded, and get to them who have families of young children to come, hear, and learn the truth. If they will not come to Church, let us take the decisions to them, hold the meetings in their homes until they become interested in coming to Church, and help them to learn that we must not forget to assemble ourselves together in God’s house. We must be spiritual and sincere and stick together. By doing this, it will please God more than any other way.

We must not fail in our own Church in doing the things that will please Him most. We must not become weary in well-doing, and grow cold, indifferent, and unconcerned, and think perhaps the Church would get along better without us. When a member drops out, it is like losing a spoke in a wheel. If too many spokes drop out, the wheel will fall down.

We must put our whole trust in God and put our shoulders to the wheel, if we want to make our Church a success.

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.” Hebrews 12: 1.

We must work together with patience and not give up and turn back. We must pray for one another, and for the dying world which is in sin. An all night prayer meeting will do us good. Prayer changes things. Prayer changes Churches. So let us pray without ceasing.

**SPECIAL ISSUE**

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**Peace**

By CLARA LOOFBORO

New Auburn, Wis.

Peace is the love you feel for those in the circle of the home, and good will for all the peoples of the earth.

Peace is the joy you have for the happiness and good fortunes of others, and the laughter and trust of a little child.

Peace is the beauty of the sunset sky, the blanketing snow, lighted homes, and silent, wooded hills.

Peace is the courage that forces you to speak out, when you know it means a loss of prestige or popularity.

Peace is communion with God who controls the inner workings of your heart, and conditions you to meet life squarely.

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**The Sabbath and Seventh Day Baptists**

By REV. TREVAH R. SUTTON

Jackson Center, Ohio

The Sabbath, the seventh day of the week, is a Bible fact which no one denies. But it is more than Old Testament as many Christians think, for it is important in the New Testament as well. Jesus kept and taught it. Paul observed it, or the Jews would have strongly objected — the Book of Acts shows Paul and the New Testament Church observing it. History indicates its observance by Christians for some time until man substituted Sunday. Catholicism will tell us they made the change. There are good evidences a few Christians kept the Sabbath through the Dark Ages, and it is still observed by some Christians.

As the Baptists arose out of the Protestant Reformation, the old stream of Sabbathkeeping Christians merged with others in the formation of the first known Church organized as Seventh Day Baptists. This was in London, England, about 1617. Then Seventh Day Baptists came to America preaching the gospel of Christ and the Sabbath.

The movement spread across America. While never large, though widely scattered, the Sabbath influence reached to other Christians — influencing some in the Millerite movement resulting in the formation of the Seventh Day Adventist body, influencing some of the German Baptist Brethren (Dunker) movement in Pennsylvania resulting in the formation of the German Seventh Day Baptist body.

What is our place today? Just to perpetuate a denominational split. No. We should be working for the day when Seventh Day Baptists are no longer needed, when
God's Law in the Heart

By ADELBERT BRANCH

"The word have I hid in mine heart, that I might not sin against thee." "I will put my laws into their hearts, and in their minds will I write them." And, "O Lord, thou art my meditation all the day." The above are the words of the Psalmist David and of the writer of the Book of Hebrews.

The commandments of God, in the nature of things, are binding on His creation, and all of them, I believe, were in full force prior to their being written at Sinai.

The Apostle Paul said that "where no law is, there is no transgression," and the Apostle John points out that "sin is the transgression of the law.

Cain, who lived many centuries before the law was written on stone, killed his brother, and was said to be a murderer. Prior to the flood, sin was in the earth, and the people were destroyed for their sins.

God's word is unchangeable, and He has declared that He will never change the word that has gone out of His mouth.

Think you not that you would rather appear before God in the judgement, having kept all of His commandments, than to appear before Him to say, "I have followed the traditions of men, I have kept nine of the Ten Commandments, I have served and bowed down to gods of wood and of stone," or, "I became mad at my neighbor last week, and I cursed with all of my might, taking the name of God in vain, and finally in a fit of anger I killed him," or, "I have faithfully kept all of the commandments of God, except one that says that the seventh day is the Sabbath of the Lord thy God.

"Circumstances did not seem to make it convenient to do so, and I have followed in the wake of Christendom, and have kept Sunday for the Sabbath, and Lord, while I did not have much faith in it as the Sabbath, and I knew that it had its origin with people who worshiped the sun, and that many people among whom were the Romans, and that finally Constantine, the Roman emperor, living 300 years this side of Christ, began to, and did put their seal upon that day, since which time people have falsely said that Christ arose from the dead on that day, and therefore falsely stated that the Sabbath holiness was transferred to Sunday..."

Again, the words of the Psalmist, "O how love I thy law! it is my meditation all the day."
Protestantism in Belgium

By DR. A. L. WARNSHUIS
Missionary Statesman

Protestants in Belgium are an isolated minority. The Roman Catholic Church dominates the general situation. In Flanders especially the influence of the priests is very great. The Roman Catholic Church, having twenty-five to fifty-five per cent of the votes at every election. The flourishing Roman Catholic university of Louvain, the boarding schools, and the Church press, greatly influenee public opinion.

On the other hand, the religious culture of the people does not receive much attention, nor even from their own priests. In a census every other question is asked for. In Roman Catholic lands this is often the case. Because in the teaching of the Roman Catholic Church, Protestantism is never considered as an alternative, a breach with the Church always signifies militant atheism. The present-day issues that awaken passionate interest, as, for example, the return of the king, or the subsidizing of private schools, are never debated upon. There are plenty of neighbors who need this.

4. We can be enthusiasts for Christ and His way.
5. We can pray in private for someone who needs Christ.
6. We can work at forming a clear and simple statement of what Christ means to us. When we can tell ourselves what Christ means to us, we can tell others, too.

3. "Go home to your friends, and tell them how much the Lord has done for you, and how he has had mercy on you."

4. The Sabbath Recorder
The Bible Speaks to a World Beginning Again

By DR. FRANCIS CARR STIFLER
Public Relations Secretary, American Bible Society

The voice of the Bible is never silenced by world upheavals, however great. On the contrary, God speaks at such times with greater power through His Word. Indeed it has often been God's Word, in times when an old age must die and a new one be born, that has guided fearless leaders toward the new path. It was so at the time of the Reformation. It was so when Puritanism succeeded in driving a New England state. Around Germany lies a ring of nations prostrated by the savagery of history's most destructive war, has taken under her leadership on a much larger and vastly more difficult scale. If the United Nations succeeds with half the success that has marked the history of our Federal Union, generations to come will be amply justified in looking upon this as a year of new world beginnings, unprecedented since the coming of Christ.

Can the Bible speak to a world like the world of today? Ah, indeed it can. Such a situation constitutes the Bible's very stock in trade. And the people of the world seem to sense it more this time than in any earlier upheaval.

Just before Christmas, 1945, Dr. T. W. Striteker, a delegate to the American Bible Society by the American Lutheran Commission for Prisoners of War in this country forwarded a request from the Chaplain Church Commission, attached to the International Military Tribunal at Nuremberg, Germany. It called for twenty-four German Bibles and one hundred German New Testaments. High ranking Nazis on trial had asked for these books. Sometime, somewhere, some one of these blind leaders of the blind had broken into the hearing, it may be, words like these:

"Thus saith the Lord. Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for these things I delight, saith the Lord." Jeremiah 9: 23, 24.

Six weeks after the ceremony of Japan's surrender on the deck of the battleship Missouri, the American citizens who arrived in Japan. Said one of them, Dr. Luman Shaffer, "It was never clearer than in our reception in Tokyo that Christianity is a powerful force for binding the peoples of the world together." Then he described how unmistakably sincere was the deep affect revealed as the Christian leaders of Japan greeted their fellow Christians from America. When on his return Dr. Shaffer landed in San Francisco, he wrote to New York for a million Japanese New Testaments and 100,000 English Bibles for immediate shipment to Japan. It was not Dr. Shaffer, who for many years served as a missionary in Japan, letting his emotions run away with his judgment in making such a request? Let another American serving in Japan supply the answer to that question.

Chaplain George H. Hixson wrote to the Bible Society from Hirotsuka, Japan, on almost the same day that Dr. Shaffer sent his message to New York. "You will be interested to know that there is being born in Japan today a hunger for the Word of God such as I have never before witnessed." He then related an incident growing out of an invitation he had received to speak to a group of Japanese diplomats at a special dinner to the American Ambassador. To his amazement he found one thousand people gathered to hear him speak through an interpreter. The interest shown was intense. After the meeting Chaplain Hixson was entertained at the house of a prominent citizen where for three hours they discussed the work of the American Church, religious activities in the United States, and the Allied Nations. Before he left, the chaplain presented autographed copies of the American New Testament to his hosts. The day's other invitations of a similar nature began to arrive. One was extended by the British military physician of a town of approximately twenty thousand people in which he asked that Chaplain Hixson come back regularly to teach a Bible class to the many, the nation which has been challenged in the interests of Western civilization, whose ancient ideologies are being challenged in the interests of Western democracy of ideas of which her people know scarcely anything.

Even America, unsaddled by the bombs of history's most destructive war, has finally bid adieu to her cherished isolationism and has become host to the Council of the United Nations of the world. The noble experiment of federating independent states, which she has maintained for a century and a half, is now to be undertaken under her leadership on a much larger and vastly more difficult scale. If the United Nations succeeds with half the success that has marked the history of our Federal Union, generations to come will be amply justified in looking upon this as a year of new world beginnings, unprecedented since the coming of Christ.

The burden of this story for the witness of the Bible is this: "Can the Bible speak to a world like the world of today? Ah, it can. Such a situation constitutes the Bible's very stock in trade. And the people of the world seem to sense it more this time than in any earlier upheaval.

The Bible Society's public relations department is experimenting with a group of trained women whose work is to reach the military, including prisoners of war, with the Bible. In the weeks after the war, they have obtained an answer to a question that perhaps no nation has been pushed farther from its own traditions and ideals than Japan. The answer is "The Bible can speak to a world like the world of today and it can do so better than ever before."
The Sabbatical Recorder

is, nevertheless, in many cases unwittingly, reflecting its teachings, the teachings of the Ten Commandments and the Golden Rule of love. In their most radical of Jesus' injunctions, such as "If thine enemy hunger, feed him," "Love thy enemy," forgive "till seventy times seven." If it were some among them that had conquered Japan, it could never be expected that there would be such understanding good will as is now making the American G.I. "much more international through his sincere spirit of helpfulness. No, the American soldier is different because there has been bred into his soul and the souls of his forbears through many generations, the counsel of Christ who taught that the only irresistible power in the world is the power of love. In their desire to know the source of this conquering genius the Japanese are being guided to the Bible. This is not a new phenomenon in the Orient. The Chinese have been gravitating toward the voice of the Scriptures for many years and especially since they have discovered three things: the devotion to the Bible, the moral and spiritual strength of their Generalissimo and his wife; that it had influenced the missionaries, at the outset of the hostility in China in 1937, to spurn the advice of their home governments and remain with their Chinese friends to face the hazards of starvation, pestilence, and enemy action; that the principles of social democracy — and this was a widespread discovery on the part of the students in China's government universities — which they wished to embody more fully in China's life, were eloquently endorsed by Jesus in His teachings. The new China, that has been emerging gradually since 1911, but with accelerated speed in the last decade, has been listening with absorbing interest to the reading of God's Word. The world in its new beginnings today is looking for is a chance for lasting freedom for the human soul. This is the teaching of the Author of Liberty. The Bible faces possibilities for influence and acceptance that have never been offered before. The problem of how to meet this stirring challenge is a complicated one, but one requirement stands out clearly and demands a priority on attention. The copies of the Book in adequate supply must be provided in the languages required and at such prices as an impoverished world can afford. This is clearly a challenge to the Christian people of America. What will they do about it?

By H.R.H. PRINCESS WILHELMINA
of the Netherlands

The Season of Advent

The weeks of Advent are singularly fit to concentrate on the endless opportunities God puts before us, opportunities open to us because of the coming of Christ as our Saviour and Redeemer.

This should not be because, because this period of preparation comes back annually or as a matter of routine, but because the time we live in makes it a spiritual necessity. Man has lost the habit of seeking the communion of prayer, of "walking with God as seeing him invisible."

But bafflingly not because by the overwhelming problems of our days, he is thrown back on himself and realizes his own helplessness and helplessness. Then a sincere search follows, trying to obtain what he has not yet or only in part obtained.

Here Christmas has the answer. Speaking to you a few words about "PEACE," I hope it is quite clear that it is the inner peace, the peace of soul, I exclusively have in mind. But was suppressed by Nazi paganism, it is now revealed that all through the war it was the people of the Churches who remained faithful to the Bible who are now emerging as the leaders of national thought. Dr. A. L. Warnshuis, when he returned from Europe the day before yesterday, speaking of the dominating aspect of the revival of the Churches is the central position that is being given to the Bible. He related how all over Europe Christians are again studying the Bible and seeking afresh to learn its lessons. They know that even when political liberty is regained, and with it the freedom of religion, the deeper moral struggle must go on, must go on among all people and in every generation — the struggle against the chains of self-interest and selfishness, of ignorance and vice, of coarse living, of cynicism and despair, of racial and national and class hatreds — against that complexity of human weakness and perversity that is sin. Here, too, they know the Word of God is supreme, both as the revelation of the standard of life to go by in the world, and as the holding out to men in Christ the power whereby they may live in accordance with it. It is nothing new for the Bible to come into its own in a time of national and world distress. It is, however, something new for it to have attained so quickly so much attention and such scattered areas of the world. Just as the Bible climbed to new heights in the world's affairs with the beginning of the Christian Church, pressed out to new horizons in the days of Luther and of Wesley, and again in the beginning of the modern world mission of the Church about 1800, so today, as the world begins again, the Bible, its pages now intelligible to the leading minds of the day, is leaping through the index of literacy rising rapidly in so many places; and with the eyes of the world upon America and her ways that have grown out of Bible teachings, the...
prize was won by a little girl, living in an attic room, with just one small window, in a narrow and dark alley. When called upon to receive her prize, she was asked how she had managed to make her geranium bear such lovely flowers. She answered she had always been on the lookout for any chink or rift through which He, who is the Light of the World, might enter into the attic and rifts of the roof and walls of her attic, and she had carried her plant about so that the sunlight might intercept even the slightest ray of sunshine.

If only we would take similar care of our hearts as this girl did of her plant, and in the utter darkness of our days were constantly looking out for any chink or rift through which He, who is the Light of the World, might enter into the depth of our soul! Then it would bring forth flowers of gratitude, even as this plant. And we would find the ineradicable Peace, no storm of consciousness.

When I give this testimony, I know I do not stand alone. 

The Wise Men Find the Baby Jesus
By MIZPAH S. GREENE
Andover, N. Y.

There lived many, many years ago in the faraway country called Persia some very wise men who were called Magi. Night after night they would sit up until early morning studying the bright stars in the heavens. In fact, they spent most of their time in study and were indeed very wise for their time.

In those faraway times many people believed that when a great man was born a great star would appear in the sky, thus telling of his birth and shining above the place in which he was born. These Wise Men were watching to see the star which should tell of the birth of One who was to become the King of the Jews.

After watching the heavens many nights, at last they saw a very bright star. They had never seen it before. The star seemed to shine down on their very same place.

Many years before, a certain wise man had foretold the birth of this long expected Jewish King who would deliver His people from their cruel rulers. These Wise Men decided after careful study of this beautiful star and the signs they saw, to head for the place of its birth. They thought, how could they ever have missed this sign? So they decided to go there at once to search for their King.

Taking with them gold, frankincense, a very rich perfume, and myrrh, a gum used for perfume, they started for the great city.

As they journeyed on they were surprised to see the bright star going before them as though leading the way. So they hurried on across the Arabian desert until they came to Bethlehem. There they inquired for Him, "that is born King of the Jews," but no one had heard of Him. They finally found that the Jews expected a great King to come through Christ, "looking upon Him as author and finisher of our faith."

It is an encouraging sign that there is a long, long, long, I longing, longing for more spiritual unity and for the removal of all that keeps us divided. This shows that there is an awakening consciousness as to what Christ demands of us and a turning towards Him, not in outward forms only, or in words, but with the fullness of our personalities. Through the power that is given to us by absolute self-sacrifice we are enabled to do this in full commitment.

May this coming Christmas festival strengthen us in all this, for it calls out to us:

One Shepherd, One Flock, One Love, One Peace, Compassing All.

—Contributed.

WHAT A CHALLENGE!
Miss Glora M. Wysner, who has recently returned from the Bethlehem area after making a study of the entire refugee problem in the Near East, puts it this way: "What a challenge these refugees have with their physical needs, their temptations, their spiritual distress! The flight from the heat and the heat of the summer of 1948. Not even temporary provisions had been made for such a flight. The refugees, exhausted, frightened, hungry, many of them ill, settled under the olive trees, in caves, wherever they felt they would be safe. They had no more than sufficient clothing, tents, and blankets could be secured for them. Hundreds of schools employing refugee teachers could be opened if only we had sufficient funds to provide the teachers and equipment.

"Missionary societies in the Arab countries have been loaning personnel, making buildings and equipment available, and ministering in every way possible to the needs of the people. But they can only carry on this work as special funds are made available. The few schools for refugee children need to be augmented by hundreds.

"Are you making funds available through your denomination for Church World Service? Will the Christian Church fail to heed this cry of need from the land of our Saviour? He who healed the sick, blessed little children, comforted the sorrowing, and gave direction to bewildered lives, calls us to a ministry of reconciliation, of alleviation of suffering, of healing for mind and body in Palestine today, a ministry alike to Christian and Moslem." — CWS Release.
A New Leaf

By KATHLEEN WHEELER

He came to my desk with quivering lip —
The lesson was done.
"Dear Teacher, I want a new leaf," he said,
"I have spoiled this one."
I took the old leaf, stained and blotted,
And gave him a new one all unspotted,
And into his sad eyes smiled,
"Do better, now, my child."

I went to the throne with a quivering soul —
The old year was done.
"Dear Father, hast Thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,
"Do better, now, my child."

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