Obituaries

Holston. — Anna Wells, born September 2, 1875, in Nile, N. Y., and died February 16, 1950, in Battle Creek, Mich. A more extended obituary appears below.

ANNA WELLS HOLSTON

Anna Wells Holston, daughter of Henry and Sarah Brown Wells, was born in Nile, N. Y., September 2, 1875, and died in Battle Creek, Mich., February 16, 1950.

Mrs. Holston, widow of the late Rev. Edward M. Holston, loved and served the Lord from early childhood. She spent her elementary and high school years in Dodge Center, Minn., attended Milton College in 1897, returning to Dodge Center as a schoolteacher.

Later, she entered nurses' training in Battle Creek, Mich., being graduated in 1911. She practiced as a nurse at the Mayo Brothers' Clinic in Rochester, Minn., in California, and later served as a community nurse in Dodge Center. She married Rev. Edward M. Holston on May 26, 1927, while he served as pastor there, and they moved to McAllen, Tex. In 1932, they came to Battle Creek, upon acceptance of the pastoral call to the Seventh Day Baptist Church. Mr. Holston was called to rest on August 3, 1947, and Mrs. Holston continued as a nurse in the Battle Creek Sanitarium Hospital until the time of her extended illness last fall.

She had always been active in the Lord's work, whether in Dodge Center, Edinburg, or Battle Creek Seventh Day Baptist Churches. She was elected as a deaconess of the Battle Creek Church on April 3, 1948, and served very capably in that office during the remaining months of her earthly life.

The funeral service was held in the Battle Creek Seventh Day Baptist Church on Sabbath afternoon, February 18, with interment at Walworth, Wis., the following day. Pastor Alton L. Wheeler conducted both of the services. A. L. W.

Do we use the word "Saturday" when we might say "Sabbath"? If we use the word "Sabbath" instead of "Saturday" it may be the means of bringing someone to the Sabbath truth.

NORTH ALABAMA MOUNTAINS

By Rev. A. T. Bottoms
(Principal, Bryan Junior High School, Long Island, Ala.)

May we take this opportunity to report on our work here, and to express our appreciation for all the help so unselfishly given our efforts?

This year more than ever the truth of Matthew 25: 45 has become more real to us here in North Alabama as so many of our fine appreciative boys and girls come to school nicely dressed in the lovely things sent by Seventh Day Baptists from all parts of the United States.

A box arrives. The things are unpacked and arranged in our living room. We invite a certain needy group and listen to exclamations of delight as each garment or article is examined. When the room is cleared, nothing is left except perhaps an empty box or stray string.

Our latest venture is the opening of our school lunchroom. At present about 200 pupils are served each day. About 60 of them are from families who are unable to pay for a lunch even though the charge is only 10 cents. It is almost impossible to make ends meet with so many being served free of charge since food prices are high, and we have to pay two local women, who are most excellent cooks, $3.50 each per day to prepare the food which is planned to meet the nutritional requirements for at least half of each pupil's daily requirements. All the pupils have gained in weight since they began eating in the lunchroom. One boy has gained 3 pounds in 5 weeks.

Our community has put forth a great effort to raise the money for this worthwhile project. We have succeeded in paying more than $800 for repairs, electric wiring equipment, etc., but still owe more than $250 for various items.

We are trusting that the Lord will help us in some way to raise this amount that we may continue to feed these undernourished children.

We expect to plant a large garden to produce vegetables for the lunchroom. This will be worked by the boys of our agricultural class.

May the Lord bless every one who has so liberally supported our work here.
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"The Risen Christ Nature" —RNS. Photo.

WERE YOU THERE?
Were you there when they crucified my Lord?
Yes, brother, I was there!

I saw His face with agony
Set steadfastly for Calvary,
The road up Golgotha was paved
With myriad souls He would have saved—
Hat was the Cross He bore.

Were you there when they nailed Him to the tree?
Yes, brother, I was there!
I saw Him stark against the sky,
Hung up between two thieves to die;
The nails they used were race and creed;
They bated, Him with slander's reed—
Spite was the Crown He wore.

Were you there when they laid Him in the tomb?
Yes, brother, I was there!
We bore our Master, pale and still,
Tenderly, tenderly down that hill;
The temple veil was patched with love,
And from the breaking clouds above
Forgiveness came down.

Yes, brother, I was there! —Don Vincent Gray.

THE SABBATH RECORDER

From Suffering to Triumph

No suffering is as severe as that of the spirit. Physical agony becomes almost unbearable at times, but no agony is as acute as that of the soul. We can suffer in the body, and it is not impossible to suffer the death of the body, but how can we suffer the death of the soul? We do not suffer as the body suffers. We do not feel the pain that a body feels, nor can we feel the pain that a spirit feels. The soul is more sensitive than the body, and can suffer more than the body can.

Let us consider the soul's struggle to draw closer to God and to know His will better. We believe that the Christian experience is one of growth and progress. We cannot stand still in it. Yet a point is reached where we seem to be at a standstill, the way ahead is dark— we must go on, but the way seems hard. We feverishly seek to know the will of God. He has never let us down, and we have faith that He will not fail us this time. But the answer simply does not come. We are in deep agony of spirit. We are suffering soul pain which is more severe than body pain.

Nevertheless, "the Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Romans 8: 16, 17.

Further light begins to break upon us. In our hour of sufferings we had forgotten that Jesus, our Saviour, passed through suffering and came forth in triumph.

Certainly, in this respect, "the disciple is not above his master, nor the servant above his lord" (Matthew 10: 24) that he should be spared suffering of spirit.

The deepest agony of spirit comes when the cause to which one has given his all seems defeated and all but lost. When we think of Christ's earthly mission, of His complete consecration to carrying out the will of the Father, of His hope that those who heard Him gladly would follow Him just as willingly and obediently, of the dullness of His disciples and His infinite patience with them, of the early portents of Calvary and His resolve steadfastness in facing the heartlessness, cruelty, and shame of it all — it is any wonder that He, the perfect Son of God, the sinless One, suffered agonies unspeakable?

"And he came out, and went, as he was wont, to the mount of Olives; and His disciples also followed Him. And when He was at the place, He said unto them, Pray that ye enter not into temptation. For the Spirit indeed desireth to slay His Son, to lift up His hands toward heaven, This is my beloved Son, in whom I am well pleased: hear ye Him." Mark 14: 32, 33, 35.

And what He must have suffered throughout the mockery of His trial!

The stern of suffering gathered and with fury broke about His head on Calvary's hill. In the depth of His agony He cried out. "My God, My God, why hast thou forsaken me?" Mark 15: 34. According to the Gospel of Luke, "Then Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit." And having said this He breathed his last." Luke 23: 46 (R.S.V.)

Defeat and death! But, no! The grave could not hold the Lord of life.

Christ Arose
Low in the grave He lay
Jesus my Saviour!
Waiting the coming day—
Jesus my Lord!

Refrain
Up from the grave He arose.
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives forever with His saints to reign.
He arose! He arose!
Hallelujah! Christ arose!
Remember the Sabbath Day to Keep it Holy.

Vainly they watch His bed—
Jesus my Saviour!
Vainly they seal the dead—
Jesus my Lord!

Death cannot keep his prey—
Jesus my Saviour!
He tore the bars away—
Jesus my Lord!—Robert Lowry.

**SUGGESTIONS OF PRAYER**

An automobile dealer in Texas gives this testimony: “After I prayed through alone and found salvation, I found the Bible a new book. I started out to have my reading and prayer time in the evenings. But my family wanted to be with me, and I with them. As my time was taken up during the day with my work, I was forced to rearrange my program.

‘My wife’s brother gave me an idea. In the summer he would arise as the tub was filling, then have a cold plunge.

‘I set the alarm for five o’clock. I might.

‘What is the purpose of prayer and the study of the Word?’ asked my brother. ‘But, if every child of God might be sanctified through the intercessory prayer, say: “Father, according to the commandment” Luke 22:42.’

**Why Mention the Commandment?**

In order to appreciate the full force of the last clause we need to realize the date at which it was written, and also that so far as the history was concerned there was no need to add it. It would have been sufficient to say “they returned, and rested the sabbath day,” Why did the Spirit inspire Luke to add “according to the commandment?” Luke 23:

Why Not Mention Its Abolition?

If the Sabbath commandment was abolished at the Cross or not, for in Luke’s record of the Crucifixion Christ, and therefore in speaking of the Sabbath which followed that event was abolished at the Crucifixion of Jesus the commandment is confirmed as standing in full force on this side of the Cross. It is well to remember also that Luke was the companion of Paul, and therefore well acquainted with all his teaching.

Speaking of the women who followed the body of Jesus to the sepulcher, Luke says, “They returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.” Luke 23:

They cannot help but state their belief in the fact that the Sabbath commandment was not abolished, and that it is still in full force. They report the observance of the Sabbath in the Early Church.

They refused to teach that the first day of the week was the Sabbath.

**Why Obeyed in the Early Church?**

The Sabbath was the great day for the preaching of the gospel in apostolic times. Acts 13:14-16. Paul roused great interest in the part of the Gentiles at Antioch in Pisidia, that is in Asia Minor, on this occasion, and they requested a special sermon for themselves on the following Sabbath, (v. 42), and almost the whole city gathered to hear him, (v. 44).
It was on this Sabbath that Paul turned from the Jews to the Gentiles because the former judged themselves unworthy of everlasting life. (v. 46)

A very interesting incident is recorded in Acts 16:12-15. Paul and his companions had obeyed the call to come into Macedonia, and had reached Philippi. They arrived in the middle of the week, and when the Sabbath came they sought a place of prayer. There was no synagogue for there were no Jews residing in Philippi, showing that the apostles did not simply observe the Sabbath when other Jews were around. Although there were no Jews at this place there was a place of prayer where Gentiles who worshiped God gathered. When Paul arrived he found Lydia from Thyatira with her household there. To this group of Gentile Church keepers he preached the gospel and, on their accepting it with joy, he baptized them in the river. The first Christian Church in Europe was thus a Church of Seventh Day Baptists.

Keeping one day merely because we feel that an alternative day is wrong, is a negative approach and has little value, but something which has stood the test is always a valid motive. The Sabbath has within it real intrinsic value and therefore it needs no special defense against a competing time for observance. It merely needs application in life and the results will show its merit.

Thus, the Sabbath becomes a means to a spiritual end, and not an end in itself.

(Notes: Dean Ahva J. C. Bond asked each student in the class in Sabbath History and Philosophy that he teaches to write a "Sabbath Tract" that the student thought would appeal to him if he were not a Sabbathkeeper. This is one of the "Sabbath Tracts".)

Do You?

By REV. TREVAH R. SUTTON
Pastor, Seventh Day Baptist Church, Jackson Center, Ohio

Do you desire to have fellowship with God? Do you long for assurance that right will prevail? Is there a hunger for a faith which satisfies? Are you wanting salvation from the sins which imprison mankind in selfish greed, lust, and impurity? There is a need to turn to God? Why not try Christ? It is God's will that there should be these longings in every human heart. He has provided the way of salvation in that He gave His Son, Jesus Christ, to be the Way, who died to make this possible for you or anyone who will accept this wonderful gift of His.

How, then, can one find this salvation? How can one be assured those things are so? It is really a simple matter. The real heart of the Christian faith is so simple that even a child can understand it. Yet, it is a faith which satisfies any intellectual.
The housetops that you are not saved because your theology is not the same as theirs, keep right on trusting in God. From your own Bible study and experiences form your theology, keeping an open mind to the study and experiences of other Christians. If you through faith believe and have the assurance of salvation, then fret not as to mistaken ideas others may have concerning you.

Revelation

By THEODORE HIBBARD
Student, School of Theology, Alfred University, Alfred, N. Y.

The Book of Revelation has always been a dark mystery to me. It has been like an unknown land that lies inviting the explorer and waiting for one who has the pioneering spirit to seek new lands to conquer and to map. Though I have read and reread the book with an attempt to pierce the veil that hides its secrets, I have found myself lost in its jungles. Consequently, I have only succeeded in mapping out a few well-trodden trails in this unexplored land. I have never been able to scale the highest peaks of its spiritual significance, and I find the deepest darkas of the hidden meanings of all its symbols.

In my quiet moments of Bible study I have often wondered if there were not some magic compass that would be a guide to show us into the future. Then this unexplored land would be known and we would know everything that would happen in the future. Yet, as I pondered these thoughts and studied the maps of those explorers who have gone before me and who have written about the prophecies of this book, I came to the conclusion that if there were any such magic compass, they did not possess it; their maps were only made with replies as completely makes the traveler more lost than ever.

If only more people would read and study Revelation more, and seek the more worn trails, they would not be led astray by some "fake" map that some minister has made up by guesswork. One author has put it thus: "If people would study the Revelation more, their ministers would be likely to indulge in fancies less." I really think that there will always be regions in Revelation that will remain unexplored until Christ Himself comes again to lead and guide us to those highest peaks and deepest chasms.

I would like to mention here that though I first heard of the Sabbath through another Sabbathkeeping denomination, I could not go along with them all the way because I could not agree with their interpretation of the Revelation. It seems as if their map was too perfect; each mountain peak appeared to me the exact inch; the depth of each chasm known accurately, and the course of every river plotted in all its right lines. Though I do not think that their answers are right, I cannot substitute better ones. I feel as if they made the mountains to the height they desired; they dug the chasms to meet their own requirements, and made canals for the rivers in order to have them flow directly to a set destination. In other words, the whole interpretation seems to be artificial.

However, if misinterpretations in the past have led to the making of faulty maps, it should not discourage us from future exploring, but rather it should be the reason for more prayerful and earnest efforts after a more just and genuine interpretation in order to make true maps for those who follow us. Impatient feet must not run roughshod, but sacred feet must walk slowly and reverently into the unexplored land — "we may not rush in where angels fear to tread; we must not dogmatize where the Spirit of God has not spoken decidedly; we must be content to be ignorant in many places, thankful to be instructed in others, and patient seekers throughout the whole," making our map without any guesswork, marking the trails plainly to guide those whom we lead.

As I have stated, I have often found myself lost in the dense jungle while exploring the unknown regions of the Revelation. Like most people I have become very interested in some passages, especially the superb extracts from the seventh and twenty-first chapters, which are usually read at funeral services. These are the trails that are well trodden which are familiar to most people. When I read of the seals, trumpets, and vials, I have wondered about their meaning and their spiritual significance. And when I studied the widely different maps or interpretations, if you will, of others, I became more confused than ever in this jungle of symbols.

Do we do justice to the book if we dogmatize and stand by a single symbol for only one certain thing? For example: is "Babylon" symbolic of the city of Rome, the Holy Roman Empire, the Pope, Communism, or is it the sin that is trying to overcome the Christian from within? Is it just one of these or all of these and perhaps more? Could it not be like a signpost that shows the way to several cities which are along the same road, each a little farther along than the other? I refuse to dogmatize, but I like to think of some of the symbols in Revelation in that way. To John, they may have meant one thing, to Luther another, to the Church of England perhaps another, and to the Romanist each symbol true to the time and the circumstance. It is this interpretation that makes the Revelation always the book of the future and always an unexplored land.

I think that some attempts to understand the Revelation are like the blind man and the elephant. Each one has encountered only one part of the elephant and has defined it as a snake, a rope, a tree, or a wall and each has disregarded the findings of the others. Perhaps one of the greatest lessons that I have learned from this study of the book is not to take any interpretation dogmatically, not even my own.

There is another thing that I must say in connection with the Book of Revelation. In my study of the Bible, I have divided my beliefs and doctrines into two parts: one, those beliefs and practices which influence my present-day living and conduct such as baptism, Communion, keeping the Sabbath, and keeping in harmony with the will of God. The other division includes those things which I think are of lesser importance, for example such questions as: "Where are the dead? How long will it be before Christ comes again? Will the millennium be in heaven or on earth?" There other like questions are interesting but I could not live a more effective Christian life without answering these questions. To me, these were the rivers in this unexplored land that can only be crossed when we reach them; for I am sure God has provided the necessary bridges.

Doubleness there are millions of truthful, sincere Christians who have led a more righteous life than I have and who never knew the answers to the mysteries of the Revelation; but their joy in the life to come would be as full as if they knew the meaning of every word. I do not mean to infer that the Revelation has no value, even the smallest interpretation of the Revelation is not in knowing the answers to these questions, but rather in the book there abides a spiritual value which gives comfort and joy to the soul. For example, when we read: "I am the Alpha and Omega," the beginning and the ending of everything. He is the One whom we worship, the Author and Finisher of our faith, the personification of the spiritual significance of this assurance.

When a mountain climber succeeds in reaching the top of some great mountain peak, he cannot accurately describe to you the thrill he had in scaling this peak nor can he successfully interpret to you the meaning of this peak. You must climb the peak yourself and you must feel and see for yourself. Even then the same view looks different to you in the morning than it does in the afternoon. Perhaps you can see how I feel exactly that way when I examine and interpret some of the symbols in the Revelation, for it gives me the feeling that I cannot interpret these symbols to be artificiaL
in the word "sea" as it is found in three places; 4: 6; 15: 2; and 21: 1. In the first place we read: "And before the throne there was a sea of glass like unto crystal. In those ancient times the sea was always thought of as a barrier, and here is God's throne isolated by this crystal sea. God was so holy and man was so sinful there was need of some separation. God and sinful man ever hope to cross this sea to come into His holy presence? The second reference reads: "And I saw as it were a sea of glass mingled with fire; and there that had gotten the victory over the beast, and over his image, and over his mark, and over the "beast out of the earth." It is true that they may be too weary and grieved to climb these mountains by themselves, and, too, you cannot describe for them fully enough your own feelings, but you can them by the hand and lead them into this unexplored land. You must be careful not to tire your companions too much by traveling too fast and too far, or by climbing too many of the mountains at once. You must also be careful to take them over only the trails and roads that you have traveled yourself and with which you are very familiar.

We must remember that the Revelation was written for suffering Christians who lived nineteen centuries ago but the message it had for them is pertinent to suffering Christians today or even to Christians who may be suffering a thousand years from now. If we remember that, then people will not make the mistake of selling all that they own because someone has interpreted the book to them in such a way as to make them think that the world is coming to an end next week.

The Revelation should make people know the power of the greatness of God. It should give comfort to those in sorrow and grief. It should give courage to those who are faint of heart. It should give assurance to those who are lacking in faith. Above all, it should make us all realize, as the poet says: "God's in His heaven — all's right with the world."

Keep thy tongue from evil, and thy lips from speaking guile. — Psalm 34: 13.

REGAL LILY
With pious care we laid Him there
To rest in the rich dark loam,
With never a stone to mark His bed,
Nor a sign to point Him home.

He scorned His husk and the earthy dusk;
He adored the sun and the rain;
So it seemed quite natural when He
Grew tall and bloomed again.

—Don Vincent Gray.

SEVENTH DAY BAPTIST MINISTERS’ CONFERENCE
Milan, Wis.
May 15-18, 1950

"Consistency, Thou Art a Jewel!"
By REV. CHESTER WHITT
Pastor, Andover, N. Y., Methodist Church
(Written at the request of Mrs. Mispah S. Greene)

At a time when we are being led to believe that the greatest threat to our nation’s existence lies in Communism, our eyes are apt to be blinded to other forces which threaten our security by undermin ing our peace, our safety, and our morals. There is one powerful interest in this country whose grip on our nation seems to grow tighter each day and which seems to me to be threatening to drag our nation and its people into a "hell-on-earth." It almost makes me sick every time I think about it. For sheer destructive power it can hardly be surpassed; yet we tolerate it, because we ignore for it the right to exist along with the rest of our free institutions.

Last year the American people spent over nine billion dollars on alcoholic beverages more than they spent altogether on all of their schools and universities, Churches and religious institutions, welfare purposes, museums, and libraries. The total of all the money spent on these institutions whose purpose it is to build character and personality does not equal the money spent each year on one alcoholic drink. Perhaps the most damage to the health, lives, and happiness of all we can make sure that our young people will give comfort to those in sorrow and grief. It should give courage to those who are faint of heart. It should give assurance to those who are lacking in faith. Above all, it should make us all realize, as the poet says: "God's in His heaven — all's right with the world."

Robin Cunningham, the great track star, said once, "All I can say is that any person who is better off without alcohol.

Glenn Cunningham, the great track star, said once, "All I can say is that any person who is better off without alcohol.

But our liquor interests with their millions of dollars continue to push their products before us. They point out the millions of dollars of liquor taxes poured into our government treasury each year. They fail to point out that the government, federal, state, and local, spends $6 to $10 each year for each $1 received in liquor taxes to repair the damages caused by these same alcoholic beverages. They fill our magazines with beautiful pictures of men dressed in finely-tailored business suits, talking to royalty as equals. These liquor interests call these figures, "Men of Distinction." I wonder if they have ever seen the "Men of Distinction" of our own fair village staggering and stumbling across the street from one saloon to another. In some of their subtle advertisements they try to prove that in our nation, freedom no man has the right to tell another that he cannot take a "glass of beer." "Perhaps," they say, "if we could take one glass of beer and then follow it with five or six more and then try to drive his automobile endangering the lives of other people, then it seems to me that we have a right to tell that man that he cannot drink.

The question is, what can we do to counteract this force in our nation? First of all we can make sure that the young people have decent places of entertainment away from the influences of liquor. Secondly, we can support legislation in Congress to prohibit liquor advertising in interstate commerce; and we can be good examples by showing to others the values of abstinence.
Portal to Portal

By STEPHEN E. SLOCUM

All of us enter life by the same portal. Birth is an arbitrary process by which we are thrust into the world without our knowledge or consent. Having arrived, we are free to choose our destination.

God has prepared a way for us from the foundation of the world. That way is Christ. But we are not compelled to follow God's way. We may choose our own way, which leads in the opposite direction. It is the only way in which we shall take on our brief passage from the portal of birth to the portal of death.

The parting of the ways is at the Cross of Christ. Here we inevitably face the decision as to whether or not we shall receive Christ, "the way, the truth, and the life." John 14: 6. Receiving Christ is a definite act of the will by which we surrender our self-centered life for a Christ-centered life. The issue is vital; it is a matter of life and death.

"He cannot mark his own, and his own received him not" (John 1: 11), and for nineteen centuries the Jews have exemplified the tragedy of rejecting Christ. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were not born of blood, nor of the will of the flesh, but of God." John 1: 12, 13. To receive Christ is to be born again by the power of the Holy Spirit. "Not of blood," that is, not by any process of moral evolution or human perfection; "nor of the will of the flesh," through piety or good works; "nor of the will of man," by virtue of baptism or Church membership; "but of God," through spiritual rebirth; for "flesh and blood cannot inherit the kingdom of God." 1 Corinthians 15: 18. A complete transformation is wrought in those who receive Christ as their personal Saviour, for "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5: 17.

THE SABBATH RECORDER

Christ with a kiss by hailing Him as the Great Expectant and not as the Lamb of God.

Two thieves died on Calvary. Both were notorious sinners, both were justly condemned to death; both met Christ face to face. There was no time to reform, no way to acquire merit, no priest to grant absolution. One sinner received Christ, and entered the portal of the eternal city "whose builder and maker is God." Hebrews 11: 10. The other, sharing the same condemnation, facing the same Christ, equally free to make his choice, went out by the dark portal into the blackness of eternal night, without God, without Christ, without hope.

Forever three crosses stand on Calvary's hill to mark the parting of the ways. You must decide between Christ and chaos. There is no alternative, no detour around Calvary's hill. Your decision is personal, but it involves your loved ones for "none of us liveth to himself." Romans 14: 7. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 31.

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The Bible Speaks a Universal Language

By DR. FRANCIS CARR STIFLER

Public Relations Secretary, American Bible Society

There is some words taken from a prayer offered by a man who had lost both legs fighting in Italy. He prayed, the Bible-speaks a universal language, and we have found a goodness in them and a common purpose. For all, we ask that the shroud of conflict and hate be crumbled into dust."

Blessed is the man who can pray such a prayer. He is very near to the heart of God.

The words of that prayer tell you little about the intellectual attainments of that soldier but they tell you a great deal about his heart. His heart has leaped clean over the ugly barrier of class pride for he says he doesn't ask for the strength of tolerance. Tolerance, after all, is not a very nice word. There is too much in it of the picture of one man looking down his nose at another. No, our legless soldier asks for the great power of understanding. He has risen above the blighting prejudice of race. He finds goodness and noble purposes in all races and classes of men. In the kind of a world we are fashioning now, we shall have to develop that view of our fellow men if there is to be continuing peace, or, indeed, to some of the most discerning minds, any continuing civilization at all.

Physically, our legless soldier is frightfully crippled, but spiritually he is in en- trance. His heart speaks the right language. After all, words are just one of the vehicles of language. Language is

We ask you to help us on the right path of peace so that our many people will know only quiet and the good living which is their due. We ask not for the strength of tolerance, but for the great power of understanding. We have met your creations, Lord, the white, black, and Oriental, and we have found a goodness in them and a common purpose. For all, we ask that the shroud of conflict and hate be crumbled into dust."

Blessed is the man who can pray such a prayer. He is very near to the heart of God.

The world today is full of spiritual fifth columnists, traitors to God and Christ. They proclaim in word, a common destiny, the universal fatherhood of God and brotherhood of man; they betray the blackness of eternal night, without God, without Christ, without hope. Forever three crosses stand on Calvary's hill to mark the parting of the ways. You must decide between Christ and chaos. There is no alternative, no detour around Calvary's hill. Your decision is personal, but it involves your loved ones for "none of us liveth to himself." Romans 14: 7. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 31.

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The Bible Speaks a Universal Language

By DR. FRANCIS CARR STIFLER

Public Relations Secretary, American Bible Society

Here are some words taken from a prayer offered by a man who had lost both legs fighting in Italy. He prayed, the Bible-speaks a universal language, and we have found a goodness in them and a common purpose. For all, we ask that the shroud of conflict and hate be crumbled into dust."

Blessed is the man who can pray such a prayer. He is very near to the heart of God.

The words of that prayer tell you little about the intellectual attainments of that soldier but they tell you a great deal about his heart. His heart has leaped clean over the ugly barrier of class pride for he says he doesn't ask for the strength of tolerance. Tolerance, after all, is not a very nice word. There is too much in it of the picture of one man looking down his nose at another. No, our legless soldier asks for the great power of understanding. He has risen above the blighting prejudice of race. He finds goodness and noble purposes in all races and classes of men. In the kind of a world we are fashioning now, we shall have to develop that view of our fellow men if there is to be continuing peace, or, indeed, to some of the most discerning minds, any continuing civilization at all.

Physically, our legless soldier is frightfully crippled, but spiritually he is in entrance. His heart speaks the right language. After all, words are just one of the vehicles of language. Language is
with joy and gratitude as he shouted: "But you came to educate us, not to exploit us." That's how the universal language of love works and it is how its expression in national terms has already demonstrated its power.

There have been since 1918 two theories abroad as to how to rebuild the world and how to make progress. The one is to have the powerful nations police the world. But if history tells us anything, that will ultimately not work. It only keeps hatred and revenge alive till they break out again in fresh and more destructive horrors. And since that fatal August day when history turned a corner at Hiroshima, one wonders what international police are any more. However, this continues to be one theory for keeping the peace and insuring progress.

The other solution is Jesus' solution. Begin to talk the language of love — the language that everybody understands. Can we not send the Filipinos and Japan now? Yes. Dr. Stevenson did it. The Christian Churches are beginning to do it already.

This is not an answer. It is only a beginning. If the nations are to be kept from fighting, some other thing must be done.

And then, no punishment? someone says. Of course, there must be punishment, just as loving parents exercise punishment — but punishment so administered that, in the end, there may be loving restoration, redemption.

Pastor Niemoller of Berlin is one German whom we do not need to punish. He understands the language of love. In one of his sermons after his release, he said: "I do not believe there can be any reconstruction (of Germany) in a short time, because the foundations have been swept away. I do not think there is any power in the world which is able to lay new foundations, if not love."

Toyohiko Kagawa of Tokyo is one Japanese leader speak to a great American audience. "From this moment on, I love you," he said. "I have loved you, but not as I am now. You are not what I thought you were."

"I have a theory, that there are certain men, who can never be brotherhood without repentance on both sides." When further pressed to suggest some tangible way in which understanding between America and Japan could be achieved, he promptly answered: "We need Bibles. All our printing and publishing facilities have been destroyed through the bombing. We need paper, ink, and money to buy them. These are the tangible needs you can supply us with."

If I read the dispatches angh that continue to come from those who are honestly trying to unify a broken world across the lines that once were drawn between hostile nations, I discover that Martin Niemoller in Germany and Toyohiko Kagawa in Japan are, possibly, the most hopeful anchors to which to moor the shifting uncertainties of suspicion and disbelieving.
THE SABBATH RECORDER

I believe that God has been preparing us for the opportunities of this emergent hour through the labor and devotion of those missionaries who, for the most part, throughout the last century, have been translating the Bible into all the principal tongues of men. I believe He is further preparing us through the present feverish upsurge of illiteracy that is stirring among the more populous races of China, India, Latin America, and elsewhere in the world.

What the world needs is a universal language, not a mechanical device made out of the whole cloth upon the specifications of scientific linguists, but a common message that speaks in the tongue that a man learned at his mother's knee — the only language that reaches his heart. The Bible speaks such a language, and in that language declares the limitless power of love. — From "The Bible Speaks to You," the Greystone Press, publishers, used by permission.

An Open Letter to the Motion Picture Industry

In an "Open Letter to the Motion Picture Industry," a recent issue of Christian Herald declares: "We know of no other business — whether in the industrial, professional, or recreational field — whose policy makers would dare to descend upon the public's will of its representatives. Even in the upsurge of its representatives. Even in the business exists, as does yours, on the good policy makers would dare to descend face of the public. It says to all of us: 'Here is what the Church had spoken in conscience — you are well aware that adolescents, traders, 'the drunks, the reefer smokers,' who has his peccadillos flaunts all the moralities, and not only is allowed by the studio to get away with it, but has his pecadillos 'ballyhooed' to the public, to make capital out of it!

"No wonder we and millions like us are fed up. And no wonder that you are making the worst press in your history.

"This completely crass and conscienceless attempt to reap box-office benefits from so tawdry an affair is a slap in the face for decent Americans and we prophesy that the Christian Church had regained its rightful place in the life of the people.

"But even more than just the blunder, it is the thinking behind such exploitation that is so grossly insulting to the American public! It says to all of us: 'Here is what Hollywood thinks of us, its customers; here is the kind of people the movie moguls think we are.

"We've insisted all along that Hollywood, so far from being a cesspool of sin and vice, is comprised for the most part of sincere, hard-working, decent people, whose daily lives are a denial of all that this flagrancy by the few represents.

"Gentlemen, you haven't helped us much in putting this truth across. Instead, you allow such flagrant filth to be exploited and sold to the public. You show contempt, to say nothing of putrid morals!

"You are well aware that adolescents, and some foolish adults, make quite a game of imitating their favorite stars. You've carefully fostered that; the creation of such avid fans makes for good box office. But when a star in his private life flaunts all the moralities, and not only is allowed by the studio to get away with it, but has his peccadillos 'ballyhooed' to the public, to make capital out of it, can't you see what you are doing to young people too immature to look beyond superficiality to the deeper reason for the actor for what he is? Can't you see how you are shaking the moral stability of youth by your tacit endorsement of infidelity, illegitimacy, and moral turpitude?

"The stars are not 'merely private citizens' as some among you would now like to claim. They owe their high status to the support of their high salaries to public support. And if they are unwilling to govern their lives in accordance with accepted moral standards, the public has the right to let the studio be kicked out — of the rewards. That they have been neither exposed nor disciplined is a sign of such the actor for what he is? Can't you see how you are shaking the moral stability of youth by your tacit endorsement of infidelity, illegitimacy, and moral turpitude?

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Roman Catholic 3,707,150 gain 28.3%
Hervormde Kerk 2,998,361 gain 9.2
Gereformeerde en "Art. 31" Kerken 762,889 gain 19.5
Cal. Gerel. Kerk 69,484 gain 37.2
Gereformeerde Gemeenten 88,403 gain 110.8
Old Gerel. Gemeenten 15,704 gain 34.9
Evang. Lutheran 59,881 loss 23
Baptist 67,409 gain 8.7
Reformtrant 40,059 gain 34.8
Israel 14,369 loss 87.2
Others 174,057 gain 25.3
No Church 1,469,266 gain 41.4
9,629,605 gain 20.17

Israel in 1930 numbered 111,917. The Roman Catholic gain is noteworthy. The breakdown by provinces shows that this gain was not in the southern provinces, as might have been expected. In those provinces, where the Roman Catholic membership is as high as 94.5% of the population in Limburg province and 89.4% in North Brabant, there the per cents have remained fairly stable. The Roman Catholic growth has been greatest in Groningen, Drenthe, and North Holland.

A study of the figures by provinces and cities does not disclose any clear pattern. However, it appears that it is in the cities and industrial centers that the number of nonchurch members has grown. This has its bearing upon the different per cents in the above table — the rural Churches have not suffered losses like those in the cities.

The feeling is that the increased number of nonchurch members seems discouraging, but comparison with the previous decade shows that the rate of increase is smaller. The growth of the smaller Churches shows that there is an increasing longing for a spiritual fellowship, such as that provided by American Churches through Church World Service, and it is now not so popular to declare oneself a nonbeliever. But the figures leave no room for complacency.

Prayer

By J. C. RYLE

A man may reach heaven without learning, or books, or knowledge, but no man ever reached heaven without prayer.

Prayer is the life breath of a man's soul. Without it, we have no life to live, and be counted Christians, but we are dead in the sight of God. The feeling that we must cry to God for mercy and peace is a mark of grace, and the habit of spreading before Him our souls' wants is an evidence that we have the spirit of sonship.

Prayer is the appointed way to obtain the relief of our spiritual necessities. It opens the treasury and sets the fountain flowing. If we have not, it is because we ask not.

Prayer is the way to procure the outpouring of the Spirit upon our hearts. Jesus has promised the Holy Ghost, the Comforter. He is ready to come down with all His precious gifts, renewing, strengthening, cheering, encouraging, enlightening, teaching, directing, guiding into all truth. But He waits to be entreated.

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is Lord also of the Sabbath. Mark 2: 28. Do we at times unwittingly displace Christ's place in answer to our demands? Is He not to be Lord of the Sabbath? Do we drift into doing our will instead of His?

SPECIAL ISSUE

This is a special issue of the Sabbath Recorder, taking you back to the time when our ancestors lived a simpler life. This month indicated. Twelve special issues are published each year and may be subscribed for independently of the regular numbers.

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ONE YEAR TO LIVE

(Prize-winning poem in answer to the question, "What would you do if you had only one year to live?")

If I had but one year to live:
One year to help; one year to give:
One year to love; one year to bless:
One year of better things to stress;
One year to sing; one year to smile:
To brighten earth a little while;
One year to sing my Maker's praise;
One year to fill with work my days:
One year to strive for a reward.
When I should stand before my Lord,
I think that I would spend each day
In just the very selfsame way
That I do now. For from afar
The call may come to cross the bar
At any time, and I must be
Prepared to meet eternity.
So if I have but a year to live,
Or just one day in which to give
A pleasant smile, a helping hand,
A match that shall kindle
A fellow creature in need,
Tis one with me — I take no heed;
But try to live each day He sends
To make my life's a story.

— Mary Davis Reed, in Bulletin,
Evangelical Seventh Day Baptist
Church, Washington, D. C.

"The Son of man is Lord also of the sabbath," Mark 2: 28. Do we at times unwittingly displace Christ's place as Lord of the Sabbath? Do we drift into doing our will instead of His?

THE SABBATH RECORDER
The Easter Message
By DR. SAMUEL M. ZWEMER

What is Easter all about? Why do men and women crowd the Church door so long neglected? Here is the answer: Easter celebrates the fact that Jesus Christ rose from the dead. He is alive for evermore. He is our contemporary.

The fact of Christ's Resurrection is the very center and pivot of New Testament Christianity. In the fifteenth chapter of the Apostle Paul's first letter to the Corinthians we find the Bible's great logical argument for the bodily resurrection of our Lord and for the resurrection at the last day. It is an answer to the agnostics of Paul's day and of ours when they ask, "How are the dead raised up?" It is the Hallelujah Chorus of the apostle — and his triumphant boast as believer and missionary. It is a page torn from his spiritual diary, wet with tears and yet full of joy unspeakable. And it is the promise of our own resurrection — that there is life for us beyond the gates of death.

The Garden Tomb was sealed once, never to be sealed again. Christ lives forever in resurrection glory and could, therefore, say before He ascended: "All power is given unto me. . . . Go ye, therefore. . . . Lo, I am with you alway, even unto the end of the world."

The Resurrection gave the Church her Great Commission, and all those who have obeyed Christ's command have realized His promise and presence. His power was made perfect in human weakness. That is the story of Paul's life and of his successors down the centuries — Carey, Livingstone, Martyn, Hudson Taylor, and all the others.

It is significant that to Paul the thought of the Resurrection immediately suggests power, Philippians 3: 10. The Greek word for power is allied to our "dynamic"; it is not atomic energy but spiritual effectiveness, spiritual release of God's power.

Because Jesus Christ was the Son of God, "it was not possible that he should be holden of death." Acts 2: 24. He burst its bonds and by His life released such omnipotence for the Church that the gates of Hades can never prevail against her. The power of His Resurrection began at Pentecost and has continued for these nineteen centuries around the world. In the daily experience of every believer we see release of that same Resurrection power. Moment by moment Christians are kept by Christ's love.

The glorious company of the apostles and the noble army of martyrs, from the days of Stephen to our own day of martyrdom for Christ, all found their power in the risen Christ. "I can do all things through Christ who strengtheneth me," Philippians 4: 13. "We are more than conquerors through him that loved us," (Romans 8: 37) and by His own death and Resurrection He has made us partakers of His power and glory.

Dr. John A. Hutton, writing in "The British Weekly" (March 21, 1940), used these words: "Jesus hath abolished death! If this is true, then the whole world must be aware of it. For after all, death is the great ground of fear. The amenities of civilization fail us here . . . . Mere enlightenment does nothing to help us, face to face with death. Jesus Christ hath abolished death by dying and rising again."

Because of Christ's victory, you, too, may have victory — not only over the power of death but over the trials and problems of life. His Resurrection power is available to all those who will trust Him, and Him alone, for their souls' every need.

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