DENOMINATIONAL BUDGET

Statement of Treasurer, December 31, 1949

Receipts
December 3 months $30.00
Albion........................................ 303.34 504.83
Alfred, First................................ 132.76 237.60
Associations and Groups.................. 122.76
Battle Creek................................. 177.50 476.47
Berlin......................................... 191.09 191.09
Boulder........................................ 69.77 69.77
Brookfield, First......................... 52.73 31.00
Brookfield, Second......................... 152.00 192.00
Chicago....................................... 22.25 60.25
Daytbna...................................... 24.33 74.61
Denver........................................ 10.00 10.00
De Moines................................... 69.77 69.77
Dodge Center............................... 55.82
Edinburg.................................... 7.83 23.45
Farina........................................ 15.00 55.00
Fouke ........................................ 12.85 22.85
Friendship .................................. 7.25
Gentry........................................ 10.00 10.00
Healdsburg-Ukiah......................... 9.30 30.90
Hepkinton, First......................... 117.60 117.60
Independence............................... 60.00 100.00
Individuals................................. 304.00 404.00
Little Genesee............................. 23.47 95.42
Los Angeles................................. 43.96 45.96
Lost Creek.................................. 95.03 95.03
Milboro...................................... 72.00 144.00
Middle Island.............................. 6.50 23.49
Milton........................................ 422.96 1,041.22
Milton Junction......................... 80.94 248.90
New Auburn................................. 38.98 58.98
New York, First............................ 79.51
Nortonville................................. 32.25
Pawcatuck.................................. 750.00 750.00
Piscataway.................................. 54.75 78.25

Disbursements

Missionary Society........................ $1,098.67 $180.71
Tract Society.............................. 793.88
Christian Education........................ 608.37
Women's Society............................ 20.36
Historical Society........................ 94.48
Ministerial Retirement.................... 309.18
S. D. B. Building........................... 111.77
General Conference........................ 466.65
World Fellowship and Service............. 28.81
Debt reduction: $115.32
Tract Society............................. 134.80
Christian Ed............................... 35.87
S. D. B. Building........................... 23.19
Relief Appeals............................. 309.18
American Bible Society................... 541.3
Overdraft................................... 7.00

Total Budget $37,250.00
Receipts in October for Budget $1,489.99 4%
Receipts in November for Budget 1,308.67 4%
Receipts in December for Budget 1,584.73 10.3%

Total Special gifts, designated:
October................................. $348.19
November......................... 120.00
December............................ 506.09
Total....................................... $974.38

Comparative Figures

Total $6,840.41 18.3%
Normal $9,312.48 25%

(Continued from page 85)

of Communion service, Mrs. Lewis F. Randolph; auditor, Arling A. Kenyon; care of house and small repairs, Charles R. Kenyon; ushers, Robert James, Phillip Prescott; finance committee, Charles R. Kenyon.

We have been holding weekly prayer meetings at different homes and have had good attendance. — Shirley Kenyon, Corresponding Secretary.

(Continued from page 86)

after a brief illness at his home near Mantua, N. J., on New Year’s Eve at the age of 64.

Surviving Mr. Mayhew are his wife, Bernice Ayars Mayhew; an adopted son and daughter, Harold and Edna Ziegler; a sister, Mrs. Carrie Newkirk; and two brothers, Edward and Walter.

Funeral services were conducted by his pastor, Rev. Lester G. Osborn, on January 4, with interment in the Fernwood Cemetery near Shiloh.

L. G. O.
The Sabbath Recorder

First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor
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HARLEY SUTTON, Emeritus
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Children's Page

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The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist identity and beliefs, write the American Sabbath Schoth
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PLAINFIELD, N. J., FEBRUARY 6, 1950
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(Special Issue)

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Front Cover Picture: "Co-operating for World Uplift."—RNS. Photo.

Seventh Day Baptist General Conference
SALEM, W. VA., AUGUST 22-27, 1950

Who Wants a Long Holiday at the Expense of Millions?

By DR. OSWALD J. SMITH

A banker and a business man sat opposite each other in the manager's office. The business man, leaning forward, was talking most earnestly when suddenly the other interrupted him.

"Ridiculous! Absurd! Foolishness!" And the proud banker curled his lip in scorn.

"But why, sir, inquired the one to whom he had spoken.

"Why? Do you, a thinking man, ask why? Such nonsense!" And he laughed in derision.

"Yes, sir," responded the other. "I ask you why?

The face of the banker took on a scowl, and there was anger in his voice as he answered.

"Why? Do you mean to tell me that the death of Jesus Christ in my place on the Cross is going to satisfy God? Away with such theories! If I am to be saved, I must do something for myself. You have a right to manufacture a way of your own, and so you reject and spurn the God-provided plan."

"What do you mean by that?" questioned the banker, with a mystified expression on his face.

"Now, listen! Suppose a man should come to you and say, 'Mr. Banker, I am in great need, and I want you to loan me some money.' Would you trust the right to make the terms and conditions upon which the money was to be loaned, you as banker and owner, or the man in need?"

"Why, I would, of course. He would have to meet my conditions before he could get the money," replied the banker.

"Exactly. And that, sir, is your position. You are the good, helpless sinner, lost and undone, and God is the great Banker. You are coming to Him for mercy and pardon. Will you tell me who has the power to forgive?"

Continued on page 103

Looking forward to that post-holiday tomorrow? Seems like a good idea right now, doesn't it? We all want it every year, brother, get on the "band wagon" of the World Calendar Association.

"The association, of course, has motives slightly higher than just giving revelers an excuse to let their revels. It's bad enough to have holidays sliding all around the week, from year to year. But the WCA is troubled also because the quarters of the year are not equal and because the vagaries of our present time system cause industry and government, it says, to waste millions of dollars annually."

Thus reads the first two paragraphs of an article which appeared in the November 2, 1949 issue of the World Calendar Association's "Sabbath Recorder," as reprinted in the November 1, 1950 issue of the "Sunday News." (N.) January 1, 1950.

"Long Holiday Can Be Permanent" is the title of the article.

Who wants a long holiday at the expense of millions? We ask. That is exactly what it would mean. The "millions" expense is in terms of the conviction of people, not in terms of millions of dollars.

All of this discussion is brought about by the renewed effort of the World Calendar Association for a calendar which the association chooses to call "The World Calendar" or "The Perpetual Calendar."

"Temporarily" lost its case last September, by having dropped from the agenda of the "1949 United Nations Assembly the World Calendar proposal for blank-day calendar revision."

"The World Calendar Association is thus the fight for calendar reform. The association seems to have little regard for the conviction of observers of the seventh day of the week as the Sabbath as well as for the convictions of those who yet observe the first day of the week."

"We have not the authority that the backers of the World Calendar Association are imbibed with a sense of mission to the point of putting the World Calendar across the back of how the 'wandering' days will affect the religious observance of millions of people throughout the world. At least it is reported that they thus far have declined to listen to reason in this respect.

Secretary Heber H. Voslawo of Religious Liberty Association, 6840 Eastern Avenue, Washington 12, in writing to the World Calendar, says:

"The ugly and dangerous feature of the World Calendar plan is that it leaves the last day of each year, and the day following the last of June in each leap year, unnamed and undated days. These days would not be included in the count of the days of the week, therefore, if the WCA completely disrupt the historic week and set the sacred days of the week to wandering through the new synthetic week of the so-called World Calendar."

The age-old Sabbath would disappear.

The agitation for calendar reform in keeping with the World Calendar plan is another evidence of the present-day trend toward secularism, pure and simple. Although certain sections of the Christian Church have gone on record as favoring calendar change, yet when it has been brought to the attention of some of leaders, those leaders indicated a concern and a readiness to stand in opposition to the World Calendar with fellow Christians whose convictions would be violated in the event such calendar should go into effect.

This is a unique opportunity for the Christian Church to present a solid front against the onslaught of secularism.

As far as waste in industry and government is concerned, the proponents of the blank-day calendar have not proved that "millions of dollars" would be saved by each month having either 30 or 31 days, each month consisting of 26 week-
THE SABBATH RECORDER

Designs cannot be considered apart from people. Without people there can be no designs.

Aims of people afford a most interesting study, and a helpful one. We have to be careful lest we observe the apparent aims of people we become inclined to pass judgment upon them. But when an individual sets out to dim the ladder of success in society, politics, business, or profession regardless of where the spiritual "chips" fall, the aim is all too evident. Some well-meaning Christians will say, "He knows better. His parents taught him differently. If he chooses to forsake his Church, what can we do about it?"

Granting the fact that he is accepting a plan for himself that eventually will lead him away from his Saviour, is strong reason for true Christians to pray and to act as the Spirit of Christ directs. However, we must be sure of the Spirit's direction; otherwise there is danger of doing more harm than good. Some people never get out of touch with the Church but keep in touch with God. Yet, how can they keep in touch with God and at the same time live worldly lives?

Many people cannot see the difference between indifference and selfishness in the Church and in the world. The only difference is that these untoward characteristics reflect upon and disgrace the body of Christ while in the world they are more or less accepted as of the mind and manner of the world.

If the design of the day is to get ahead no matter who loses out, or suffers, or what the cost may be, the designers are in great disappointment. This is a friendly universe created and sustained by a loving God. God and Satan cannot be at peace in this God-created world. It is of the nature of evil to defeat itself if left to its own designs. Yet how great the damage done and destruction wrought! Evil, if left un molested, might conceivably take all. That is why God has shed abroad His love through Jesus Christ in the hearts and lives of men.

All who have experienced God's love can neither be indifferent to the claims of other of God's children nor selfish toward them.

When I was a little boy about four years old, my folks would frequently send me to the post office, a quarter of a mile away, after the mail; and to make sure that I did not lose any of it, they gave me a sort of handbag made of basketwork to carry it in. One day, coming home with the mail, as I neared the house where we lived with my grandparents, I saw my grandfather hitching the horse to the carriage. I knew that meant I would get a ride. Every bright, pleasant day Grandfather Lawrence took Grandmother for a short ride in the carriage. She was recovering from a long illness, and these short rides on bright days were "doctor's orders." Of course I always went, too.

This time Grandfather called me to come to him and let him see what mail there was. I started down the slope toward the barn, and Grandfather let the old horse come to meet me. Then, quick as a flash, I turned and ran for the house with Grandfather right after me yelling, "Here, Boy, you give me that mail! Here, Boy, don't you dare disobey me!"

I beat him to the door, but he was upon me before I could get inside. I knew I had done something awful; but I had no idea why I had done it, nor what to expect now that it was done. Remember, I was only four years old. My grandfather was a very stern old man, and I had never dared to disobey him before.

He led me into the kitchen and to the corner beyond the stove. He pointed to a row of hooks high on the wall and said, "Boy, do you see those hooks? When your mother was a little girl and your uncles were little boys, I kept a stick on those hooks to whip them with when they didn't mind. Now shall I have to get another whip and keep it up there just for you?"

I hung my head in speechless despair. And then, incomparably worse than any whipping, came the sentence: I could never again whip my grandparents in the carriage. I was stunned — it was too much! I did not reason about it then. I just felt it — but I know now that much of my sorrow was in being separated from their love. In the carriage we had been close to each other, and we had talked, and they had seemed glad that I was there. Now I was so hard that they would choose separation from me rather than to have me with them. And it was to be forever — and I was only four years old. I watched them drive away much as lost sinners will see Abraham, Isaac, and Jacob in the kingdom of God, and they themselves cast out.

Days passed. Every bright morning I watched Grandfather and Grandmother Lawrence drive away and return. Did I hate to see them go? Never! I knew that I was guilty, and I accepted Grandfather's verdict as final.

Then, one afternoon, Grandfather took me by the hand and led me over to the corner of the kitchen — the very same corner where he had sentenced me on that awful day when I had disobeyed. He looked down at me rather kindly and said, "Boy, did you ever hear about forgiveness?"
THE SABBATH RECORDER

In This Our Day

By OSCAR A. DAVIS

We are living in a country of abundance and plenty for all. We work fewer hours for greater wages than ever before. This is an age of superlatives. This is the age of television, radar, supersonic airplanes, and atomic energy. Science has created wonder drums one after another, until few diseases hold a feeling of dread for us. Surgery has reached tremendous heights of achievement. The most delicate operations have become commonplace. We feel justified in being proud of our accomplishments. We are a people of material and mental giants. But have we done as well in our spiritual life? Let us turn back the pages of time to "the great unknown."

"In the beginning God created all things, whether in heaven or in earth, for the enjoyment and power of Jesus Christ(1). This creation of things seen or unseen, whether thrones, dominions, principalities, or powers was a work of perfection. And God saw every thing that he had made, and, behold, it was very good."

When Satan entered the picture, man fell on the earth. God's perfect situation was reversed. Satan became the ruler and god of this world(3). Man was plunged into spiritual darkness, deceived, and in turn deceived others. From perfection, man fell into imperfection, spiritually and physically. Not only man, but even the ground under his feet was cursed; his very way of life was reversed and he lived thereafter in sweat and tears.

Did man learn a lesson from his disobedience? He did not. The first two sons, Adam were lost to God's service. Man's wickedness increased until God destroyed all but eight souls with the flood. After the flood the sons of Noah returned to wickedness; and God, to hinder them, confounded their tongues. Finally, God gave the world over to unrighteousness, and chose one man, Abraham, to be the father of His people.

In those days God talked with His people either directly or through chosen men.

But Israel was never grateful to God for His deliverances or blessings. They constantly grudged the Love and the food, or anything that came to mind. A study of the Books of Kings reveals their continual spiritual decay until God finally gave them up to captivity.

A natural question is, "Why didn't God foresee this decline of man's spiritual nature and make provision for it?" As a matter of fact, God did: in the person of Jesus Christ. God didn't prevent man from sinning, but He did provide a way of escape from the wages of man's own sins, which is death. "Before the world began" God promised that His only begotten Son, Jesus Christ, would be our sin bearer(4). He came to His own, and His own received Him not. Though the children of Israel were in number as the sand of the sea, only a remnant was saved(5). For this reason, after Christ's death Jerusalem fell, and the world was again plunged into spiritual darkness.

The world was too sinful to accept the only begotten of the Father — the Son of God — into heaven, for He knew his own sinfulness, and was forced to walk in the darkness of his own lusts. Man had again created a prison, a spiritual prison, and that imprisonment will not be mocked. Satan, as in the life of Job, may have his day, but God's eternal purposes are sure.

Four centuries ago, mankind, like the children of Israel, shook off the shackles of spiritual bondage. The chains of iniquity so cunningly devised to keep man ignorant of the divine Holy Word of God were broken asunder, and men struggled forth into a new life with God.

This time, however, there was no Moses. This time there was no pillar of cloud by day, no pillar of fire by night, no voice from heaven thundering commands and encouraging promises. No prophets came among men to declare the glory of God and demand a sincere worship of Him.
Oh, yes, there were some prophets. But they said, "Follow me. I will teach you about God. I will help you by the strength of my divination." The followers of these prophets are with us today. They still tell us there is no salvation outside of faith in their prophets. They openly condemn to death for eternity all who do not believe in their way of salvation.

My friends, know this: These are the false prophets and false Christs which Jesus warned us against(6). For Jesus, our Saviour, said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me."(7) And again, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."(8)

Have we no pillar of cloud by day nor pillar of fire by night? "Thy word is a lamp unto my feet, and a light unto my path."(16) "For the commandment is a lamp; and the law is light."(12) "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night."(18) "Ye love me, keep my commandments." If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." (19)

Jesus is our true Light; He is the Word; He is our Life. Ye must shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. "Thy word is truth."(20) Jesus is our Saviour.

Christ, the Church, the Second Coming

By CLARENCE BEEBE

The Word of God is too deep a subject for any one person or any group of persons to claim the knowledge of all its truth, be he minister of the gospel, radio preacher, or any consecrated Christian; or be it any religious body.

With love in our hearts, we as children of God are to hold God's Word, the Bible, a tabernacle, as our divine Companion; guiding us, protecting us from sin, and inspiring us to worship God at the dictate of His own Spirit or we worship Him in vain.

We say we have no Moses, no commandments from God, no apostles, no preacher, to speak to us, no pillar of smoke, no pillar of fire. Indeed, unlike the children of Israel, God's children are scattered to the four points of the earth. But God is faithful.

Is there not a Moses? "But when the Comforter is come, whom I will send unto you from the Father, he shall testify of me."(10) One greater than Moses is among us—the Comforter, our divine Companion; guiding us, protecting us from sin, and inspiring us to righteousness.

Have we no commandments? "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."(11) Jesus said, "If thou wilt enter into life, keep the commandments."(12) "Blessed is the man that doth my commandments."(14) Those are they that do hold commandments, that they may have right to the tree of life, and may enter in through the gates into the city."(17) It was Jesus, our Saviour, who will make the Sinai still rings through the ages, and men still hear and tremble. Since then, too, God has walked with us as a Brother and a Friend. We have marked His pathways, and meditated with the words; others add to them or explain them away; but they stand eternally like the Rock on which they are written(15).

With love in our hearts, we as children of God are to hold God's Word, the Bible, a tabernacle, as our divine Witness in this short life. In your hand is the divine, inspired Word of God, the Bible, a tabernacle, as it was for Jesus Christ, if you would have eternal life; read, study, and meditate daily upon the Bible — the eternal Word of God.

Scripture References


1046 W. Taylor Street, Phoenix, Ariz.
no more desire to put it off for I feel strongly the wish to testify of the goodness of God, and the power of Christ.

I am seeking earnestly the guidance of the Holy Spirit, praying and believing. But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hebrews 11: 6. "For it is God which worketh in you both to will and to do of His pleasure." Philippians 2: 13.

For many years I have been in ill-health, and passing through difficult times. I believe God uses these things which come to us in life to train us if we will only see and hear. The word "chasten" is thought of by many Bible scholars and readers as used in the Word in the sense of child training.

"Whom the Lord loveth he chasteneth." Read Hebrews 12: 6:12.

How many times in recent years I have praised God for His child training. How He sought to train his child through and passing through difficult times. I believe God uses these things which come to us as He uses the Miller Grain. We reap what we sow. If we sow to the flesh we shall reap the fruit of the flesh. "For the corruptible shall have put on incorruption, and the mortal shall have put on immortality." see 1 Corinthians 15: 54; when the children of God shall be changed in the twinkling of an eye, at the last trump. 1 Corinthians 15: 52.

What a change cometh when the life is yielded to God through life in Christ. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Corinthians 5: 21.

Some years ago when weak from illness, low in spirit, and lacking in courage and faith, God gave me a wonderful experience. The Heavenly Father alone knows what that experience means to me and how I treasure it. I am now convinced that that was building a spiritual conception, and bringing through trials, and by means of this experience, His light. He knows how I regret it took so long. Though everyone will not have an experience like mine, yet God works in His way in every receptive life. This experience came in what some would call dreams, but I believe they were more than dreams. They came on three different nights, these nights following close by each other. Each night I awoke my wife and described it to her. Though many years have elapsed yet every thing is fixed in my memory and truly given in the following account.

No. 1

I stood a short distance from the front entrance of a little country Church. This little Church faced the west. Its exterior was very plain, unadorned. Everything around seemed so peaceful and quiet. To the right of the Church and extending back a short distance was a little grove of trees, and to the right of the grove was what we in New England would call a very large field.

As I stood there I looked up to the roof of the Church and then I saw several men. They were gazing at the eastern sky. I was curious, wondering why they were looking so intently into the heavens. So I asked them, "Why are you there gazing up into the sky?"

One of them replied, "Our ladder has been taken to heaven and we are awaiting its return." Just one ex claimed, "Why, there is our ladder," and he pointed his finger toward the eastern sky.

In the eastern sky was a most beautiful golden glow, and out of this glow was coming a figure, growing larger and as the distance lessened. I knew beyond a doubt that that was the Church of the living God. Underneath at His feet was a ladder He came down and stood on the meadow some distance away.

As I stood looking, I noticed at my left people running to the Saviour. I was perplexed and troubled that so few were hastening to greet Him.

Then I started toward Jesus. I had gone only a foot or two before I stopped, for my aversion came to mind and heart that I was a sinner. I was in agony of soul, and there went up to the One who forgives, "God be merciful to me a sinner," and immediately the burden was lifted, and with peace and joy I hastened toward the Redeemer. I came to Him that I could have touched Him with outstretched hand, but of course I was not allowed to do this. Everything vanished and I was in possession of my normal working faculties.

As I write these lines these thoughts come to me. "Likewise, I say unto you, that he which receiveth a prophet in the name of the Lord receiveth me; and he which receiveth me receiveth him that sent me." Matthew 10: 41. In all the years, and I not learning the lesson. It has been taken to heaven and there I saw my beloved Jesus.

No. 2

Hills surround many of the little villages in the northeastern section of our country. I was standing on one of these hills, and below me in the valley lying to my left was a quiet little village. At the foot of the hill and parallel to it was a road extending north and south.

As I stood there I was greatly puzzled for there seemed to be such a queer, peculiarly shaped ridge. The atmosphere for a few moments was like twilight, neither day nor night. A peculiar light haze of a golden color lay upon the hills and valley. Suddenly there were little particles of fire falling from heaven. There seemed to be no surprise, no fear in my heart at all. I started walking down the hill and upon reaching the road I walked toward the south. I soon came where the road branched to the east. I traveled some distance, and then a road which had now become a street of the village, soon coming to a little bypath branching from the street to the north. I noticed that upon this bypath there were two men approaching. They were bearing a stretcher. As they came closer I saw upon the stretcher the form of a young girl. I knew she was dead. I said to them, "Take her to Jesus." Following close behind these two men were two other men also bearing a stretcher. Upon this stretcher lay an old man.

I was shocked as I looked upon his dead face. Upon that face was written indelibly what his life had been - marred so terribly by sin and dissipation. I somehow knew he had died in his sins and there was no help for him. I did not know them to take him to Jesus. Turning away from them I looked up the street toward the east.

There in the eastern sky was the same beautiful golden glow that I had seen before. Materializing out of that glow were many figures. As they drew nearer I beheld the Son of God and the holy angels of God. In front of them was a great crowd of people. They were seeking to escape from the presence of Christ and His mighty angels. The hosts of heaven drew nearer and then were gone.

No. 3

We were seated in a small country Church. The interior of this Church was very plain, rectangular in shape, lacking in many of the things deemed necessary today in Church worship. In the front was a plain wooden platform with the simple steps to a platform there were some seats to the east. An archway led to the entrance of a little country Church. This entrance was marked with the Word, "Jesus." We were seated in a small country Church, when those who are His shall come to me. Upon this face was written "The Lord loveth he that maintaineth his way." San­gku.

Presently one of them arose, went to the side of the Church to her right and placed her hand on the end of a long stretcher. As she approached me I asked her to come closer and she told me the story. They were distanced by sin and dissipation. I somehow knew he had died in his sins and there was no help for him. I did not know them to take him to Jesus. Turning away from them I looked up the street toward the east.

There in the eastern sky was the same beautiful golden glow that I had seen before. Materializing out of that glow were many figures. As they drew nearer I beheld the Son of God and the holy angels of God. In front of them was a great crowd of people. They were seeking to escape from the presence of Christ and His mighty angels. The hosts of heaven drew nearer and then were gone.

The SABBATH RECORDER No.1

THE SABBATH RECORDER No.2

THE SABBATH RECORDER No.3

The Sabbath Recorder
full meaning of what God permitted me to see. Some of the things are clear because based on the Word of God. The meaning of the other things is hidden from me. I cannot express in words what I feel. Why God honored me so in my weakness and sinfulness is still a mystery.

I am not aware that Christ is anywhere in the Word spoken of as a ladder. A ladder is a means of ascent. May we not think in this sense that we are ascending to God in our daily living through faith and the experience of redemption in Him? Peter says, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3: 18. The Christian life means growth always, and we can attain that growth is through Christ — to live our lives in Him "who is the way, the truth, and the life." We are crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which liveth in me: and the life which God gave me, gave himself for me.

What a goal to strive for! Not many of us will be called upon to suffer danger, trial, persecution, death as Paul did, yet God alone knows how He will use us. We can attain to the full spiritual living that this verse teaches.

As I mentioned before, I was troubled that so few were running to meet the Lord. Those whom we had influenced, we thought, had met Him and were saved. We are saddened as we realize that there are millions upon millions who cannot meet the Lord Jesus because they are not willing to let go of the load of sin. Praise the Lord, my load is gone. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Ephesians 2: 8.

If you who read these written pages do not know God, who do not believe in God, if you do not know a Saviour, but have forsaken Him, who are trying to serve two masters, God and the world, who are denying the Christ that died for you, who are not gold or silver or brass, will you let the Christ take away your load of sin and guilt? You may not be conscious of the load but you never can enter fully into life until that load is lifted.
All of our scientific knowledge has not of the things that matter in eternity and must turn said that if His body were destroyed He Christ. We know that He was crucified, and three nights in the heart of the live eternally with the the Roman seal and guarded by the.

John tells us that Jesus was with God from the beginning, but that He was sent to earth in the form of man. While on earth He suffered and died and rose from the dead, returning to His place with God, and that because He lives, we shall live also as He lived.

“For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16. And this is life everlasting, that we may know Him, the only true God.

It is because Christ lives that He gives us to His followers, the promise and assurance of eternal life for ourselves. If Christ had not risen from the dead, our hope would be without fruit, without promise. But because He died, because He has the promise that we shall also triumph over death, and that we shall live eternally with Him.

Jesus told His disciples that as they saw Him ascend into heaven, so would He come again in glory upon the clouds of heaven. He told us that we would not know the time nor the hour, for even He Himself knew not it. However, He warned us that we should ever live as if He were coming at the next moment so that we will be ready when He comes.

When He comes in heavenly glory He will establish His kingdom upon the earth and peace and justice shall reign with Him.

We read in 1 John 2:17, "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

There was no one so close to Jesus as was John, and his simple faith is warmly expressed in his writing. He tells us that he that saith he abideth in Christ ought to walk as Christ walked. The right kind of living strengthens us and prepares us for the life which is to come. It is not some far-off, faraway consummation, but it is a process of growth from this life to the next life. And the eternal life here is in spiritual matters, in order that we do not wait until after death to begin it. We continue in the life which we have found in Christ.

Sin needs the saving influence of Christian character. It needs Christlike character to lift it up above the sordid plan of the worldly life. As our life begins in Christ, so must we live if we are to continue in His love. We must grow as we go through life with Him as our guide.

As Jesus pictured the great judgment scene with the sheep separated from the goats, there were two surprises: the sheeps, that they had done these things for Christ; and the goats, that they had neglected to do them. The first had been living a Christlike life, evidenced in daily word and deed. They were to continue in that life, and the others not. The others may have been Pharisaeic—thinking they were righteous, but neglecting to live as He would have them live. They had neglected to minister to those in need.

"Fear not the hour of my departure," Is. 8:17, is the final appeal to His followers to do the things for Christ which He has commanded.

Victor Hugo has this to say of the future life: "I feel in myself the future life, I am rising, I know, toward the sky. The still dim light, the dim light in the earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds."

"You say the soul is nothing but the resultant of the bodily powers. Why then is my soul so luminous when my bodily powers begin to fail? Winter on earth has taken my coloring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the world which invites me. It is marvelous, yet simple.

"When I go down to the grave I can say like many others, 'I have finished my day's work.' But I cannot say I have finished with my day's work will begin again the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes on the twilight. It opens on the dawn."

We believe that because Christ lives, "eternal life, with spiritual and glorified bodies, will be the reward of the redeemed."

The body which we now have perishes and returns to the earth which gave it, but the soul lives on with its Maker. We know not what form the spiritual and glorified body will take, for we are not told exactly what it will be like. But this we do know: the body will be sufficient to care for the needs of the soul. We know that as Christ is, so shall we be also. We are told that our spiritual body shall be incorruptible. We shall have a glory that is greater than we now know. The life which continues after physical death will be a life of great fullness. There will be no pain, no want, no sorrow, but only light and happiness and joy in the presence of our Lord.

(Continued from page 90)
The Bible Speaks to Youth

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

Why do we read books?
The first and most obvious reason for those of us who attend school or college is that we can't very well get out of it. The chief tools of educators and our principal sources of information are books. And so long as we attend school, we must read.

But that, of course, is a silly answer and not worth serious attention. There are the reasons why we go to books. Despite all that movies, the radio, and eventually television, may do to cut in on the quantity of reading done, books will continue to play an important part in our lives.

First, we read books for fun. Who does not love a good story well told? It is an unusual American boy or girl who has not lost himself in the Adventures of Tom Sawyer or Huckleberry Finn, gone romancing with D'Artagnan and his Three Musketeers, thrilled to the exploits of Sherlock Holmes, or enjoyed the whimsical tales of Dr. Livingstone. And even some of those of us who are none too keen about poetry accept the Idylls of the King for a part.

Then we surely must use books to then we surely must use books to find the greatest literature ever written of all kinds just described.

For fine enjoyment you can find in the Bible some of the best stories ever told. A great literary critic has called the story of Joseph the most perfect story in our possession. Read the Books of Ruth and Esther for the real pleasure they will give you. The parables of Jesus are priceless gems, told, to be sure, to point a lesson, but none the less great stories. The stories of David and Jonathan is a classic tale of the friendship of one man for another; and the dramatic events surrounding the life and death of the rebellious Absalom will stir your heart.

What finer instruction can there be than the sound training the Bible gives in the art of living? In the Old Testament, I would urge every young person to read Genesis attentively from cover to cover. Many of the Psalms are re-

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flections upon the meaning of life. But the greatest of all teaching is found in the words of the greatest of all teachers - Jesus Christ. A thorough knowledge of the Gospels is an absolute necessity for right living. I believe that the Sermon on the Mount should be read as regularly as your favorite magazine - at least once a month.

But there is another angle to reading for instruction. Read the history of the Hebrew people as set down in the historical books of the Old Testament, and watch the ups and downs, the strength and weaknesses, of a nation made up of plain people just like any of us. Consider how they struggled to know God better, and how often they failed. Surely, individuals and groups alike can learn much from the experiences revealed here, with no attempt to blur the light of truth.

It is not hard to find inspiration in the Bible. In the Old Testament the Book of Psalms still lives as our most treasured collection of poetry. Who can remain unmoved by such masterpieces as "The heavens declare the glory of God; and the firmament sheweth his handiwork," "I will lift up mine eyes unto the hills, from whence cometh my help," "Sing unto the Lord a new song, sing unto the Lord, all the earth," and many more. Passages from Isaiah and other prophets really inspire themselves as we read them; for they have inspired some of our finest music.

In the letters of Paul are whole chapters wherein hegrandly set forth, in the world, for example, Romans 12, Philippians 2, and 1 Corinthians 13 - matchless in their beauty and loftiness of spirit. Parts of Revelstion, too, should be included. And of all the prayers ever uttered, the prayer of intercession by the Master recorded in the seventeenth chapter of John's Gospel, remains forever unsurpassed.

We cannot hope here to give a complete statement of the Bible's treasury of riches that would make our chapter too long, and even then someone would feel slighted because we had left out his favorite passage. All that has been tried here is to whet your curiosity, make you want to test for yourself some (I hope all) of the few highlights just mentioned.

If anyone were to ask where to begin his reading, I should urge him to start with the Gospel of Mark; its swift moving account of the life of Christ gives a fine starting point, combining all three elements of enjoyment, instruction, and inspiration. Follow this with the two books of Dr. Luke - the Gospel that bears his name, and the Acts of the Apostles - mingling that reading with some selected Psalms.

Then, take Proverbs, and perhaps accompany that with Matthew's Gospel, since Proverbs makes rather slow going if read steadily.

By then you should be ready for the greatest love story ever told - the Gospel of John. From there on, the Bible should have captured you; and either on your own, or with the steering of your pastor or teacher, you should be able to find your way around and be at home in its pages.

A few further suggestions: Reading the Bible is an acquired habit, like brushing your teeth. It is something even the earnest seeker after it; it is not a book for...
lazy or indifferent people. Don't approach Bible reading as you would a good-luck charm, to keep off witches and goblins. A chapter a day, in that spirit, will certainly not keep the devil away. Approach it in the spirit of a miner searching for precious metal, who is not content until he has struck "pay dirt." For the pay dirt is there, as millions of Christian people bear witness.

Or better yet, look at it as a book of rules. Every real sportsman knows thoroughly the rules of the game he loves. Every business and professional man who has made the grade operates on well-known principles and a stock of necessary knowledge relating to his particular field of endeavor. He has his shelf of books the contents of which he knows thoroughly, and to which he refers constantly. The rules of the game of life are contained in the Bible — the greatest textbook on the subject ever composed, because it is God's masterpiece. No one who wishes can win in the game of life who is unfamiliar with the rules. They're all there for you to search them out.

And, finally, you will find yourself entering into friendly understanding with the people in the Bible, and into real companionship with the historic and present Jesus who is to be found there.

Give the Bible a chance. Cut its power in on the daily program of your life. You will never need to turn up the loud-speaker. The Bible will be found speaking with full power — especially to youth. — From "The Bible Speaks to You," the Greystone Press, publishers, used by permission.

Native Christian in Turk (So. Pacific) reads from his Bible. This is the only book in his language. It was published by the American Bible Society.

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Children's Page

Remember Your Creator
(Ecclesiastes 12: 1.)

By Irene Hulet

Remember your Creator
When in your youthful days,
And follow His directions
In all life's devious ways.

For evil days will surely come
And worldliness allure,
So we should try most earnestly
To walk God's way secure.

When we do not remember,
And from the right path stray,
Our homes are often troubled,
And rougher is the way.

Your hands, your feet, your mind, your tongue
He made to do His will;
He wants you to use them for Him,
His purpose to fulfill.

Now what should you remember?
I've tried to write it clearly.
"Remember your Creator"
Who loves His children dearly.

Milton, Wis.

The Lord Is My Shepherd

By Mizpah S. Greene

A little boy was trying to memorize the 23rd Psalm and said proudly to his teacher, "I know the first verse already. Just listen! "The Lord is my shepherd: that's all I want."

Although this is not just the way the 23rd Psalm was given, yet I think it shows that a child may have faith that our Lord Jesus is ready to supply not only his wants but his needs. As we repeat, "I shall not want," let us think like this little boy, "That's all I want."

"He maketh me to lie down in green pastures: he leadeth me beside the still waters." Yes, our Lord supplies us with the grace of blessings so we strive to do right and trust in Him. He surely will lead His faithful children in the pathway of righteousness; that is, help them to do right.

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."

Yes, if we strive to be faithful Christians, He will keep us strong to do the right with all our soul and mind and strength.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

We will never have cause to fear death, evil, or sorrow if we depend upon the love and strength that come only from our Lord.

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over."

We can depend upon our Lord to protect us from our enemies and with His help our cup of joy runneth over.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

"The Lord is my Shepherd I shall not want: He maketh me down to lie. In pastures green he leadeth me The quiet waters by."

His goodness and mercy Shall follow me Where'er I am, Through all my days And with my Lord some day I'll dwell In heaven's home forever.

Audubon, N. Y.

SPECIAL ISSUE

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Christ versus Alexander

By Charles Ross Weede

Jesus and Alexander died at thirty-three,
One lived and died for self; one died for you and me.
The Greek died on a throne; the Jew died on a cross;
One's life a triumph seemed; the other but a loss.
One led vast armies forth; the other walked alone;
One shed a whole world's blood; the other gave His own.
One won the world in life and lost it all in death;
The other lost His life to win the whole world's faith.

Jesus and Alexander died at thirty-three.
One died in Babylon; and one on Calvary.
One gained all for self; and one Himself He gave,
One conquered every throne; the other 'every grave.
The one made himself God; the God made Himself less;
The one lived but to blast; the other but to bless.
When died the Greek, forever fell his throne of swords;
But Jesus died to live forever Lord of lords.

Jesus and Alexander died at thirty-three,
The Greek made all men slaves; the Jew made all men free.
One built a throne on blood; the other built on love,
The one was born of earth; the other from above;
One won all this earth, to lose all earth and heaven;
The other gave up all, that all to Him be given.
The Greek forever died; the Jew forever lives.
He loses all who gets, and wins all things who gives.

— From Bulletin, The Evangelical Seventh Day Baptist Church, Washington, D. C.

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