NEWS IN THE WORLD OF RELIGION

By Dr. Emory Ross, president of the American Mission to Lepers, notes encouraging trends in the effort of Christian missionaries to control and treat leprosy: willingness on the part of governments to undertake leprosy programs in various "critical" world areas; gradual decline of superstition and social stigma associated with leprosy; increased full-time support of medical missionaries; development of the projects under co-operative Protestant sponsorship; continued success of sulphone derivatives in the treatment of leprosy.

The faculty of Garrett Biblical Institute, Evanston, Ill., under the leadership of Professor Murray H. Leifer, recently made an analysis of the difference between Communism and Christianity: what each preaches, proclaims, involves, and teaches. In conclusion, the statement says: "Communism is not simply an economic program. It is a total theory of life, which is radically in conflict with Christianity, especially in its methods, but also in its goals and its attitude toward persons. Communism itself recognizes this in its opposition to religion and the Church. Our failure to apply consistently the basic Christian principles of justice and the Church.

The writer of the Proverbs had this to say concerning the right of this world: "Eat thou not the bread of him that hath an evil eye, neither shouldest thou dainty meats: For as he thinketh in his heart, so is he; because as the heart's thought, so is the man." Proverbs 23: 6, 7.

The Master Teacher clearly pointed out that "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." Luke 6: 43.

He further challenged: "And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, he shall not be cast out; but he shall be put forth to the other. Ye cannot serve God and mammon." Matthew 6: 24.

We cannot serve the interests of heaven and the interests of hell. Nor can we long muddle between the two. The choice is before us — "It is later than we think."

Unquestionably the present prospects for the use of the hydrogen bomb favor hell and not heaven. Any nation that will put its trust in it as a means of aggression or defense is laying a foundation on a rock of sand. The nation which builds upon a foundation built on earth against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great," Luke 6: 49-50.

If we think the thoughts of heaven, speak the words of heaven, do the deeds of heaven here, we are bound to be in the realm of heaven hereafter. If we think the thoughts of hell, speak the words of hell, do the deeds of hell here, we are bound to be in the realm of hell hereafter. "What we are to be, we are now becoming" in thought and word and deed.

In conclusion, "H" stands for hereafter. With Dr. Emory Ross, we look forward to the day when "H" stands for heaven and "H" stands for hell. In terms of the ultimate, heaven and hell belong to the hereafter. In terms of the present, heaven and hell are a part of the present.

"What we are to be, we are now becoming" is an educational adage so ancient that it is quite commonplace. Sounder adage has not been stated! If society is to become improved, it is to be by and through the individual member of society. It does not come about any other way.

The state and condition of people hereafter, heaven must shape the thoughts and words, and direct the plans and actions of people now. And this is because heaven does not command the attention of people here, it will be hell hereafter.

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SPRING

"The flowers appear on the earth; the time of the singing of birds is come, the voice of the Lark of Solomon 2: 12. — RNS Photo.
THE SABBATH RECORDER

A Significant Statement
We quote here the "text of a statement on the hydrogen bomb passed unanimously by the Executive Committee of the World Council of Churches, Geneva, Switzerland, February 21, 1950," as set forth in a recent release.

The hydrogen bomb is the latest and most terrible step in the crescendo of warfare which has changed war from a fight between men and nations to a mass murder of human life. Man's rebellion against God has reached such a point that, unless stayed, it will bring self-destruction upon him. All this is a perversion, it is against the moral order by which man is bound; it is an against God. All men have responsibilities before God as they face the grave issues raised by the hydrogen bomb and other weapons of modern war. Let each ponder in his conscience, be he statesman or ordinary citizen, how far his own action or attitude contributes to the danger of world suicide, and what he must do to prevent it, and to bring the nations to understand and serve one another.

The governments of the nations have an inescapable responsibility at this hour. The world is divided into hostile camps through suspicion and distrust, and through the failure of the nations to bring their mutual relations with an agreed system of justice and order. As representatives of Christian Churches we appeal for a gigantic new effort for peace. We know how strenuously the governments have discussed peace in the past. But sharp political conflicts continue and the atomic danger develops uncontrollably. We urge the governments to enter into negotiations once again, and to do everything in their power to bring the present tragic deadlock to an end.

This is the hour to listen afresh to the Word of the God who is the Lord of history. And this is the hour for earnest prayer to Him, for the fate of mankind is in His hands. Those who trust Him do not need to fear, whatever comes.

"P!" Stands for the Heart

Again, "P!" stands for the one factor that will take the world out of the hell column and put it in the heaven column overnight. That factor is the human heart.

Throughout human history two powers have been seeking the obedience and loyalty of the human heart. These are the power of God and the power of Satan.

"Give me thy heart," says the Saviour of men, calling in mercy again and again: "Turn now from sin, and from evil depart. Have I not died for thee? give me thy heart.

The fate of the world from the human point of view rests with our hearts and spirits. God holds out forgiveness and power to us through the sacrifice of His Son. Will we accept it?

(Continued from page 162)

In Manheim, Germany, there is developing a new type of preaching which may become something of the vogue in that country—and perhaps elsewhere. Six evangelical pastors recently spent the evenings of a whole week in debating questions of faith and of the Church before four congregations. Not only were the preachers "challenged by the disputation to more vigorous efforts to work out what they themselves thought on these matters" but "the discussions following upon these evenings produced a much more profound treatment of the pros and cons than is usual after lectures," commented a local religious newspaper.

In observing the Sabbath men honor God who, in the beginning, with the Word, created the world and instructed the Sabbath. In observing the Sabbath men honor Jesus who was with the Father in the beginning, and who came to do the will of His Father, and to reveal to men His faithful and infinite love. — A Sabbath Motto, Bond.

THE SABBATH RECORDER

My Eyes Were Opened

By REV. C. HARMON DICKINSON
Pastor, Seventh Day Baptist Church, Ashaway, R. I.

The Conference theme with which we are becoming familiar is "Fervent in Spirit." The Uniform Lesson January 7 was "The Church Empowered," a study of the prophetical facts which preceded and followed the Church with the coming of the Holy Spirit on the Day of Pentecost. Often we modern Christians long to see such a miraculous manifestation of God's power in our own day. Too many times we dismiss this desire, thinking that such is not for our age, little realizing that the same power of God's Spirit was promised for every age. In every era of the Christian Church, if Christians will meet the conditions of a Spirit-filled Church.

However, many of us have seen unusual happenings in our day which could be explained by no other cause than the mighty working of God's Holy Spirit. The afternoon of January 16, 1950, three carloads of people from the vicinity of Ashaway, R. I., journeyed to Boston, Mass., to attend the last of the Billy Graham meetings which was to be held in the huge Boston Garden. The service was scheduled to begin at 7:30, but by 6:55 the garden was filled to capacity with 15,900 persons and 10,000 had to be turned away when the fire department ordered the doors to be closed.

We arrived at 7:05, little dreaming that we would be unable to get in. The only solution to our disappointment was to re-treat to cold and windy Beverly Street and listen to the service over the loudspeakers.

We found ourselves in the same boat with others, for busses had arrived too late from Maine, New Hampshire, Vermont, and western Massachusetts.

As I stood reflecting on the occasion I felt the same rebuke Jesus gave to the disciples, "O ye of little faith." Matthew 16:8. After all, thought I, why hurry? — the Boston Garden is a big place, and there will be seats for all. And yet, who would think that 25,000 people in our materialistic, sensual, irreligious generation would travel for miles around just to at
We rejoice in the signs of revival, not only here but in other sections of the country. The decision by our government to develop the H-bomb presents fearful dangers. The decision by our government to develop the H-bomb presents fearful dangers to develop the H-bomb presents fearful dangers to develop the H-bomb presents fearful dangers. The decision by our government to develop the H-bomb presents fearful dangers to develop the H-bomb presents fearful dangers to develop the H-bomb presents fearful dangers. The decision by our government to develop the H-bomb presents fearful dangers to develop the H-bomb presents fearful dangers to develop the H-bomb presents fearful dangers. The decision by our government to develop the H-bomb presents fearful dangers to develop the H-bomb presents fearful dangers to develop the H-bomb presents fearful dangers. The decision by our government to develop the H-bomb presents fearful dangers to develop the H-bomb presents fearful dangers to develop the H-bomb presents fearful dangers. The decision by our government to develop the H-bomb presents fearful dangers to develop the H-bomb presents fearful dangers to develop the H-bomb presents fearful dangers.

The Facts Concerning a Change in the Civil Calendar

By GEORGE A. MAIN
Consulting Engineer

The problem of an improved civil calendar which will correct the defects in the present Gregorian Calendar is definitely before the world, and will continue so until the problem is properly solved. To those who believe that the second coming of Christ is so imminent that efforts to preserve the seven-day week and the rhythmically recurring weekly rest day should be limited to opposition to the proposed spurious "blank-day" calendars, the solution of the calendar revision problem through the advocacy of a superior week-preserving calendar would have little appeal.

To those, however, who feel that the present era may continue for a more or less indefinite time, and who have a normal interest in progressive Christian civilization, the matter of calendar revision should be a serious study.

Two distinct types of civil calendars have been proposed to correct the defects in the present calendar. One of these would continue the existing cycle of the seven-day week, as in the past; the other would expand one or two of the weeks of each year to eight days' duration, through the injection of so-called "blank days".

The purported reason for thus disrupting the continuity of the perfect seven-day week is the pretense that day-date-rotation would be desirable and that the "blank-day" idea would accomplish it, day-date-rotation being such imaginary calendar arrangement as would, if attainable, cause all specific days, one's birthday anniversary for example, to come on the same day of the week year after year.

The entire reasoning, however, is fallacious. For not only is the God-ordained plan of having one's birthday fall consecutively on different days of the week, thus placing everyone on an equal basis in that detail, the ideal plan, but any imaginary advantages in having one's birthday or other dates fall on the same days of the week year after year are more than offset by the disadvantages of having weeks of varying lengths, and simple calendar tabulations which actually omit one or more days every year.

These disadvantages would be felt in every sphere of human activity, including all business and industry, but would be especially destructive in the realm of religion, since the unvarying seven-day week is the basis of sacred time in every religion.

Never before in the entire history of man's inhumanity to man has such a worldwide attempt been made to destroy all religion, through the disruption of the heretofore unbroken weekly cycle, in defiance of the rights of business as well as religion, under the guise of "calendar improvement" as is now being publicized through the proposed "blank-day" calendars.

On the fallacious assumption that day-date-rotation would be desirable, the "blank-day" calendar advocates fake its attainment by pretending to divide both the 365- and 366-year periods into an exact number of seven-day weeks, boldly omitting from calendar tabulations the unavoidable extra days.

Can you imagine any reliable accountant, whether accounting for days or for dollars, when figures did not come out to his liking, merely omitting from the records the troublesome remainders? The whole procedure works out not only sayliing of fraud, but the actual omission of these days from calendar tabulations would inevitably lead to endless confusion, chaos, and corruption, for on these uncounted, untabulated "blank days" there would be work, business, accidents, marriages, births, deaths, etc., as on all other days.

Is it not an affront both to one's intelligence and integrity even to ask serious consideration of any such calendar monstruosities?

The only defects in the present calendar are the wholly inexcusable variations in the durations of the months and their multiples. These defects are so easily rectified, while still retaining all of the genuine virtues of the present calendar, that it will be a mistake of the first magnitude not to correct them and thereby terminate the continual threat of the spurious week-destroying calendars. This problem is an extremely simple one. Alternate the month lengths of leap years between 31 and 30 days' duration and we have the most perfect leap year possible, within the wise and unchanging provisions of Nature — no two months varying in length more than one day. For the common 365-day year, drop a day from one of the longer 31-day months of one of the two longer 92-day quarters, preferably from the third month of the perfect leap year, and we have the most perfect 365-day common year possible. It is as simple as that.

To all who will give the calendar problem sufficient thought to appreciate how far superior Nature's plan is to the spurious "blank-day" calendar, there should be no question as to the ideal solution to the existing problem.

All of the requirements of a perfect calendar are thoroughly covered in a recently published 16-page booklet, "THE STANDARD CIVIL CALENDAR." No study of the calendar problem is complete that does not consider the facts which are assembled, and logically arranged in this booklet, which is available from the Bible Sabbath Association, Pomona Park, Fla., for 10 cents a copy.

Neither business, commerce, industry nor religion will be free from the continual threat of the spurious week-destroying "blank-day" calendars until the problem is rightly settled. Is it not the duty and privilege of every Christian to become acquainted with the principal facts concerning the civil calendar, and to act thereon, before it is too late?

Pomona Park, Fla.

The Lord's Day

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

The term "Lord's day" is being used with greater frequency by the Christian Church of this generation. Almost universally when the term is used, it is in connection with Sunday, the first day of the week. Is there Scriptural precedent for this? If there is, let us use it more and more; if not, a grave error is being taught and Christ warns against erroneous teaching. Matthew 5: 19; Luke 17: 6. "There is only one reference in the Bible which uses the term 'Lord's day.'" This passage is in Revelation 1: 10 when John wrote: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying: 'Write, for these words are truth and eternity.'" The term "Lord's day" refers to a specific day of the week, what day is it? The Scriptures are our source. Let us examine them in relation to "The Lord's Day."

Who is the Lord? An almost unanimous answer is Jesus Christ, the Son of God, who is referred to in the New Testament as Lord; but also God the Father, who is called Lord in some times. The Lord is the one who is master of time and creation. The first chapters of Genesis
tell us of the creation. In Genesis 2: 2, 3 we read: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

Surely all time belongs to the Lord, but he did nothing to separate one day from another as a distinctive day until he came to the seventh day of the week. Each day was given to the continuing work of creation. But the seventh day was different. The major work of creation was over and God rested. God sanctified this day — he sanctified it because He rested. In the Jewish world, it was to be perpetuated in each seventh day?

In Genesis 4: 3, 4 we read the phrase, "In process of time" (marginal reading is, "At the end of days") and that the first family brought sacrifice unto the Lord. We are told by Hebrew scholars that this "end of days" is the end of the weekly cycle, the seventh day of the week, THE LORD'S DAY OF REST. We find the first family observing it.

The people were chosen after many years had passed. They were chosen to be a special people unto the Lord. It is in God's dealing with them that we find His will revealed. As He led them out of Egypt, He freed them from another as a distinctive day until many years had passed. They were chosen to be a special people unto the Lord. All who are not lineal descendants of Abraham, Isaac, and Jacob are sons of the stranger.

When Paul was accused by the Jews and brought before Festus, Paul testified that he had never broken any laws of the Jews. Acts 25: 8. As strictly as the Sabbath was kept in those days, Paul could not have testified thus if he had taught that the Sabbath was done away or was transferred to another day, or if he had failed to observe it himself. Either Paul was a liar on the witness stand or he both observed and taught the seventh day as the SABBATH OF THE LORD, the "Lord's day."

What conclusions must we draw from this study?

1. The "Lord's day" is a special day to the Lord.
2. The Lord set aside a special day (the seventh) at the time of the creation.
3. With His chosen people, He enjoined the observance of the seventh day not as "their" Sabbath, but as "my Sabbath" and "my holy day."
4. Christ observed the Sabbath and said that He is "Lord also of the Sabbath." Since He is the Lord of the seventh day, surely the seventh day is THE LORD'S DAY.
5. Paul reasoned in the synagogues every Sabbath and testified that he never offended against any law of the Jews or against the temple.

Therefore: The "Lord's day" can be no other than the day sanctified and set apart at the beginning of time as a special day of rest by God and was given to His people for rest and worship.

If we are His people, He has given it to us, and we are not His people, we cannot choose our own day of rest. But why call ourselves Christian, if we seek not to follow Christ?

(Note: This manuscript was made available to the Sabbath Recorder by the Committee on Publications of the American Sabbath Tract Society, of which Rev. Lester G. Osborn is chairman, and other members are Rev. Victor W. Skaggs and Rev. David S. Clarke.)
Jewish people? At least they thought it was the Sabbath. John 5: 16, 17, 27, 28. "The Sabbath was made for man, and not man for the Sabbath." Jesus said also in Matthew 12: 17, "Think not that I come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Jesus was with God when He instituted the Sabbath at creation. He must have been with God on Mount Sinai when the Sabbath commandment was given. And He walked among men, keeping the Sabbath. He was Lord of the Sabbath. He said in Luke 6: 1, 2, 3, 4, 5, "Himself, he said that He was Lord of the Sabbath."

Jews had not kept the Sabbath as God wanted them to keep it. So God sent His only Son to earth to teach men many things, and that He was Lord of the Sabbath. He also said in Matthew 5: 17, "Think not that I come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Jesus was with God when He instituted the Sabbath at creation. He must have been with God on Mount Sinai when the Sabbath commandment was given. And He walked among men, keeping the Sabbath. He was Lord of the Sabbath.

THE SABBATH RECORDER

The Bible Speaks to Farmers

By Dr. Francis Carr Stifler
Public Relations Secretary, American Bible Society

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we are becoming “One World,” when the gospel is available in the languages of nine tenths of the people of that world, when the nations are making their peace, when hope has come back to the minds of the world. Frightened and impoverished of them, are out to liquidate illiteracy, that great foe of all social advance and enlightenment — at this very moment they are the workers of the world who are living on the soil and are agricultural-minded. This will tend to endear the Bible to them and make it clear, if the Bible is put within their reach.

But, someone says, the great, powerful nations of the world are going industrial. Not only so, but the vast agricultural peoples of the Far East are moving, too, toward the cities with their huddled workers and smoky skies. True enough, but the world’s prosperity will still root into the life of the farmer’s fields and clothes and nations. He will never utterly disappear.

The farm group in the United States decreased from 1920 to 1940 from 50 per cent of the population, but while this was happening, something else was happening, too. The rural nonfarm group is growing. These are the people who, with automobile and soon with air travel, are able to live in the country with their gardens and their dairies, even though they work in cities. The group is growing.

It increased in the United States from 1920 to 1940 by 2 per cent, and will speed up rapidly now that the war is over. For example, the latest figures for the city of Indianapolis. The urban population grew 6 per cent from 1930 to 1940 but the rural nonfarm population of Marion County, surrounding the city, grew in that same period, 18 per cent — or three times as fast.

Just the degree to which people are attached to the land, whether they are farmers or not, is likely to measure their humble dependence upon God and their consequent interest in the Bible. The industrial age will some day reach the place where it will give most of its work- ers more of their own little acre of God’s frustrating soil. Even the factory hand with his kitchen garden and his row of hollyhocks, petunias, and sunflowers will understand the Bible better if we bring it to him. One can see the face of the Eternal, dimly but surely in the face of the man who works to this day, his whole being, and his tradesman’s craft, into the face of the earth. Back of all other men stands the farmer who in partnership with God provides for his fellows the basic necessities of all life. Of the beings on earth every man is a love of those things which are the farmer’s daily stock in trade. Witness the sometimes pitiful little window oft on the tenement row, the love of flowers even if they are cut and will wither overnight. Golf and fishing, hunting and travel, they all point to that longing men have to come closer to the things he has not made but that God has provided for him.

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The present situation is that the unchang- ing verities of life hold sway that men come closer to God. It is here that they find the Bible speaking most clearly. It is here where men feel closer to God, where He seems to speak to them directly and where they, with utter naturalness are talking to Him, as Richard Henry Ed- wards has expressed it in his sharecrop- per’s prayer:

Eternal God, who dost desire us each to make a crop with Thee on Thy planta- tion and who art ever saying to us that Thou canst not make Thy crop alone, by Thy gracious favor and our own tireless work, help this to make a crop for us this year, a crop of which we need not be ashamed. Thou hast been so generous . . . so fair . . . so solicitous for us . . . we would not disappoint Thee. Help us not to dawdle at our work, but to work while the days go on with Thee. Grant us the grace of Thy presence. Make us use Thy blessings so that they may be blessings for our fellow men. Give us the happy spirit that we need not be ashamed, that we may be thrifty in the use of Thy gifts.


II. God’s Salvation and His Church.

III. God’s Message to the World.

IV. The Bible and the Church in the World of Today.

V. The Bible in the Future.

THE SABBATH RECORDER

THE SABBATH RECORDER
is called nature, and which men of faith call God, works in behalf of his patient. The doctor's task is to assist that Force in any way, so as to bring about the greatest cure possible.

God wills health. God meant that we should have health. We are always blaming God for killing people when He had little to do with deciding the time of death. When a person dies we say, "It was God's will." Why do we say that? Probably because of the mystery of death.

Approximately twenty years has been added to the length of life of every person in the United States since the turn of the century. Do you know of anything that has happened in the last fifty years that could cause the Divine to want to live more? God has in mind that after thirty years we have to look at several things that might cause Him to want us to die twenty years sooner. Actually, God probably is not much interested in when we die. We believe He is very much interested in what we do before we die and how we die.

No, Gaunt's disease is not death or death. The evidence, which every doctor is familiar with, is too strong to the contrary. Dr. Richard Cabot, a famous Boston physician with whom I was associated for many years, used to say that his profound belief in God was gained at the autopsy table where he studied dead bodies. There he saw the footprints of God. There he saw scars of battle which the body had won without the patient's even knowing he was sick.

Shortly before I went to the Massachusetts General Hospital in Boston to serve as chaplain, a sixty-year-old man was brought to the hospital after having been hit by a train. He was a case of our failure, for we block the forces, or Force, that makes for health through the destructive emotions that sweep through us; instead of permitting ourselves to be loved and to love, we hate. Instead of seeking forgiveness we become depressed and reject the message of understanding and encouragement which stands at the heart of the New Testament. Instead of coming into the Christian fellowship we stand outside the Church and feel isolated from both God and our fellow creatures. Instead of trusting the healing forces within us we go around feeling our pulses and taking our temperatures.

The message of the Gospels is one of "good news" and of faith. It stands directly opposed to the destructive emotions and seeks constantly to release and encourage trust, affection, companionship, love. One day a father brought his sick son to Jesus and said, "Please help us. My son has been ill since he was a small child." And when Jesus said, "If you cannot he, be helped. All things are possible to him that believe." The father is reported to have cried out, "I believe. Help thou mine unbelief.

That skeptical father, who had probably gone from one healer to another, with growing doubt as one after the other failed, and not revised, the attitude of lack of belief. But he believed as much as he could and prayed that his remaining doubt would be relieved.

The Church seeks to install an attitude of trustfulness in all, believing that through the positive emotions of cheerfulness, hope, courage, love, health can be restored and maintained. It believes also that the physician is an instrument of God and the healing forces.

It is our purpose here to suggest ways in which the healing forces within us, around us, and beyond us, may be permitted to flow through us; through our spirits and minds and bodies, to restore us and to support us. It is not the bringing of new forces into operation in our behalf. The healing forces are already operating within. We seek only to strengthen them and to give ourselves over to them. Our Lord one day said, "The kingdom of heaven is within you." Perhaps some of the people who spoke of and those that make for health are closely allied. Or perhaps they are but...
There is the necessity of developing a whole new attitude towards life as the result of some accident which may cause long delay of return to former employ-ment, or even make a complete change. There is that moment of momentous decision when a man or a woman chooses life mate, "for better or for worse." There are even more exacting moments when a husband or wife, bereft of a mate and left with small children, must decide whether to marry again, and if so, who is to be the choice. There is the case of a wife who is separated from her happy marriage suddenly crashing on the rocks by the infidelity of one of the partners.

Facing a Crisis
By HERBERT SPAUGH

There are times in life when each of us has to face a crisis. In the average lifetime there are numerous times it may have to do with our personal health, our eyes, our feet, our toes, and now, think of the muscles of your face, let go of that frown between your eyes which is caught in the muscles of your forehead, smile, release the tension behind your eyes, around your throat, deep inside your chest. Breathe deeply as you rest in your chair. Let it support you. It really will, you know. Nurture your mind in quietness to God. Let His presence override you and possess you. Be still and know. Be still and know that God is near you. Be still and know you, beyond you, within you. Be still and know that God is the Good Shepherd. That He maketh you to lie down in green pastures of the spirit, and to rest beside the cool waters of the soul. Be still and know that God renews your strength and your hope, your health and your affections.

Lord, we believe; help Thou our unbelief. In the hour of rest our minds are quiet and we are renewed. Our spirits are made whole and we are at peace. We are still and know — know that Thou art God our Father, Creator and Supporter, Physician and Friend, eternal, throughout the earth and beyond the earth, world without end. — Copyrighted, 1949, by the Associated Church Press. Used by permission.

The Sabbath Recorder

The secret of facing a crisis, "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall he not with him also freely give us all things?" Romans 8:31, 32.

How shall we apply that secret? First we must avoid becoming excited and panic. We cannot think clearly when we do that. When some crisis comes, many people become very confused, even operate, as they do not know what is going to happen. What did Jesus do whenever he faced a crisis? He always withdrew from the crowd and from His disciples to commune with God.

First we must "be still, and know that I am God." Psalm 46:10; Sit down; lie down; better still, kneel down, and affirm the promises of God beginning, "If God be for us, who can be against us?"

For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Romans 8:31; Isaiah 41:13. Try to relax. Take deep breaths into your lungs, and deeper breaths of the spirit of God into your soul. Get in communion with your Lord. Ask God to take full possession of your life and your problem. Yield it all to Him. Tell Him that you are sure that He is with you, that there is nothing on earth strong enough to defeat you.

Then when calmness has come into your heart, go to your minister or some trusted friend and pour your problems and your grief to him. Ask him to join with you in a prayer compact that the Lord will strengthen and guide you through the crisis. Make a decision and stand on it, one who believes in prayer. Then ask him to claim with you that promise in Matthew 18:19, 20, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

When you have taken these two steps, divine leading will come. If you are suffering from the necessity of developing a whole new attitude towards life or have been faced with a crisis after crisis and emerged in" faith in Christ, is the only answer for a great crisis in life.
must let it go. If there have been shortcomings, let them be atoned for in affection and service to those loved ones still with you. Face your grief where you are. Do not try to run away from it by tearing up your roots and moving to another community. Those who do this always take their grief with them.

There are those who carefully keep the room of some departed loved one as it was when he left it. Then weekly they go through the agony of going in, cleaning, dusting. A mother may carefully keep the clothing of some departed child which she will periodically take out, launder, and iron. All this tears open the old wounds. It is far better to realize that this loved one has been called to higher service in the presence of our Lord, where the needed care and comfort will be provided by a loving Heavenly Father. Put those articles back into use where they can render service to those in need.

A gracious Heavenly Father has arranged it so that time and nature have a way of healing even the heart that is most sorely stricken with grief. But this healing process can be arrested by the one who constantly opens the wounds of grief and bereavement.

So we must do our part. Whether it be a bereavement or another great crisis, we must first be sure that we have our hand in the hand of God. Then make the prayer compact and keep it up until the crisis is past. Finally, turn back to life with the prayer, "Lord, what wilt thou have me to do?" Then as He shows the way, let us be sure to follow.

—The Moravian.

The Price of Life
(Special to the Sabbath Recorder)

How much is life worth this hectic postwar and civil strife year?

That is the question many people are asking — 10 million of them in Germany, 700,000 in Greece, 700,000 in the Near East, 7 million in Korea and Pakistan, and untold millions in China, to mention a few countries.

When 24 million American Christians go to Church on Sabbath, March 11, and Sunday, March 12, they will give their answer. For a full day, the United States is at rest; indeed for some considerable period it may well increase." That's why thirty-five nongovernmental organizations, including many religious groups, met in Geneva not so long ago to try to find some solutions.

The "migration of people" can mean a number of things but in present times it means dislocation. Most of the refugees in Western Europe were expelled from the territory awarded to Poland or Czechoslovakia in the Potsdam Agreement, or they fled from other Eastern European countries or the Eastern Zone of Germany. The Burmeses and Karens, now in their second year of civil war that started with the Christmas massacre of 1948, are fleeing burnt-out villages. The Arab Christians and other refugees from the Holy Land wars are rummaging through contested homes. When these things happen, life becomes a struggle for bare essentials.

The plight of prisoners of war who return "home" after spending many years in camps and slave labor camps, and then find that they must go on to a strange land, is particularly tragic. In Trieste, for example, they arrive "deprived of all clothing and with no shoes," according to reports reaching Church World Service. Among the hundreds of families in Southern Italy living in caves and bombed out barracks are ex-POWS, and about two thirds of the able-bodied men in the area are unemployed.

The tensions and fears aroused by the wars in the Far East prevail in Burma where "there is no transportation by train between Rangoon and Tharrawaddy. There is no service between these two places. Travelers must go either by truck or bus. The Karens dare not travel this way, because busses are frequently stopped and some armed group asks whether there are any Karen passengers. If there are, they are removed from the bus and sent to work as prisoners of war.

In Greece, where the guns have scarcely ceased firing and families are returning to ruined villages, "virtually every youngster is undersized, and almost all are undernourished. Many have not tasted meat or a hot meal in two years on the average."

The Christian Solution

In this struggle for life, the one universal language that the people understand is food, clothing, comfort, medicine, and care. This is the price that must be paid for the suffering caused by destruction. It's the price that's paid through Christian workers in many lands — through refugee centers where not only food and clothing are distributed but medical care and other types of religious services are given as well, by sending needed materials to orphanages and children's centers so that their directors can concentrate on education, recreation, and training rather than scrounging around for food, by operating refugee aid and other institutions, and by spreading the gospel through traveling medical clinics, distribution of streptomycin for tuberculosis, antin for long-term diseases, and other medicines for prevalent diseases, principally in the Orient.

It's also being done through work camps for young people, and other activities among the offices of the American churches and agencies using Church workers, a student scholarship program making study in foreign countries possible, and many other projects that help build Church and community life.

Material aid during 1949 through American Churches and agencies using Church World Service shipped service amounted to $27,700,000 pounds of clothing and other goods, and $4,000,000 in funds to operate projects.

There is no price that can be set to pay for a life — but there is a price that must be paid in order to salvage that life when it is under threat. That's the price that American Christians will pay on Sabbath, March 11, and Sunday, March 12, when they remember the command: "Bear one another's burdens and so fulfill the law of Christ." Galatians 6:2.

The radio voices will tell the story of modern suffering in these areas: "Men Without a Country" (Refugees in Europe); "My Name is a Mailbox" (A DP family settled in the U. S.); "My Brother's Keeper" (European program of relief and inter- nal transport to West Berlin); "Church Reconstruction in a political hiatus": "Exodus 1950" (Human cost of the Holy Land war); and "Crisis in Asia" (Refugees in a Far Eastern country at war).

The Christian answer will be given this Lenten season. — Church World Service.

"The sabbath was made for man, and not man for the sabbath." Mark 2:27. How often have we acted as though men were made for the Sabbath?
Watch for these:

1. The Symbol
2. The Theme
3. The Commission

One Great Hour of Sharing

Bear ye one another's burdens, and so fulfill the law of Christ.—Gal. 6:2

These are the religious bodies supporting the One Great Hour of Sharing:

The Northern Baptist Convention
The Church of the Brethren
The Congregational Christian Churches
The Disciples of Christ
The Evangelical Congregational Church
The Evangelical and Reformed Church
The Protestant Episcopal Church
The Evangelical United Brethren Church
The United Church of Christ

The National Lutheran Council
The Methodist Church
Presbyterian Church in the U.S.A.
Presbyterian Church in the U.S.
The United Presbyterian Church
The Reformed Church in America
Friends Five-Year Meeting
Romanian Orthodox Episcopate of America

One Great Hour of Sharing for the Needs of the World

Courtesy of Church World Service.

Seventh Day Baptists Will Observe

“One Great Hour of Sharing” on Sabbath, March 11, 1950.