DENOMINATIONAL BUDGET
Statement of Treasurer, October 31, 1950

Receipts

<table>
<thead>
<tr>
<th>Location</th>
<th>Budget</th>
<th>Disbursements</th>
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</thead>
<tbody>
<tr>
<td>Alfred, First</td>
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<td>$158.65</td>
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<tr>
<td>Alfred, Second</td>
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<td>Associations and groups</td>
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<td>Dodge Center</td>
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<tr>
<td>Piscataway</td>
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Total Receipts: $1,557.18
Total Disbursements: $1,717.57

Comparative Figures

- Total Budget: $37,000
- Total Disbursements: $31,033.33
- Special gifts, designated: $160.39

Take your problems to Church this week
-millions leave them there!
AMERICAN TRACT SOCIETY SHIPS PRINTING MACHINERY TO JAPAN

Gospel tracts by the millions will soon be rolling off the printing machinery which the American Tract Society has just shipped to Japan. The equipment is to be set up, at the Bible Institute Mission of Japan, in Karasawa, Nagano-Ken, about a hundred miles from Tokyo, and will be manned by students of the institution who have received special training for this purpose.

It is estimated that tracts can be turned out on Japanese soil at a fraction of the price of printing them in the United States and shipping them abroad. Manuscripts will be prepared by native Christians and written from the Oriental point of view.

In addition to being distributed through the representatives of the America Tract Society and of the Bible Institute Mission, the tracts will be made available to other evangelical missions on the field. A goal of five million tracts in two years has been set as a minimum program.

The Tract Society, which requests the prayers of Christian people everywhere, is for the safe arrival and installation of this shipment, has in the meanwhile taken steps to meet at least partially the immediate need for tracts in Japan, by authorizing the printing at once of between 500,000 and 1,000,000 tracts. Foreign publishing is no new thing for the American Tract Society, which in the past has published tracts in more than a hundred foreign tongues.

Henry G. Perry, executive secretary of the American Tract Society, states that this shipment of printing equipment for Japan, valued at nearly $10,000, was made possible by contributions from thousands of Christians throughout the country. Most of the funds have already been received.

"This most encouraging showing," said Mr. Perry, "in tangible evidence that Christians are willing to stand up and have Christian tracts printed, as was done for the people of Japan a sure and stable foundation on which to build a democratic nation."

—Release.
The Disciples' Prayer Expanded

By Leo L. Wright

Our Father which art in heaven, Hallowed be thy name.

We could not call Thee “our Father,” except we be Thy children. We could not be Thy children, except we had been spiritually born of Thee. We could not have been spiritually born of Thee, except through a revelation from Thee to the truth that Jesus was and is the Christ, the Son of the living God, as explained in Matthew 16:16. We do know that we have been spiritually born of Thee, because we have received such a revelation from Thee. Consequently, we do believe in our hearts, as did Peter, that “Thou art the Christ, the Son of the living God,” upon which belief Jesus declared that He would build His assembly, or His family, or His Church. Furthermore, Thy recorded Word, 1 John 5:1, tells us that “Whosoever believeth that Jesus is the Christ is born of God;” and whosoever is born of the water and of the Spirit. Thus, we know our spiritual identity and that we are Thy children.

We know that Thou art in heaven, because Jesus, the Christ, the Son of the living God, told us so. Above Him, there is no higher authority on this earth.

We realize that Thou art the Almighty and that Thou art the Creator of all things. Even Thy name is hallowed and should never be taken in vain; or to no avail, by Thy children. Surely, it would be in vain, or to no avail, for anyone to call upon Thy name in a prayer to Thee, except he believed in his heart that Jesus was and is the Christ, the Son of the living God, for without that belief in his heart he would not be a child of Thine. Surely, it would be sheer folly for anyone other than a child of Thine to attempt to pray to Thee.

We thank Thee most sincerely, our Father God, for the revelation that we have received into our hearts from Thee that Jesus was and is the Christ, the Son of the living God. Thereby we know that we are Thy children, a part of Thy assembly and of Thy family and of Thy Church, and that we can pray to Thee and that we can call upon Thy name, and it not be in vain, or to no avail.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

We realize that Thy kingdom is composed of all of Thy children, of all who believe that Jesus was and is the Christ, the Son of the living God, as explained in Matthew 13:38; that it is Thy will that all such ones come to Thee that Thy will may thus be done in earth as it is in heaven, where sin and transgression and waywardness and disobedience do not exist.

Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil.

These things we, Thy children, ask of Thee, our Father, for we desperately need daily bread, which includes all the material things and all the spiritual things that Thou hast provided for Thy children. But for Thy consideration and for Thy loving-kindness toward us, we would die, both physically and spiritually. We are, indeed, indebted to Thee for everything, both in heaven and in earth, and we pray that this tremendous debt be forgiven us, as we forgive our debtors that are indebted to us for our consideration and loving-kindness toward them. May we not be tempted to hold claim over such ones for remuneration or pay in any way or manner whatsoever. May we not be tempted to do other than to forgive all such debtors, and may we be delivered from carnal motives. Rather, may we be motivated in all our work and acts by Thy spirit within us.

For thine (not our) kingdom, and the power, and the glory, for ever. Amen.

2832 N. Illinois Street.
Indianapolis, Ind.

Salvation and the Sabbath

By REV. KENNETH A. STICKNEY
Pastor, Rockville and Second Hopkinson, R. I.
Seventh Day Baptist Church

(Continued from last month)

THE SABBATH RECORDER

(RSV.) The meaning here seems to be “the completeness of the endurance, endurance to a finish.” The Gospel of Luke expresses this truth in a different form: “In your patience ye shall win your souls.” Luke 21:19. (ASV.) Or, as the marginal reading gives it; “In your steadfastness ye shall win your lives.”

A tremendous responsibility rests upon a group which has been entrusted with the truth. Rather than to waste time speculating about whether or not we shall be saved, let us attend to our patience or steadfastness in sharing the truth that God has entrusted to us.

Thus, many will be saved!

THE SABBATH RECORDER

loving-kindness toward us, we would die, both physically and spiritually. We are, indeed, indebted to Thee for everything, both in heaven and in earth, and we pray that this tremendous debt be forgiven us, as we forgive our debtors that are indebted to us for our consideration and loving-kindness toward them. May we not be tempted to hold claim over such ones for remuneration or pay in any way or manner whatsoever. May we not be tempted to do other than to forgive all such debtors, and may we be delivered from carnal motives. Rather, may we be motivated in all our work and acts by Thy spirit within us.

For thine (not our) kingdom, and the power, and the glory, for ever. Amen.

2832 N. Illinois Street.
Indianapolis, Ind.

THE SABBATH RECORDER

(Continued from last month)

(IY. We do know that anyone to call upon God, is no higher authority on this earth."

"In the meaning that Thou art the Almighty God," He set it apart as sacred)

Genesis 2: 2, 3. Now even that word "seventh" has much meaning for us. The Bible has a number of certain numbers that are called "perfect," and seven is one of the perfection. Hence the true rest for men's souls and that "Sabbath" means "rest." It is interesting to note that the Sabbath occurred on the seventh day—what we call Saturday, which is a pagan name coming from Saturn, an object of worship. God called it the Sabbath, a day to be set apart unto Him as a day of rest and worship. It was meant for the Blessing of mankind.

Let us now come back to this word "seven." It was a perfect number, and just as the Sabbath is a symbol of rest in Christ, so "seventh day" points us to a perfect man, the Lord Jesus who is both God and man. In 2 Corinthians 3:17, Paul tells of this fact in these words: "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." Here we see the perfect Redeemer who without sin being made sin for us, restoring unto us the righteousness that man lost when he disobeyed God. So God chose the seventh day as a symbol of the perfect Christ who gives rest to all who come to Him in faith, believing that He died for their sins on the Cross, preparing for the final resting place called heaven. All
THE SABBATH RECORDER

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.

You see, when you take Jesus concerning about it to sit down and study it for yourself to see if there might not be my teachers and parents were wrong.

However, since I gave my life over to Him to send me wherever He might have me go, I have placed all of my confidence in the Bible as the Word of God and anything that I have found contrary to it I have always been willing to lay aside and follow any new light that may be given to me from its pages.

Thus it was with the Sabbath when I discovered that the true Sabbath began. I shall not quote when Christ said, "If ye love me, keep my commandments." He did not say, "If ye want to be saved or have eternal life, keep my commandments," but asks us to love Him which can be done only when we ask Him to come into our hearts. We are not saved or do we receive eternal life by trying to keep the Sabbath, I mean this thought that I believe with all our hearts in what Jesus has done for us. The Sabbath should be kept because we love Him and His Word and for no other reason.

God's Holy Sabbath can very easily become a burden to us rather than a blessing. If we think of it as a duty or a commandment that must be obeyed, then we are missing the true motive that God accepts. These other things may be a part of ourselves, when He is in our hearts, for then we do not want to dishonor His day, nor do we feel that we are glad when the Sabbath is over so that we can have a good time. When He is our first love, Jesus makes the Sabbath a joy and a blessing as well as each day of the week for He puts on us, and everything that He did go to Him and have fellowship with Him in prayer and Bible study.

(To be continued)
Following Jesus

No traveler, who has a certain destination in view, is ever so foolish as to choose the road to some other place because it is easier and more pleasant to him. If he wished to go to London, he would not take the train for San Francisco because he is seasick on the ocean, but he would take the ship for Southampton so that he might reach London, in spite of the discomforts of the voyage.

When anyone decides where he is going, he knows he must take the road to that place whether the road suits him or not; he never chooses a road for the road's sake, but he makes up his mind about the place he wishes to reach, and then of necessity takes the road to that place.

So men make up their minds what end in life they wish to gain, and then make use of the means that are necessary to gain that end. But, strange to say, there are a great many people who choose a way of life because they like the way; but, at the same time, know that it leads to a type of character and a destiny which, above all things, they wish to avoid.

To decide it one way or the other almost always means to decide it right; to leave the matter undecided always means that it is decided, and decided wrongly.

Probably no young man ever decided to be a drunkard, but he comes to that end because he liked the way, while wishing to avoid the end of that way. And, in general, men choose the broad way, about which Jesus warns us, for the sake of the way and because they like the way, while, at the same time, they do not like its end, and do not mean to reach it.

Is the man who desires eternal life and the character and destiny of the good, and yet is in the way of eternal death, and of the character and destiny of the evil, because he likes this, any less foolish than the man who wishes to go to London, but takes the train for San Francisco because he prefers to travel by train rather than by boat? Is he not just as much more foolish as the question of character and destiny is greater than the question of going to London?

Just think for a moment whether you are choosing a way of life because you like the way, and it is an easy way, or whether you are choosing a path of true life, and are taking the way that leads to it, even though it is often very difficult and costly is not the question of life and destiny worth taking an hour, a day, in which to think of and consider it.

The story is told of one of the best and most learned of men of a past generation in our country, Dr. Thomas Wayland. When he was a young man, he made up his mind one day that, if the question of being a Christian was worth consideration, he would find it out and come to a decision about it the one way or the other. So he shut himself in his room to give himself honestly and entirely to thinking about the matter. When he came to the conclusion that it was right, that he ought to become a Christian, he decided the matter and there, gave his heart and life to Jesus, and was His hearty, faithful disciple ever after.

Does not that seem the reasonable and right way to treat the question of life?

"To decide it one way or the other almost always means to decide it right; to leave the matter undecided always means that it is decided, and decided wrongly." We confidently believe and say that when you decide the matter of life rightly, you will be a follower of Jesus. That is, a Christian.

One of the names of a Christian is that of "Follower." It expresses one of the most important things in the Christian life. Just as Jesus' words to His first disciples were, "Follow me," so His words to all are, "Follow me." He does not say, "Take this or that way of life"; but He does say, "Come with me in the way of life.

We truly call Jesus a teacher, and He is the true teacher of life; but He is not the kind of teacher who sets us to learn definitions. He sets us to following Himself and His life. A pupil does not know what a triangle is from the definition in his book until his teacher shows him a picture of it. Then he knows what a triangle is.

This is Jesus' way of teaching. He does not set us to learn the definitions of love and goodness, and of patience, and honor, and truthfulness from a book. He does invite us to follow Him as He lives before us, love and goodness and kindness and the other things which make a child of God. How would not make much headway in learning what a hero is from a dictionary.

The definition, though a good one, would not be of much account to you. But, if someone should tell you about a young man, rich and having anything he wished that money could buy, popular with his fellows, because he was strong and athletic, and many a woman, who would have gone into the breakers to save the lives of his mother's servants, and lost his own life attempting it, you would know what a hero is.

So men did not make much headway in learning what the law and will of God really mean till Jesus came and showed them. He became a Christian, and was His hearty, faithful disciple ever after.

and to keep His law, the life of Jesus will tell you in a way that you can understand.

You are not a child of God because you admire that life. But, because you love Jesus in living it. Christianity is a great system of truth which it is very important to understand and believe. But being a Christian means more than believing this, because it means following Jesus in a life which is taught in His words, and shown in His life.

The question of life is demanding a decision of us daily, and is being daily decided by us. Leaving the question of life open one to be decided later, simply means a decision to go on in the way of life we are now in. Do not choose to go in a way because the way pleases you, but because God demands it.

And this means to be a follower of Jesus Christ.

It is a narrow way, but indeed it anyone desecrates you into believing it is an unhappy and wretched way, because it is the way of self-respect and peace and the only true happiness.

Editor's note: The perpetuation of No. 7, in a series published by the American Sabbath School Union and Sabbath School Recorder (Seventh-day Baptist), 378 Watchung Avenue, Plainfield, N. J., under the direction of its Committee on Denominational Literature.

Other number are as follows:

No. 1. Repentance.
No. 2. The Birth from Above.
No. 3. Salvation by Faith.
No. 4. A Change of Citizenship.
No. 6. Growth in the Spiritual Life.

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Sources of Strength: "Our Consolation"

(An Excerpt)

By REV. ERLO E. SUTTON
Pastor Emeritus, Seventh Day Baptists Church of Boulder, Colo.

(This is number 3 in a series of three addresses presented at Misters' Conference, Milton, Wis., May 13-18, 1930.)

Is there one among you who has not at some time felt the need of consolation? This has been true not only when sorrow has entered your house, but also in times of spiritual despondency. It is largely about the latter that I wish to speak at this time. And I would like to begin by quoting two familiar verses: 10: 18: "Are you among God's people? O, Peter, to his disciples, Sit ye here, while I shall pray. And he tarryed with the Peter and James and John, and began to be greatly amazed, and sore troubled. And he saith unto them, My soul is exceeding sorrowful even unto death." This is also recorded in Matthew 26: 36-38. Sorrow, probably what we speak of as depression, is expressed by Jesus in Matthew 26: 37-39, where He bemoaned the fact that Peter and James and John, and began to be greatly amazed, and sore troubled. And He saith unto them, My soul is exceeding sorrowful even unto death.

God does not change toward us with our change of feelings. Our salvation depends upon Jesus Christ, not upon our emotions regarding our troubles. They rise and fall like the waves of the ocean, but He and the salvation which is in Him, are as stable as the stars. This should be a great consolation to us, even when we are depressed.

The security of the Christian is rooted in the fact that God has hold of him, and not altogether in his consciousness that he has a hold on God. His comfort may be affected by the latter, but his safety is due to the former. Therefore, they who affirm that if a man is walking in darkness and not in the full light of happiness cannot be a Christian, making salvation depend not on God's work in man, but simply and entirely on man's emotions. Moreover, they are strangely oblivious to many passages in the Bible concerning the most eminent saints, for many of them had times of despondency.

Let us take for an example of waves of emotion the forty-second Psalm. No doubt some of you have gone deep-sea fishing and realize how like the great swells of the sea this Psalm is, not the choppy sea caused by wind, but the great swells of the restless ocean. It begins: "A psalm of David, when he had fled from his master, Saul ..." (v. 1). "Panteth, panteth my soul after thee, O Lord. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (v. 2-3) The great swell of his emotions is lifting him toward God, and with uplifted heart and hands, he would appear before Him.

But now his hands drop to his sides, and he goes down into the trough of the sea, saying, "My tears have been my food day and night." In this is also recorded in Matthew 26: 36-38. Sorrow, probably what we speak of as depression, is expressed by Jesus in Matthew 26: 37-39, where He bemoaned the fact that Peter and James and John, and began to be greatly amazed, and sore troubled. And He saith unto them, My soul is exceeding sorrowful even unto death.

Once again there is the lifting of the swell, and the writer answers his own question: "Why art thou cast down, O my soul? and why art thou disquieted within me?" (v. 5-6).

So it is to the end of this Psalm. What a picture of life, your life and mine, as the great ocean of human experience carries us sometimes on the crest of the swell, when everything is golden; at other times down where it seems the waves will certainly overwhelm us. Who can say that the author of this Psalm, even at the very moment when writing the most discouraging parts, was not truly a child of God?

From whence came that pathetically tone that trembles beneath some of Paul's richest autobiographic passages if not from occasional distress and despondency that steals over every thoughtful man as he becomes increasingly conscious of the shortness of his life and the weakness of his ideal? Or as he hears, now as an echo, and now more distinctly, like the roar of the surf upon the shore, the unceasing sound of the billows going over and over the other hand, that soothing utterance of Peter, as he says to his friends, "Though now you are sorrowing, yet shall you rejoice: though now you be lowly, yet shall you be exalted?"

It is not only unkind, but untrue to say that despondency must be always traced to sin on the part of the despondent one. That person who unfeignedly says that if a soul is in calamity it is because it has been renewed by the power of God, may be led to revive his theory of the Christian life and to press through valley of soul's most gloomy, or kneel in some dark Gethsemane. It was not sin on the part of the Master that made Him sweat in Gethsemane. "Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Who of you there has not had your Garden of Gethsemane, or thought you had to bear some trial or sorrow in your own life. Immense harm has been done to sometimes to a timid, yet otherwise upright, spirit by persons who at times in a spirit of utterance that his sufferings were the direct result of his own personal wrongdoing. May it stand out that and not be allowed to be conceived as some great act of creation, and as a stern and severe, earnest, and devout follower of the Lord Jesus, and yet sometimes be found walking in the shadow of despondency, not for his own sins, but because of the sins and thoughtlessness of others.

Let us look again at the words of Isaiah concerning him who is despondent. "Let him trust in the name of the Lord, and stay himself upon his God." (Isa. 28: 15). So in many particular passages of hope. The first thing to be said is that the oppressed spirit must keep on fearing, or reverencing the Lord, trust in His name, and stay upon His name. Whatever happens, these things must not be given up.

Sir Humphrey Davy, a scientist, once said, "I envy no quality of the mind in
others, be it genius, power, wit, or fancy, but I should prefer a firm, religious faith to every other blessing, for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay and apparent destruction of existence a new prospect of all lights, awakens life even in death, and from corruption and decay calls up beauty and divinity, and makes of an instrument of torture and shame the ladder of ascent to paradise.

We have heard so much about faith within the walls of the Church, and so little about it without the temple doors, that perhaps we have come to consider it something to be found only in religious affairs, something ushered into the world of affairs, something to be found only in religious literature, to be taken up in Bible classes or sermons. But this is not so. It is true that Christ Jesus gave faith greater meaning, perhaps we might say, a new meaning. But faith is unreserved co-operation and friendship with God, so that God possesses the life, working with it and through it, so that the man of faith is not his own man, but God’s man. It is the very essence of faith, and should be a great consolation to us to listen to the voice of God, to learn that which He wills and what He is doing in our generation, inquirimg not for immediate results, conscious that only righteousness is progressive and valuable, that to tuming of things. Come woe or grief, pain or death, faith will not be shaken off. Your life will transmit to others as much of God and His consolation as your faith takes of God.

In this connection I quote a few lines from a poem of J. L. Spaulding:
The highest faith makes the highest man:
For we grow like the things our souls believe,
And rise as we aim. Have very accurate opinions about God, and tremble.
Opinion is merely cold intellectual assent; faith is abandonment of self to work, practice, operation, the highest man, and the higher our faith, the more we lean on God as our consolation.

The Sabbath Recorder

Let us look again at Isaiah 50: 10: “He that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay himself upon his God.” Do not bid us take only a momentary grasp of God’s hand. It encourages us to lean constantly, to be watchful, not to care on Him. What can harm us in soul, when we cast all our cares on Him, and who of us have not had cares, sorrows, and disappointments? Who of us have not had bows and arrows, friends prove false? Who of us have not, perhaps at great financial or other personal sacrifice, helped our Church or community, only to have our motives misunderstood, and perhaps severely condemned. Perhaps at such times we have literally stumled out into the darkness of night, and walked, scarcely knowing where we were going, too dazed and troubled to think. But what a joy to come to ourselves and find that we can lay our weary selves upon God and He will console us.

If at times we feel alone and forsaken, let us remember that Jesus Christ did too, and to that He cried from the depths of His being, “My God, my God! why hast thou forsaken me?” echoing the cry of a poet who spoke thus centuries before. Christ took upon Himself something of our darkness that He might lead us into the light. Therefore, let us take food and drink, and let us know that the work we have passed through our trials, we will be better men for it. Our own experiences will put pathos into our hearts, which will be itself a power as we seek to comfort and console others. In consoling us in our times of distress, the Lord has given us the tongue of the learned that we may know how to speak “a word in season to him that is weary.”

Yes, fellow ministers, the loving God-head is our consolation. Out of the unseen realm we hear a voice, and our spirits feel jubilant and strong, recognizing a kinship between themselves and God’s Spirit, and finding in their praises and satisfaction in God. Through our many years of experience we have learned that God is the answer to the hunger of the soul, from which the spirit quenches its thirst, that in God the eternal man is satisfied. Jesus said, “I will not leave you desolate; I will come to you.” Hold on, keep on, trust on, “Let not your heart be troubled.” Let Christ, the living Christ, keep you and console you to the end.

International Golden Rule Week

Midway between Thanksgiving and Christmas in 1900, December 3-10, comes International Golden Rule Week. Those who will demonstrate in life the highest code of good will and brotherhood, and endeavor to “do unto others as you would have others do unto you,” will observe a week of plain living, high thinking, and Golden Rule behavior. Millions around the world will have no need to wait for Christmas to begin their kindhearted service, unless we are content with them in our abundance.

The Food and Agriculture Organization (FAO) of the United Nations has recently estimated that two-thirds of the world’s population, which means 2,200,000,000 of the people, are undernourished in the present state of the world. Four hundred million of those who are alive are children under 15 years of age. The need for relief today is tremendous that much of it can be met through co-operation and joint efforts of the world’s nations.

All believers in the Golden Rule are asked individually, and within their natural groupings of their school, Church, and community, to draw therefrom a measure of their luxuriant living while they think of their abundance, with this in mind: ”We have been bountifully destitute of the necessary things. At the same time they are able to say, ‘We will feed even the world before we come. Two things are starting and the third is perfected. Enduring peace will come through the observance of the Golden Rule.”

An attractive poster and suggested menu for Golden Rule Week with a schedule of kennel activities may be obtained from the Golden Rule Foundation, 60 East 42nd Street, New York 17, N. Y.
Children's Page

THANKSGIVING

Dear Recorder Boys and Girls:

As I write my message to you just two days before Thanksgiving, though it will not reach you until nearly two weeks later, I'll try to give from memory a Thanksgiving message given by a pastor to the boys and girls of his congregation some years ago.

He asked, "Can any of you tell me what day next Thursday will be?"

A tiny girl answered, "Thanksgiving Day."

"And why should we be thankful?" was his next question.

"For turkey," answered one child; "for a good dinner," said another; "for a vacation," said a third.

"Now think," said the pastor, "for what we should be thankful on Thanksgiving Day as well as for every day in the year."

One child after another answered, sometimes several together, "For our fathers and mothers; because we are well; because we are happy; because we live in a good world;" and one little child shouted, "Because we live in America."

"And to whom should we give our thanks?" asked the pastor.

After a short pause a bright little girl answered quietly, "If it wasn't for our Heavenly Father we wouldn't have anything. So, we must thank God and our Saviour, Jesus, for every single thing we have."

"Amen!" said the pastor fervently, which was echoed by the children and many of the grown people in the congregation.

Then the pastor talked with the children about the Pilgrims and how they gave thanks to God on that first Thanksgiving Day, and how they divided their food and the happiness of Thanksgiving with the Indians who had less to be thankful for than they.

"So let us offer our prayer of Thanksgiving to our Heavenly Father, and do all we can to make others thankful and happy."

Prayer: "Our kind Heavenly Father, we thank Thee for Thy goodness and Thy care which is over us at all times. We thank Thee for our beautiful world. We thank Thee for our parents, for our brothers and sisters and friends. We thank Thee that Thy blessing is ever around us and over us. Help us to make others happy and to bring thankfulness into the lives of others. For Jesus' sake. Amen."

Yours for a joyous Thanksgiving,

Mizpah S. Greene.

From the Psalm of Thanksgiving

Psalm 34

I will bless the Lord at all times:
His praise shall continually be in my mouth.
My soul shall make His boast in the Lord:
The eyes of the Lord are upon the righteous,
The Lord redeemeth the soul of His servants:
And none of them that trust in Him shall be
Annie

The toughest guys drink water."

—Clipsheet.

SPECIAL ISSUE

This is a special issue of the Sabbath Recorder, taking the shape of the first regular issue of the new year, January 16th. It will be published each year and may be subscribed for independently of the regular numbers.

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New Year's Message From The Baptist World Alliance

The Open Door

To the members of our Baptist Churches throughout the world:

Greetings in the name of our one Master and Lord.

With the wonderful spiritual fellowship of the Cleveland Congress fresh in our minds, we face 1951 with confidence, knowing that all the years belong to God, and that if we are faithful in prayer and consecrated service His promises will not fail.

It is to God's Word that Baptists unfailingly turn for guidance and help; we may well commend to one another a passage in Revelation 3: 8. It was the word of God to the Church in Philadelphia: "Behold, I have set before thee an open door, and no man can shut it." Philadelphia, though set in a favorable commercial situation, lay in a district liable to volcanic eruptions, and the city itself was no stranger to earthquakes. Yet it was to such a Church, menaced daily by earth-shaking forces which threatened to engulf the city in ruins, that the challenge of God came. Uncertainty, instability, ... yet at the same time opportunity, the opportunity of God's open door.

The Baptists of the world live in times no less uncertain. For many of our brethren, indeed, Christian witness is maintained only at great cost. In some areas our cherished convictions are in danger. In all areas men are in desperate need of the saving grace of the gospel. To us, as to the ancient Church in Philadelphia, comes the challenge. The door is open and God has opened it. It is for us to pass through, linking hands and hearts in the faith, singing the great hymn of Christian experience, declaring the authentic Gospel of the Crucified and Risen Lord, willing to spend and be spent if only mankind will "crown Him Lord of all."

May our Heavenly Father crown the year with revival, sending down showers of blessing on all our Churches. Let us all, in the quiet ways of personal life, keep very close to the Master. They who keep daily company with Christ discover a faith that enables them to meet the challenge of this day.

Rise up O men of God!
Have done with lesser things,
Give heart and soul and mind and strength
To serve the King of kings. . . .

Lift high the Cross of Christ!
Tread where His feet have trod!
As brothers of the Son of Man
Rise up, O men of God!

— William Pierson Merrif.

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"The Bible - a Light and Guide"

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