

Marriages

Harrison - Martin. — William Harrison, son of Mr. and Mrs. William Harrison, Sr., of Alfred, N. Y., and Jean S. Martin, daughter of Mr. and Mrs. Howard Martin of Alfred, were united in marriage at the Gothic on September 1, 1949, Rev. Everett T. Harris officiating. The new home is at Alfred, N. Y.

Obituaries

Saunders. — Anna Elnora Allen, daughter of Andrew J. and Lydia Allen, was born November 29, 1858, in Independence, N. Y. Most of her life was spent in Friendship and Richburg, N. Y., where she has resided for 46 years.

She was married to George W. Saunders November 29, 1876. Mr. Saunders died August 11, 1929.

Mrs. Saunders loved her Church and was faithful in attendance until poor health in her latter years made it impossible. She worked with sincere devotion in the Women's Christian Temperance Union as well as in the organizations of the Richburg Seventh Day Baptist Church and Sabbath school. On August 6, 1949, she passed to her reward at the age of 90 years. She was a kind and loving mother and a true Christian friend of all. During the many years of her illness she received the loving care of her children in the home of her son, George W. Saunders.

Those who survive her are: Mrs. Maud Breadon, Friendship; Mrs. Blanche Clarke, Claudé Saunders, and George Saunders, Richburg; two granddaughters, Thelma Clarke, Richburg, and Mrs. Aileen Linza, Wellsville; and many nieces and nephews.

Funeral services were conducted from the home of her son, George Saunders, by Rev. E. H. Bottoms of Adams Center, N. Y., her former pastor, on August 9, 1949, with burial in the Richburg Cemetery. — Contributed.

Branch. — Flora Field was born at Hamilton, Allegon County, Mich., on December 23, 1866, and died at her home in White Cloud on August 18, 1949, after a brief illness.

On February 7, 1883, she was married to Erastus G. Branch in Van Buren County and a year or so later they came to make their home in White Cloud. The couple celebrated their sixty-sixth wedding anniversary last winter.

Early in life Mrs. Branch became a Christian and a worker in the Church, being faithful through the years.

Besides her husband she is survived by a son, Harry E., of Baldwin, Mich., a brother, Warren Field, of Bangor, Mich., a sister, Mrs. Mable Pennell of Phoenix, Ariz., ten grandchildren and eighteen great-grandchildren.

Funeral services were conducted from the White Cloud Seventh Day Baptist Church on

Sabbath afternoon, August 20, by her pastor, Rev. Orville W. Babcock and interment was in Prospect Hill Cemetery. O. W. B.

Fitz Randolph. — Robert Kent, infant son of Mr. and Mrs. Ivan Fitz Randolph, passed away on August 9, 1949, three days after birth. He is survived by his parents and brother, Jeffrey Ellis. Prayer was offered at the home by Rev. Carroll L. Hill. Burial was in Milton Junction Cemetery. C. L. H.

Place. — Phil S., son of Mr. and Mrs. Thomas P. Place, was born in Alfred, N. Y., in 1865 and died at Bethesda Hospital, Hornell, N. Y., on September 5, 1949, at the age of 84 years.

He was a member of the First Seventh Day Baptist Church of Alfred joining by baptism February 20, 1886.

Mr. Place had served more than sixty years as a funeral director in Alfred and vicinity, being a life member of Allegany County Funeral Directors Association.

His wife, the late Grace Coon Place, preceded him in death October 25, 1946.

Surviving is a son, Tom Place of Salem, Ohio; five grandsons, five granddaughters, and eight great-grandchildren.

Farewell services were held at the First Alfred Church, conducted by his pastor, Rev. Everett T. Harris. Burial was in Alfred Rural Cemetery. E. T. H.

Loofboro. — Wayland, son of Wesley and Esther Hurley Loofboro, was born in Clinton County, Iowa, July 20, 1927, and passed away at Mercy Hospital Thursday, September 1, 1949.

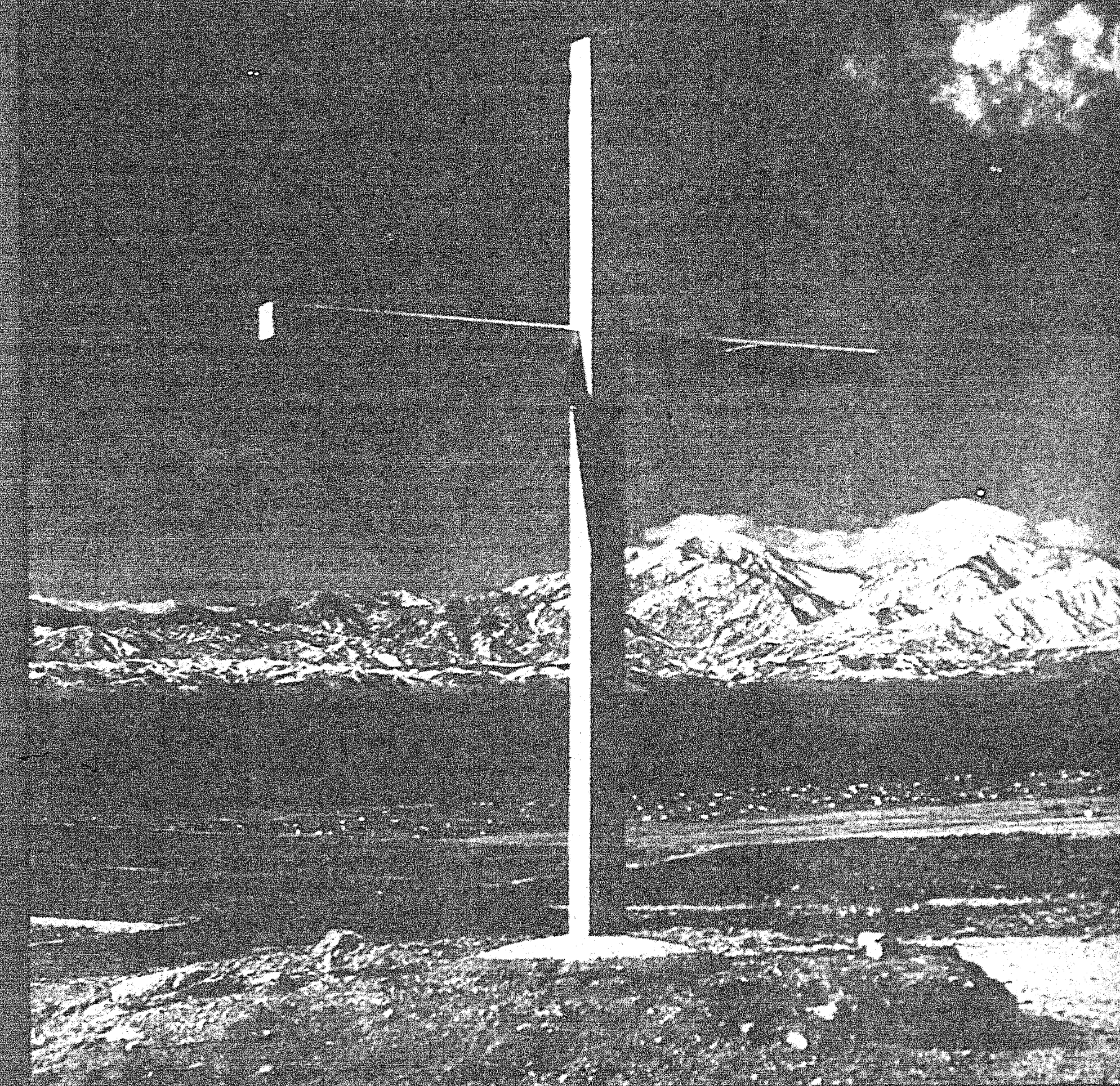
He leaves to honor his memory his father and mother; two brothers, Dr. Victor Loofboro of Milwaukee, and Carroll of Milton Junction, Wis.; one sister, Mrs. George Rousch; and his grandfathers, Wade Loofboro and Orville Hurley both of Milton Junction. Burial was in the Milton Junction Cemetery with Pastor Kenneth Van Horn officiating at the services. K. B. V. H.

Coon. — Nettie Adele, daughter of Mr. and Mrs. Roswell A. Crandall, was born May 11, 1869, at Transit, Sibley County, Minn., and passed away on April 22, 1949, following an injury received in a fall at their winter home in Riverside, Calif.

She became the bride of Dr. George E. Coon on September 18, 1895. Dr. and Mrs. Coon had made their home in Milton Junction for the past 49 years, spending their winters since 1929 in Riverside, Calif.

She leaves to honor her memory, her husband; a son, Dr. G. Wayland Coon of Riverside, Calif.; a daughter, Mrs. Leland C. Shaw of Milton; five grandchildren; and one great-grandchild. Farewell services were held in the Seventh Day Baptist Church in Milton Junction and interment was in the Milton Junction Cemetery, with Pastor Kenneth Van Horn officiating. K. B. V. H.

The Sabbath Recorder



The Sabbath Recorder

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Cross on a Hilltop. — RNS Photo.

REFUGEES NEED CLOTHING!

A nation-wide campaign to secure good used clothing for overseas relief will be held from September 15 to Thanksgiving Day, 1949, by Church World Service, official relief and reconstruction agency of the Protestant and Eastern Orthodox Churches, it was announced recently by Dr. Stanley I. Stuber, CWS Director of Promotion.

In announcing the campaign to Church leaders, Dr. Stuber stated, "Despite an all too prevalent conception of a decreasing need for overseas relief, the true picture is one of acute need for good used clothing in many areas of the world today. This is particularly true in relation to the millions of refugees in Germany, Greece, Palestine, and the Far East."

"The present intake at various CWS warehouses is not sufficient to meet the urgent demands which we receive regularly from our overseas representatives," he added.

Church World Service is seeking active co-operation from Christians in America on two specific points:

1. A general appeal to all Protestant Churches to increase their contributions of clothing, plus the 8c a pound for handling; and

2. The development of concerted clothing drives by youth groups (state, county, and local), communities, and councils of Churches.

The slogan of the campaign will be "Americans Demand Style — People in Europe and Asia Need Clothes!", pointing up the idea that many out-of-style clothes are still in good condition and could be put to good use by destitute people abroad.

Full facilities of denominational promotion channels, local Church groups, and press, film, and radio will be used to carry forth the campaign. — Church World Service Release.

SPECIAL ISSUE

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What Is Our Chief Task?

Our chief task as Christians is to touch men at their point of need. Men are always in need. It is the privilege of Christians to try to meet that need.

There are three reasons why we as Christians should try to meet the needs of our fellow men, namely: For Christ's Sake, For Their Sakes, and For Our Sakes.

For Christ's Sake

If today the Great Commission were heralded across the world by trumpet blast, many might join the ranks of the gospel messengers. If all the broadcasting facilities of the world would simultaneously sound forth with "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world," the forces of righteousness might be electrified and energized. If the Churches throughout the earth would instantly and at the same time proclaim Christ's crowning command, the souls of men might be stirred and the mission of the Church might be gloriously intensified and extended.

For many folks this would be too dramatic. It is time that we get dramatic about our chief task. All of life is a drama and this world is the stage. Who has greater right to dramatize the good news than those who are its messengers? Who has greater authority for proclaiming the everlasting gospel than the Church to which Christ committed it?

War's blasts have been heard in the remotest corners of the globe, even under the strictest censorship. Should not the proclamations of the Prince of Peace take priority over those of the god of war? The great difficulty is that the censorship of Satan garbles, twists, and lies about the good news. He uses every conceivable means of diverting the interest and loyalty of folks from the holy to the unholy. He has cohorts in every corner of the earth. To underestimate his strength is futile strategy. Let us offer him no quarter. If

we give Satan any advantage we fail the One whose we are and whom we serve. On the occasion of His announcing the Great Commission to His disciples, Jesus said: "All power is given unto me in heaven and in earth." Matthew 28: 18.

Why doubt? halt? be afraid?

Remember, it is for Christ's sake that we are reaching out for men. He commands us to go — teach — baptize. He has all power and has promised to be with us always. What more could we possibly need or want? Our chief task is to touch men for Him for His sake. Then, let us be at it. It is the most important matter in all the world.

It is for Christ's sake.

For Their Sakes

In the Intercessory Prayer as recorded in John 17, Christ in praying to His Father for the preservation of His apostles, said:

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." John 17: 14-19.

"Sanctify them through thy truth: thy word is truth," prayed the Master.

Jesus Christ had faith in the purifying power of the truth of God, His Word. He felt keenly and believed implicitly that His Father's Word in its cleansing and consecrating function would so separate His close followers from the evil in the world that they would be kept for their glorious task. Christ had finished the work which the Father had given Him to do. He had committed the Father's Word and His work to those whom the Father had given Him. Because of this and because the apostles were not of the world, the world hated

them even as the world hated Christ because He was not of the world.

That is ever the way of the evil forces of the world — hatred for that which is not or cannot be made a part of themselves. It is of the very nature of evil to either conquer or to hate.

Further, Christ says, "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."

"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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3: 16, 17.

Christ, the only begotten, came to save sinners, to seek and to save that which was lost. He sent His apostles into the world with His matchless message of salvation. And in order that those to whom He committed this glorious gospel "might be sanctified through the truth," He sanctified Himself.

It was for the apostles' sakes and the sake of those who would believe them, that Jesus consecrated Himself.

"The servant is not greater than his lord; neither he that is sent greater than he that sent him." John 13: 16.

Can we do less than to allow our Lord to sanctify us for the sake of those whom we touch for Him? It is for their sakes.

For Our Sakes

It is for our sakes, also, that we seek to minister to the needs and ills of those about us.

The ripening process of the Christian experience supports the fact that we cannot be Christian very long without sharing the joys and sorrows of our fellow men. It is for our sakes, also, that we touch men at the point of their deepest needs. The startling feature of this sharing process to many is that they are actually saving their lives through losing them. They discover and rediscover as far as their own life and experience are concerned that they are incomplete, unhappy, and living amiss if they are not

reaching out to help their fellow men at the point of their need. In so doing, we as Christians are consecrated by Christ for our own sakes, not first — for it is For Christ's Sake; not second — for it is For Their Sakes; but third — it is For Our Sakes.

Ministers and laymen alike around the world are awaking to the vast possibilities of claiming and reclaiming men for Jesus Christ. We are realizing as never before that it is "now or never." Recent developments in the field of international relationships strongly support the necessity for Christian controls. Survival controls are not sufficient for such too often are applied in terms of stock piles. Only Christian controls will suffice for these are applied in the spirit of humility, forgiveness, and love. Otherwise they deserve not the name of Christian. We are catching afresh the significance of the Master's words when He said: "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9: 4 (ASV).

A Personal Matter

This is a personal matter after all. Advances, crusades, revival, evangelistic, visitation plans and efforts, may be prayed and worked up and carried out, but unless the interest and co-operation of the individual are aroused and evident, no campaign of whatever kind can be successful. And the measure of one's devotion in any effort will depend in large part on what he has allowed the Lord to do for him and how much he prizes what the Lord has done for him.

"For their sakes I sanctify myself, that they also might be sanctified through the truth," declared Jesus. Do we think for a moment that He would have spent His life here on earth in being the Saviour of the world and in training men to proclaim salvation in His name had He considered any other task of greater importance? Do we think for a moment that God would have wasted His only Son on this world if He had considered any object of their creation of greater importance than man?

The work that Christ did becomes our meat and drink. It is our chief task.

GOD'S HOLY DAY

Outline Studies on the Sabbath Truth

By REV. LESTER G. OSBORN

Pastor, Seventh Day Baptist Church, Shiloh, N. J.

LESSON VI

THE CHRISTIAN'S DUTY CONCERNING THE LAW

Introduction

As regards "law," the dispensation, we are free; with no responsibility. Jesus took that system out of the way, and brought us under grace. We are "not under law."

But does this give us the right to transgress the law, i.e., to sin? Are we freed from the moral principles? By no means!

"Free from the law" does not mean free to do as one pleases, but free to do as one ought. Freedom is "liberty safeguarded by law." It is not license. License is not freedom, for one gets more tangled all the time. True liberty is within the law, not in the breaking of it.

A. The Principles of the Decalogue Are Still in Force

1. Romans 6: 15; 1 John 3: 4.

Because we are "under grace" is no reason for sinning — transgressing the law. We are not freed from the obligation of the moral principles, from living up to the standard God has set.

2. Ephesians 6: 2; 1 Corinthians 10: 14; Romans 13: 9; James 5: 12.

The Apostles Paul and James, writing to Christians, by the inspiration of the Holy Spirit, quote from the Decalogue, showing that it is still binding.

3. Jeremiah 31: 33b; Hebrews 10: 16.

The moral law, "written on stones" in the beginning, has been transferred to the "fleshy tables of the heart." It is not something external, but its principles are part of our very being. The difference is not in God's righteous requirement, but in the motive for obedience.

B. The Law Is Our Standard of Conduct

1. 1 Timothy 1: 8.

To use the law "lawfully" is to consider it as God's unchanging standard

of conduct, not that we expect to earn salvation by it, nor that we keep it because of fear, but to use it as a yardstick by which to measure our lives.

2. Romans 3: 31.

The sinner "establishes the law" by acknowledging his guilt and the justice of his condemnation by it. The Christian establishes it by admitting the binding force of its righteous requirements, and by living according to its precepts, through the power of the Holy Spirit.

3. Romans 8: 3, 4.

The "righteousness of the law" is fulfilled in us by the working of the Holy Spirit, which certainly means that it is the standard by which we are to live.

4. 1 John 2: 6.

Christ Jesus observed the moral law. If we are abiding in Him we will be following His example, in His strength.

C. Liberty in Loving Obedience

1. James 2: 12; John 8: 34; 1 John 3: 4.

Observing the Ten Commandments, written in the heart, is living according to the "law of liberty"; to break them is to become "the servant of sin."

2. Romans 13: 10; John 14: 15; 1 John 5: 3.

Love is not the abrogating of the law, but the fulfilling of the law, for it prompts obedience. We manifest our love to God by doing His will — by conforming our lives to the standard He has set up.

3. 1 John 2: 3, 4; John 17: 3a.

Eternal life is "knowing God," and an evidence of this is keeping His commandments.

D. The Basis of Judgment

1. Hebrews 10: 30b; James 2: 12, 13; Romans 14: 12.

The Lord's people — Christians, believers — will be judged by the law, not for salvation, but for the appor-

tionment of rewards. Saved by grace — judged by the law.

2. Revelation 12: 17; 14: 12; 22: 14.

In the last day those who belong to the Lord, who have the right to the tree of life, who may enter the city, are those who not only have "the faith of Jesus," but who also "keep the commandments of God."

Conclusion

God's will for man's conduct is always the same. This will is expressed basically in the great, eternal principles of the Ten Commandments. These define sin and

measure the Christian's conduct, and are the basis of his judgment for rewards.

These Ten Commandments have never been done away, but under grace we have a new relation to them. They are written in the heart, and we obey them in love and gratitude to God for our salvation.

Dr. H. A. Ironside puts it tersely, "The difficulty with many . . . is that they cannot seem to understand the difference between the loving, loyal obedience of a devoted heart, and a legal obedience which is offered to God as though it were in itself meritorious."

The Sacrament of Baptism

By REV. EARL CRUZAN

Pastor, Seventh Day Baptist Church, Dodge Center, Minn.

"We believe that baptism of believers by immersion is a witness to the acceptance of Jesus Christ as Saviour and Lord, and is a symbol of death to sin, a pledge to a new life in Christ." — Seventh Day Baptist Beliefs, page 69.

We recognize but two sacraments. These two are those directly given as a command by Christ: baptism and the Lord's Supper.

We recognize in history that baptism was not entirely new in Jesus' day. The Jews had baptized Gentile converts to Judaism for some time. John the Baptist was in the wilderness preaching repentance and baptizing as a seal of the new life which followed. Jesus was baptized at the hand of John. Jesus carried this practice over into His teachings. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28: 19.

Baptism is a commission from Christ. It goes hand in hand with teaching the way of life. It is so closely allied with Christ's teaching that without it there is something lacking in the Christian life.

We believe that baptism should be limited to believers. It carries with it no transforming power except as the heart earnestly seeks the way of God.

Of such importance is baptism that we believe the individual should know the step he is taking. He should know something of its meaning and its purpose. There is no salvation in baptism where belief is absent. If this is true then, baptism must be adult baptism. One must have arrived at the place where he wishes to make a public profession of Christ, and to publicly enter His way of life.

Baptism is a witness to the acceptance of Christ. Christ made a public sacrifice for man; man should be willing to make a public witness for Christ. It is a witness to the acceptance of Christ as Saviour and Lord. A Saviour is one who offers salvation and eternal life. The Lord is One to whom we are subject — whose will is the order of our life.

The public stand is necessary — it gives us something to look back upon, to carry with us in our Christian experience. It is something which gives us strength to go forward in the building of life and character.

It may be true, and perhaps often is true, that there is no complete and outward change in an individual's life when he makes a public stand for Christ. This is not to be wondered at, when one has been brought up in a Christian home, where he has been trained and guided

in Christian living. It is a natural growth, a natural step for him to take as he makes a public stand for Christ. Yet for some brought up in this environment, it is necessary that they come to feel a definite need of a Saviour before Christianity becomes living and vital to them. To some it never comes. To those who have not known a Christian home and environment, who have sought the way of the world, it means a facing of the issues — a sense of guilt for their sinful ways, repentance, and a going forward in the way of Christ. For all, it is seeing the issues and choosing the way of Christ. Some have been taught the way of Christ from childhood. They accept these teachings for their lives. Others not so taught still must face the issues and choose when they are confronted by Christ and His teachings.

We see morally good men and women about us — those who are living a good life; yet they may not be Christian. Christianity is more than morality. Christianity lifts a man over the rough spots. Christ carries one on when human nature, too weak to cope with the situation, fails.

Christianity does not give license to a man to fall short of the very best that is in him; yet it does not say that only the man with the strongest character, or the man who has never met temptation, or the man who is most nearly perfect is the only one who will have salvation. The most nearly perfect man from a human standpoint, if he does not have Christ, is eternally lost.

A man even after he has accepted Christ will occasionally fall by the wayside. Sin does not cease when one becomes a Christian. But true humility in the heart, plus a desire to do right, makes one worthy of the sacrifice of Christ, and his sins are not counted against him.

And so, we believe that baptism is a symbol of death to sin, a pledge to a new life in Christ. Old sins are washed away in baptism; yet while one may still sin, the acceptance of Christ, followed by baptism is death to all sin. If anything is stopped from fulfilling its purpose, it is dead. Satan sought to separate man from God when he induced him to sin. Now the man who seeks salvation in Christ is

promised eternal life with God, and sin no longer separates him from God.

Satan instituted sin that he might trap man, that he might take him away from fellowship with God. He sought through man's disobedience and ultimate death to eternally separate him from God. But Christ has conquered death; consequently acceptance of Christ through baptism is death to all sin. This is true unless one apostatizes and turns away from the life which he has started in Christ.

Also, baptism is a pledge to a new life in Christ. The ultimate goal of man is a life of perfection in Christ. We do not reach that perfection on the earth; nor do we perfect our own life when we think of it from a selfish standpoint. But that perfection is gained in the way we treat our fellow men, as we learn the compassion of Jesus, as we try not to gain so much for ourselves, as we try to make others happy. And that pledge to a new life in Christ carries with it the thought of spreading the good news of Christ wherever we go.

Baptism has been practiced in many different forms by the Christian Church: sprinkling, pouring, and immersion. Where sprinkling and pouring first came into the picture, we do not know. But it has been in practice for many years. It might be justified in a place where there were candidates for baptism and there was not a large enough body of water to be found for immersion, but that would be an unusual instance. Sprinkling or pouring takes less time and is not so inconvenient as immersion, but it cannot carry with it the same symbolism as immersion.

We believe in immersion because that is the original way in which baptism was practiced. The word used in the original text means to dip, to plunge, or to immerse. That is the way that Christ was baptized. That is what He commanded His disciples to do.

When Philip traveled with the eunuch and told him of Christ, as they came to a body of water the eunuch said, "See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest, . . . thou mayest. . . . They went down both into the water."

Paul also speaks of being buried with

Christ in baptism and of being raised to a new life free from sin.

Immersion is the only fitting symbol as we think of being buried with Christ to rise to a life cleansed from sin. As we are buried in the water, it symbolizes the washing away of our sins, an evidence of

a life that is to be free and full of love and service.

"We believe that baptism of believers by immersion is a witness to the acceptance of Jesus Christ as Saviour and Lord, and is a symbol of death to sin, a pledge to a new life in Christ."

The Sabbath and the Law of Love

By REV. W. ALLEN BOND

Pastor, The Evangelical Seventh Day Baptist Church
of Washington, D. C.

Many people think of Sabbathkeeping as a legalism that has to do with a set of cold and lifeless rules, describing and limiting the externals of Sabbath activity.

Perhaps in many cases it is just that, but it need not be. In fact, true Sabbath observance must go much deeper than that. Christ declared that the law of love — heart attitude — is inseparably linked with the commandments and their observance. Since God is love, and since the Sabbath is God's day, it is not strange that we should find the Sabbath and the law of love bound together. But it is my firm conviction that until we consider the relationship between these two, we will not be able to properly evaluate or enjoy the blessings the Sabbath is meant to bring.

Many who do not keep God's Sabbath seem to believe that the Sabbath is a curse from which Christ has freed us. They fail to realize that it was the wise love of God that led Him to give the Sabbath to man. "The sabbath was made for man." Mark 2: 27. Man then, as now, was in need of one day of rest during the week, in order to be at his physical best. History and science have given conclusive evidence that men work more efficiently when such a rest is taken. But more important than this is the fact that the Sabbath meets a basic need of man's spiritual being, and it was an act of love when God provided the Sabbath to meet this need. Dr. Ralph W. Sockman has called the Sabbath commandment "The Keystone Commandment," since it provides the opportunity for the worship

of God, for the study of God's revealed will for man's conduct, and for teaching others about spiritual matters. Since man has always had a physical and spiritual need for a sabbath, the institution of the Sabbath was a matter of love, thus linking the Sabbath and the law of love from the very beginning.

But the Sabbath and the law of love do not find their only connection in the matter of God's giving the Sabbath to man. What is more important for us to see is that the love we have for God is revealed in the observance of the Sabbath so lovingly given. No one lacking love for God could truly keep the Sabbath, for spiritual activity is more essential than physical inactivity, and without love for God any formal Sabbath observance would be an empty sham. It is love for God that leads people to consider any time as sacred. It is undoubtedly love for God that leads conscientious Sunday-keepers to devote that day to spiritual activity. Love for God, then, leads to some form of adherence to the general Sabbath principle of rest and worship one day in seven.

Many have failed to distinguish between the various phases of the Sabbath matter, for there is more than just the general principle of resting one day in seven — of having a sabbath. In order to have a sabbath, we need to decide other points — the particular day of the week we will observe, the time for beginning and ending that day, and the manner in which that day is to be observed. Each point should be considered separately, with the

realization that one's view as to the day to be observed does not determine the manner of observance any more than the manner of observance determines the day. Neither does a wrong position on one point automatically invalidate one's position on the other point.

Now, as to the matter of which day of the week we are to observe, we find that the law of love is involved, for besides making us want to give one day in seven to God, our love for Him should lead us to observe the seventh day of the week. But some will say, "Wouldn't any day do as well?" No, it wouldn't, since the One we claim to love has already chosen a day for us. If we truly love Him, His choice will be our choice. Jesus said, "If you love me, you will keep my commandments." John 14: 15 (RSV). He was saying that obedience was sure to follow if their love was genuine. Now, in the matter of the observance of the seventh day of the week, our motive for accepting this day should be love for God, in view of the fact that He has given this particular day to us; and out of love, His preference becomes our preference.

By way of illustration, suppose a young man is about to be graduated from high school. His sweetheart has given him a rose to wear at his graduation, but he wears a different one, saying that after all there was no difference in the two roses, and the other one will do just as well. But to his sweetheart it would make a great deal of difference, for it would show his lack of love and consideration for her wishes. He might have worn the rose of her choice without any real heart of love, but he could not willfully disregard her preference if his love were genuine. So, to apply it to the observance of the seventh day, we must, out of love, keep His chosen day, and not one of our own choosing. It is our love that is on trial.

Now we come to another phase of Sabbath observance — the manner in which we will observe it. Here, again, the law of love is of utmost importance. This was taught clearly by Jesus — by His own example, and by His rebuking the Pharisees for their cold, legalistic, and loveless adherence to a mass of petty

prohibitions which hid from view the original purpose and beauty of the Sabbath. Over and over Jesus taught that the heart attitude was the most important thing — that hate was murder, and that lust was adultery. It was love that led Jesus to heal on the Sabbath, and to preach on the Sabbath. The law of love governed His Sabbath observance, and it should govern ours.

But aren't there some specific activities which should come on the Sabbath? Yes, no doubt. Why is common labor forbidden? Because it should give way to other activities on the Sabbath. Why should we not go to ball games on the Sabbath? Because it is difficult, to say the least, to have God dominating our thoughts during such activities. We do need, therefore, to have some definite standards as to activities which are suitable for the Sabbath, and those which are not suitable. But we must always keep in mind that a real, living love for God will be our best guide in the problem of how we should observe the Sabbath. It is not the manner of your Sabbath observance that is in question now, but your love to God. If the Sabbath is a burden to us, then love is lacking. Love can make the Sabbath a delight. Nothing else can.

So far we have been considering "keeping" the Sabbath. Now, what about our "sharing" the Sabbath? Does the law of love concern us here? It should. Love to God would impel us to share the Sabbath truth with others, for did not Christ commission us to go into all the world, and preach the gospel, "teaching them to observe all things whatsoever I have commanded you," and is not the Sabbath one of those things He taught us to observe? So, the same love that sends us out to win the lost for Christ should lead us to share the Sabbath with others. Love for God should lead us to seek to bring others to a loving obedience to God. Love to men is concerned in Sabbath evangelism, too, for if we have found the blessing in Sabbath observance that God intended us to find, we will want to share this blessing with others. It could be that one reason we do not share the Sabbath more is because we are so lacking in love that the Sabbath is a

burden rather than a delight. But either way you look at it, more love on our part will increase our Sabbath enjoyment and our Sabbath sharing.

True Sabbathkeeping, then, is not mere legalism, for we do not keep the Sabbath in order to be saved, but out of love for Him who has saved us completely and

freely. Sabbathkeeping, and other forms of obedience to the expressed will of God, is a test of the genuineness of our love, and important for that reason. And we who call ourselves Sabbathkeepers must remember that our Sabbath observance is acceptable to God only when it is the result of love, and observed lovingly.

A Straight Talk About Evolution

By LOIS FAY POWELL

Alfred, N. Y.

The beginning of this talk came when a man in California offered to give \$100 to whoever would show any references to evolution in the Bible. When the verses quoted in these paragraphs were submitted to him, immediately he withdrew his offer.

Therefore this article may prove interesting to people who conscientiously think it is wrong to believe in evolution, as we join in a straightforward consideration of the basic meaning of it.

The first lesson to learn in a direct approach to this thought is found in the first and second chapters of the record in Genesis. Though a casual Bible reader does not detect the word "evolution" there, the earlier in life one becomes familiar with these chapters, the plainer and more satisfying will be the results which will appear later.

When studying these two chapters we cannot safely stop thinking and reading at the end of the so-called first chapter, for the perfection of the work of creation and the record of it go on beyond the apparent stopping place at that chapter's end.

There were no chapter divisions till long after the record was written. While our finite sense of the first chapter may think God did His work in six days of twenty-four hours, sixty minutes to the hour, a brief vision of the wonderful work of one day occurs in the fourth verse of the second chapter, equally a part of the inspired record, where it says (last clause with v. 5), "In the day that the Lord God made the earth and the heavens,

and every plant of the field before it was in the earth, and every herb of the field before it grew."

Now if we do limit the work of God to days of twenty-four hours by the clock, the inspired Word does not say so, and we are getting sidetracked on a dangerous detour which we are warned against in these words: "Every word of God is pure. . . . Add thou not unto his words, lest he reprove thee, and thou be found a liar." Proverbs 30: 5, 6.

So let us stick to the straight truth and make a searching study of the marvelous word "day" in the Bible, to rightly divide the records of truth as the Apostle Paul advised Timothy. 2 Timothy 2: 15.

Take time for this revealing study some Sabbath day, and pray for wisdom to fit our finite twenty-four hour days into our Creator's infinite days, which the Apostle Peter said are, ". . . as a thousand years, and a thousand years as one day." 2 Peter 3: 8.

Some well-intentioned folk have been sidetracked into the temporary company of misinterpreters by letting Peter's plain words about the infinite days be eclipsed by our finite days. But with our eyes open to every "Thus saith the Lord" let us observe with joy His will for our twenty-four hour finite days, which God has blessed in memory of His own infinite days.

Now in the light of "Thus saith the Lord" shall we banish the word evolution as a bad word? Would it be sensible thinking to banish the modern word automobile and always say chariot?

Think it over and make a wise choice now — and forever!

Evolution is a modern word developed from the Latin verb "evolvo," meaning to unroll or unfold, with an English form to make it a noun. Webster's Collegiate Dictionary tells us this, and this dictionary is the safest one to use to prevent confusion of thought and action. For we must keep our attention focused on basic modern language, as well as on basic ancient language in reading the Bible. Other dictionaries give much more space to this subject of evolution than Webster's, but Webster's is best for clear thinking. He says "evolution" is in its basic meaning, "An unfolding, a process of developing something contained or implied in something else; a development, especially as leading up to a definite end or result, as the evolution of the flower from the bud, the butterfly from the caterpillar."

It is perfectly plain to grasp from this an understanding of evolution as it was and is interwoven with the past, and with future developments, results, and ends mentioned in our Creator's inspired Word.

At the very beginning we find the Spirit of God moving upon the face of the waters. Genesis 1: 1. The Hebrew word translated "moving" means brooding and causing to grow. Thus grew the buds and the flowers, the caterpillars and butterflies, which Webster chose as examples. But more important are the eternal and infinite plans we who love the Bible should particularly notice, as, for one instance, the Apostle Peter's summary, 2 Peter 3. In verse 5, referring to creation, he used these words: ". . . earth standing (in Greek, existing) out of the water and in the water."

Those of us who can read Greek know how deep is the coverage of those two small words translated "out of" and "in." They go into the deep things of God mentioned in connection with water in Genesis 1: 20: "Let the waters bring forth abundantly." In the Hebrew this is, "Let the waters swarm and generate." And in Genesis 1: 11, "Let the earth bring forth grass," which is in Hebrew, "Let the earth sprout."

We cannot escape the fact that in the inspired Word we were told at the very beginning that creation was generating, sprouting, swarming, growth in abundance, development, unfolding processes, results, and ends.

Do we have an aversion to calling this marvel of divine creative process "evolution"?

Yes, sometimes because of mistaken habits of thought. But if so, we can at least use the synonyms — the plain words in the inspired Word that mean the same, and go on and upward in our quest for straight truth in that Word.

We delight to think Moses helped preserve those early chapters of Genesis for our edification, so we will next take a quotation from that wonderful prayer of Moses, the 90th Psalm, designed not merely to be a funeral ritual, but to help us to a better understanding of his account of creation. Verse 2 of this Psalm reads in the Authorized Version, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

In the Hebrew, that ancient language of the Word of God, this verse expresses, "Before the mountains were born, or ever thou hadst generated the earth and the world."

There is deeper thought here than we can grasp, but taken with the fourth verse, wonderful clearness opens before our vision, for we see Moses and the Apostle Peter agree as to the omnipotence in God's days: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

Can we now grasp the idea both Moses and the Apostle Peter knew about our Creator's days? If we have read our Bible clearly, we know the difference between a "watch in the night" and a jeweler's watch for telling time. We will not try to confine God's time to human hours, minutes, and seconds, but will make our time fit His.

In this line of thought Moses' prayer, the 16th verse, says, "Let thy work appear unto thy servants, and thy glory unto their children."

Now it is a delicate operation to a few of us to fit so-called evolution into our lives because of some sidetrack errors of theology, biology, and other "ologies"; but if we stick close to the Bible with its right way of truth and life, God's work will appear to us and our children, as Moses prayed it might.

Furthermore, we shall be able to know the difference between a scientist and a "scientisn't"! Finite day and infinite day!

Our minds cannot grasp in these brief paragraphs all the references to evolution there are in the Bible; but by making the way of truth and life a study, we need not miss it, nor detour from definite divine ends. We may not see it all in one look, but we get wonderful glimpses of the prayerful devoted living that unfolds for our own joyous appreciation, in the unfolding of the growth, purposes, and ends in the plans of our Creator; as the hymn writer Isaac Watts sang:

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight,
Are like an evening gone;
Short as the watch that ends the night,
Before the rising sun.

ANNUAL MEETING SEVENTH DAY BAPTIST BOARD OF CHRISTIAN EDUCATION

The annual meeting of the members of the Seventh Day Baptist Board of Christian Education, Inc., for the election of directors and for the transaction of such business as may properly come before them, will be held in the Gothic at Alfred, N. Y., on Sunday afternoon, October 9, 1949, at 2 p.m.

Albert N. Rogers,
President,

Carl R. Maxson,
Recording Secretary.

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

CITES NEED FOR RELIGIOUS EDUCATION WEEK

By Dale Carnegie
Noted Author and Lecturer

We need to observe Religious Education Week, September 25 - October 2, not only for spiritual reasons, but for health reasons. Sixty per cent of all patients who visit physicians' offices could cure themselves if they only were rid of their fears and worries. How can they get rid of their worries? I'll let William James answer that question. "Of course," said James, "the sovereign cure for worry is prayer."

You don't have to go to Harvard to learn that. My mother found that out on a Missouri farm.

We may not be able to set the world right by prayer; but we can at least begin to set our own lives right by prayer. — Released by the International Council of Religious Education.

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"The Sabbath of the Lord must be restored"

ONE GOOD MEAL PER DAY

Hilfswerk, the German Protestant Church agency through which much American relief to Germany is channeled, reports that its supplementary feeding program, providing one good meal per day for a student, is keeping some 40,000 youngsters in schools this summer. Without this they could not have continued their classes. — W. W. Reid.

Workmen Courageous

"New Frontiers for Seventh Day Baptist Workmen."

By DR. WAYNE R. ROOD

Professor, School of Theology,
Alfred University, Alfred, N. Y.

Scripture Lesson: Matthew 7.

Text: "Ye have heard it said of old time, but . . ."

Theme: "Forgetting the things which are behind, I press on . . ."

The Sermon on the Mount is universally regarded as the most profoundly significant address ever heard by human ears. In it a young Prophet from Galilee unequivocally declared His understanding of the kingdom of heaven. "It is like a treasure hid in a field, which a man found and hid again; and in his joy went and sold all that he had and bought it." "Seek ye first the kingdom of God and its righteousness," He repeatedly urged His Palestinian hearers. To gain the kingdom is the most important thing in life; it is worth the sacrifice of a hand, an eye, of all of one's possessions, or of anything else that stands in the way. It is, indeed, the supreme good, the *summum bonum* of life.

The Will of God Prerequisite

With His almost uncanny understanding of the need in human hearts, Jesus knew that people wanted desperately to know how to enter the kingdom, and He declared His answer simply and directly: one must do the will of God. In itself that declaration was not particularly original; all the great teachers of Israel had agreed, and it was generally admitted by all of Jesus' hearers. But the crux of religion and of all morality is the further question: What is the will of God? It is easy to talk of doing God's will — all the bigots and fanatics of history have claimed to be doing it. The priests who led out the children from their homes in the Middle Ages to die in foreign lands in the Children's Crusade, the leaders of the Inquisition in Holland, the witch burners of New England — they all claimed to be doing nothing else than the will of God.

Jesus knew that trait of human nature. According to John's Gospel He warned His disciples: "The hour cometh, that whosoever killeth you will think that he offereth service unto God." There is little doubt that the people who crucified Jesus thought themselves exponents and defenders of the divine will.

What Is the Will of God?

But what is God's will? Jesus talked about it and illustrated it in everything He said and did — thus illustrating His most important point, that there is no simple or easy formula.

The rabbis of His day thought that God's will was simple, that it was to be discovered easily and clearly in the sacred books of the law, and to a lesser degree in the prophets, and they laid the primary emphasis in religion upon the correct performance of the requirements of the law. Such religion was external; it tended to make all duties of equal value, since they all are commanded by the same law — the tithing of mint is placed in a moral level with "justice, mercy, and faith"; the stealing of a pin is made an equal wrong with the stealing of a horse. It hardens religion into duties. Such a concept of the will of God Jesus emphatically repudiated; and the repudiation of the traditional interpretation of religion stamped Him from the first as a daring and original genius.

The Old and the New

In the Palestine of Jesus' day, three religious parties — the scribes, the Pharisees, and the Sadducees — were determined to preserve the old, familiar ways and ceremonies and interpretations of religion. They were supported clearly by the sanctions of tradition, and whenever someone challenged these traditions, these three groups united forces in spite of their theological differences to eliminate the

danger of radicalism. It was inevitable that Jesus should clash with these supporters of conservatism, and He did so frequently.

The Demand of Righteousness

1. Jesus incurred the distrust of the scribes and Pharisees by declaring that righteousness is something more inclusive than any set of rules or prescriptions. Righteousness goes beyond the act itself and demands a certain state of the heart as well. In the Sermon on the Mount He shows this in a very striking way. There He takes those cases in which no one ever questioned the validity of the written precept, those cases of the law at its strongest, and declared that the act of abstention alone is not righteousness. "Ye have heard that it was said to them of old, Thou shalt not kill; but I say unto you, that every one who is angry with his brother is in danger of the judgment." "Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." "Ye have heard that it was said, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you" let truth so dwell in the heart that your yea will unequivocally mean yea, and your nay will be an unambiguous nay. When the Pharisees observed His disciples picking grain as they went through a cornfield on the Sabbath and charged Him with breaking the law, Jesus replied, "The sabbath was made for man, and not man for the sabbath." He attacked the hypocrisy of the scribes and warned against the leaven of the Pharisees. The scribes criticized Him for eating with publicans and sinners, and Jesus replied that they that are whole have no need of a physician, but they that are sick, and then proceeded to show that a new life, not the keeping of the law, made men well.

Religion, according to the courageous interpretation of Jesus, is precisely not a conformity to a set of rules, but an understanding of the will of God, and a faith great enough to venture everything for it. In His conduct of His teaching mission to Palestine, Jesus of Nazareth

demonstrated unmistakably that He meant what He said.

The Light Within

2. Jesus courageously declared that goodness demands something within. The rich men cast much into the treasury, but their gifts, although externally more valuable, He declared to be less than the offering by a poor widow of two small coins worth about a penny. For there was something which she added to those two small coins that was lacking in the large contributions.

He declared in a crucial case that nothing from without could make a man unclean, but only that which comes from within, a saying which carried the final evaluation of all goodness back to the inner quality of life.

When the scribe asked Him for the chief commandment He went behind all external performances and declared that simple love of God and man was the essential thing. He declared that the primary moral issue did not concern itself with details of behavior, but rather with the question of whether or not there existed within the soul a light which could illuminate all the body. And then He added: "Look therefore whither the light that is in thee be not darkness!"

Those Who Do His Will

3. Thus goodness is within, said Jesus. But He did not mean by that a vapid sentiment or passing emotion. His demands in regard to conduct were as rigorous as any of those of the ancient prophets. "By their fruits ye shall know them," is the unbending moral law of cause and effect. "Each tree is known by its fruits." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father in heaven." In the magnificent parable of the great judgment, "the kingdom prepared from the foundation of the world" was for those who fed the hungry, clothed the naked, and visited those who were sick and in prison. The parable of the house that was built upon the sand was Jesus' picture of those who hear the teachings and no doubt assent to them, but who "do them not." The goodness within must flow into concrete expression.

An Inspired Passion

The kind of goodness Jesus taught claimed the whole man; He demanded an entire devotion. He had no word of praise for passive morality. Righteousness is not negative, but possesses an active and positive character. It is not a colorless abstention from certain vices, nor is it the performance of a round of sacred duties. In His hand it comes much nearer being an inspired passion.

And when it does, as the world soon discovered, men will misunderstand and brand those who are thus earnestly seeking the will of God, as radical, dangerous, heretics.

The Threefold Life

Thus Jesus' message seems to put premium on three things, each of them quite beyond the standard teaching of contemporary religious leaders.

The first is a completely unified life. Half-way measures will not avail. The whole self must be organized about a central principle of life. "Ye cannot serve God and mammon," is one of the keys, He said, to the problem of living. "When the eye is single, thy whole body is full of light." The religious impulse must be a unifying principle of living or it is nothing at all.

In the second place, it puts premium on activity, initiative, the inner life expressed in deeds. There is an emphatic emphasis on concrete reality throughout.

In the third place, it puts a premium on individuality. The fact that religion and conventionality are in many places almost synonymous terms shows that religious people have woefully missed Jesus' ideal. He emphasized in character growth, change, flux, development. The Christian ought to be ever stimulating, with new appreciations, new depths of conviction, new enlargements of personality every day of his life; if he is to live like the Master.

The Ceaseless Quest

Thus it was no conservative theory of ethics, no traditional interpretation of religion, that Jesus taught to the crowds of fishermen and peasants who gathered to hear Him, but a principle of faith so radical that it demanded that one venture

all in the ceaseless quest for its realization. The religious life, Jesus said, is in its essence entering into fellowship with God. And here is where Jesus was most radical: the life of fellowship is life in conformity with the character of God. God is loving, He is perfect, His rule or kingdom is not over subjects but children. Being like a father, He seeks love and fellowship from His children rather than servile obedience. Fellowship with God must be based on likeness of character. Love is the most characteristic quality of the divine nature, a love of all men and of all creatures. Therefore, he who would do God's will as a member of the kingdom will love God and his fellow men. Goodness is Godlikeness. Hence, because of its human limitations, the life of man must be a constant growth and progress toward Godlikeness. One of the greatest teachers of the ancient Greek world approached the same conception when he closed his great book, "The Republic," with the injunction that we must walk on earth with our eye on heaven. Jesus was more concrete: "Be ye therefore perfect, even as your heavenly Father is perfect."

Thus, it appears to me that Jesus was no champion of conservatism and prudence; He did not encourage either mediocrity or moderation in spiritual affairs. No limit was to be set either to the ideal or to the effort necessary for worthy religious living. One must stand ready to pluck out an eye or cut off a hand, his own, of course, in order to attain the kingdom. Poverty, hunger, affliction, and persecution, when incurred in the pursuit of this high goal, were to be accounted blessings. Membership in the kingdom was the pearl of great price to which no other possession was comparable in value. He who would do the will of God acceptably must stand ready to sacrifice all else, even life itself, in his pursuit of the will of God. And what Jesus demanded of others, He Himself was ready to perform. His own loyalty to the dynamic ideals that He preached carried the Prophet from the carpenter's home in Nazareth to Christendom's Cross on the Golgotha hill.

This is my first point: that the message

of Jesus was a daring challenge to venture out in faith and deed toward the will of God. And my second is like unto it: that the history of the Christian Church, in its most creative moments, has been a story of courageous apprehension of this mind of Christ, and a daring translation of it into the affairs of life.

Paul's Radical Adventure

Harvie Branscomb, in writing on "The Teachings of Jesus," has said that Jesus was "not a theologian or doctor of the law, but committed to a mission of great urgency." The urgency of the Master quickly transfused itself into the life of the early Christian Church. One need but read the Acts of the Apostles and the Letters of Paul to realize that. You become almost weary yourself as you follow Paul's restless feet about the Mediterranean basin. Back and forth he went, from Jerusalem to the far points of the Near East, and on into Greece, whence the Macedonian vision called him. And finally, though it cost him his life, he carried out his determination to go to Rome itself. The legends telling of his missionary journey to Spain are probably not authentic, and that tenacious legend that he went as far as the British Isles is almost certainly untrue. But neither story is out of character, and perhaps that is why they have been repeated so often. Wherever the record gives us a picture of Paul, the apostle, it is of a man venturing into the future. Paul's problem was to preserve the loose fellowship provided by Jesus, for Jesus did not establish an institution and He left no officials, no organized Church to bear His name. This, through his tireless teaching, his organizing ability, and his administrative genius, was the gift of Paul to the followers of Jesus. It was a radical adventure to be sure, this task of organization to which Paul set himself in the name of his Master, and it was opposed by the mother Church at Jerusalem at every turn. But Paul had set himself to the meeting of new problems — as he said, "forgetting the things which are behind, and stretching forward to the things which are before . . ." This is the unique pitch of the gospel: feet planted in the precious tradition of the past, heart imbedded with

concern in the problems of the day, spirit stretching forward to the needs of a new day.

Christianity in the Balance

That Paul's task of commending the faith of his Lord to the people of the Roman Empire was well done, the pages of history bear witness. From a persecuted sect of Judaism, Christianity grew until it had conquered the whole of the empire. Emperors and kings became Christians, magnificent Churches were built with state funds, other religions lost their control and dwindled away. But within four hundred years of the time of Paul's initial journeys of evangelism, the Roman Empire itself was tottering before the assaults of the stronghearted tribes from north of the Roman boundaries. In A.D. 410 these so-called "barbarians" conquered and sacked the eternal city of Rome. It was clear to everyone that an old world was passing and a new one was about to begin. The future was dark and uncertain. Civilization as men knew it was being drastically changed, customs strange to the Roman world were being enforced, the forms of government were undergoing revision. And what would be the fate of Christianity? Could it resist these changes? Was it best to try to resist them? Should the new conquerors be Christianized, or should Christianity be kept for the dying Roman Empire alone? Indeed, could the Church of Christ itself endure?

The Eternal City of God

From the now extinct city of Hippo in northern Africa, came the answers to these important questions. Aurelius Augustine was bishop of the Church there, and in his trained mind and believing heart dwelt the assurance of God's eternal purposes. As the barbarians stormed across the straits of Gibraltar, Augustine wrote that even though the cities of man might fall, the *civitas dei*, the City of God, would always stand, that whatever disasters or modifications might overtake the kingdoms of mankind, the kingdom of God would continue upon earth, in the hearts of God's children. It was his faith and vision, leaning forward into the future, that guided the Church through the fall

of the Roman Empire. And the City of God did stand — though practically every institution that man had created for himself collapsed as the world plunged headlong into the dark night of the Middle Ages.

The Birth of Protestantism

After a thousand years of that darkness, Martin Luther possessed the courage to forget the things that were behind, and to press forward toward the practice of the will of God. Had Luther been satisfied with the conditions of greed and corruption in the sixteenth century Catholic Church, had he not dared to interpret the mind of Christ for the needs of his day, the Protestant Church could not have arisen from among the hills of German Saxony to lead men to new faith.

And what more shall I say? For time would fail me to tell of Savonarola at the stake, Francis of Assisi among his neighbors, John Calvin in Geneva, of John Wesley whose heart was strangely warmed in Aldersgate — of men who gave up all to venture daringly and courageously, who were called radicals and regarded as dangerous by the people of their day because they saw sooner than others the implications of the Gospel of Jesus for their time.

The Advance Party

The Church has come to us out of the past, leaning ever forward toward the will of God for the human world. It is a tradition of liberalism in which Seventh Day Baptists have shared in a distinguished manner. John James was hanged in 1661 for preaching in his own pulpit in Bullstake Alley in London on Sabbath afternoons. Rev. Francis Bampfield, presbyter at Exeter Cathedral, refused to accept the ultimatum of the king in the Act of Conformity in 1662, and left his high position to become pastor of the tiny Pinner's Hall Seventh Day Baptist Church in London. Edward Stennett lost his position in the Church of England at the same time, and studied medicine in order to support his large family. For years he conducted secret services on Sabbath day in his own home. In the 1640's, Samuel Hubbard was driven from Connecticut for his views on the Sabbath. In the first half of the nineteenth century,

at a time when education was not considered very important, Alexander Campbell rode horseback through the New England and North Atlantic States to raise money for the training of ministers so that the Seventh Day Baptists might have competent leadership. When other schools were dismissing women from college classes because of their assumed inferiority as students, Alfred College was granting degrees to women. At the middle of the last century, before China was anything more than a mysterious name, Seventh Day Baptists organized and sent two couples to the Orient to minister to the needs of native peoples in and near Shanghai. Following the Civil War, Seventh Day Baptist veterans established communities in the Midwest frontier so that their families might have freedom of religious belief. In the early years of the present century, Seventh Day Baptists sent delegates to the formation of the Federal Council of Churches because they believed in the unity of the body of Christ.

Truly, Our Tradition

This, then, is our tradition, too, for we have entered into the heritage of a long line of visionaries who have dared to seek the will of God for new problems. It has been said that the martyrdom of John James in the seventeenth century should keep the Seventh Day Baptists alive for a thousand years. His death can never accomplish that feat, but his spirit can: for tradition is a dynamic thing. It is growing, changing, enlarging, always "being made."

At its best the Christian Church has always been saying to the people of its day, "ye have heard it said of old time, but" . . . we, the contemporary body of Christ, say unto you that there are now, in this special situation confronting us, new implications in the old truths held sacred by our fathers. The reinterpretation of the Christian faith is always what has kept its blood warm and its message pertinent.

The Church, a Dynamic, Creative Thing

Now (thirdly, and finally), it is time to explore what this tradition may mean to us. It means, at least, that the Church is not simply a building, or a membership

roll, or an hour of worship once a week and a General Conference once a year. It means that the Church is a dynamic, creative thing, the living body of Christ in the contemporary world. It means that the Church, when it is at its best (and it has no right to be otherwise), is striving to interpret the mind of Christ for the present moment, and leaning into the future with a concern for the problems of tomorrow.

If we are to believe the political and religious commentators, we are at present in a day of crisis. The mushrooming cloud over Hiroshima is the vivid symbol of that fact. General MacArthur has said: "Our problem is no longer military; it is now theological." One layman has written in a national magazine, "Organized religion as we now know it is . . . being weighed in the scales of humanity for the last time," and adds her conviction that the Church "is headed toward self-destruction." Others have insisted with cogency that the destiny of the future depends on the decisions of this present decade.

If these things be true, this is no time for the Church to fail its task. There are new and insistent frontiers to be conquered.

Of course, in the face of the overwhelming problems of our day, we must not, like the famous general, mount our horses and ride off furiously in all directions. If we keep faith with our tradition, there is only one direction to ride — forward, courageously and daringly if need be, in search of the will of God.

By-passing for the moment some of the more general issues, may I humbly suggest some of the frontiers which it seems to me are facing Seventh Day Baptist workmen who are seeking to be approved of God.

Liberty of Thought in Brotherly Love

1. Twenty-five years ago, all Protestantism was convulsed by a controversy over the spiritual inspiration of the Bible as against the literal inspiration of Scripture. The world was presented with the unfortunate spectacle of the arbitrary division of the body of Christ into bitterly opposed camps. Due both to the wisdom of its leaders and the spirit of family fel-

lowship which has generally characterized our denomination, Seventh Day Baptists emerged from that controversy with considerable dignity. During the years since the early twenties, there has been a clarifying of the theological positions which has made it quite clear that the issues before us today are more important than those of the Modernist-Fundamentalist struggle, but not necessarily as divisive. On the one hand, generally conceded to be the left hand, though emphatically not a "dangerous left wing element" as claimed by some, is **Liberalism**, urging the immanence of God, believing that God is at work in man through human moral nature. Liberalism also generally places emphasis on the person of Christ, and urges an awareness of the responsibility of Christian people to the betterment of the world at large. On the right hand are the **Conservatives**, thinking of God as transcendent and supernatural, having little to do with sinful man except to direct his affairs to His chosen ends, breaking through to man occasionally in supreme acts of revelation, saving and damning justly and by divine fiat. The lines of Liberalism and Conservatism cut across all denominational frontiers; there are both Liberals and Conservatives among Seventh Day Baptists, and there are some indications that they are girding themselves once again for controversy. What we need to see before this happens, is that **both Liberalism and Conservatism are strictly "orthodox" Christianity**, both are within the main stream of Christian thought. Likewise, both are dangerous when over-emphasized: at the extreme immanence becomes pantheism, which has always been vigorously denied by Christendom; at the extreme transcendence became deism, actively purged from the Christian Church in the seventeenth and eighteenth centuries. It is quite clear that both concepts are true, and neither is wholly true; for we are coming to realize at last that God cannot be encompassed by one man's experience or thought. To one, God may seem to be transcendent — he finds Him in the whirlwind and the earthquake. To another, God seems immanent, being found in the still small voice within. Both worship the same God, revere the

same Christ, belong to and labor in the same Church. Because of our human limitations, our understanding of God will inevitably vary. It is a sad commentary upon our misunderstanding of God's creative purpose if we use this fact of differentiation as a basis for bitterness and attack. There is no place among us for the kind of dogmatism that insists: "Love me, love my dog-ma." "The moment that the leadership of Protestantism becomes authoritarian, Protestantism is finished," writes one commentator; that is true on a more specific level: the moment that people or pastors in our Churches become authoritarian, Seventh Day Baptistism is finished. Seventh Day Baptists adopted on the floor of General Conference at Shiloh twelve years ago, a Statement of Belief, the first sentence of which reads: "Seventh Day Baptists cherish liberty of thought as an essential condition for the guidance of the Holy Spirit." Such precious liberty remains a frontier yet today. Therefore, refusing to carry chips on our hearts, let us, as workmen approved of God, work our way together in brotherly love and understanding such as Jesus urged upon His disciples, toward a realistic understanding of the reality and vitality of Christian truth.

The Value of Our Ministry

2. There was a time when the Alfred Theological Seminary could claim ministerial students on a basis of loyalty. It once seemed obvious that if men were to serve Seventh Day Baptist communities they could best be prepared for their task in a denominational school. In those days, because of the unity of spirit, the assured size of the student body, and the freedom from criticism which made it possible for teachers to concentrate wholly on their teaching, the school performed a distinguished service to the Church. But conditions have changed, and there are now new frontiers challenging the School of Theology. Once a seminary could offer Bible and Theology and therewith send men into the field as pastors. The library could consist of a Bible and a Hastings Encyclopedia of Religion and Ethics. One full-time professor who had become wise

in a long and devoted pastoral ministry, could offer most of the courses. But now the laymen of our Churches expect their ministers to know Church and denominational history, to be acquainted with other denominations and their theologies. The laymen demand that the minister be able to run the Sabbath school and administer a youth program. It is expected that he know some psychology, that he be a technically trained public speaker. In short, he is expected by you, the laymen of the Churches, to be not only a paragon of technical information, but to have had the kind of training that will enable him to occupy the same professional respect in the community as the doctor and the lawyer. Clearly, the men who train the candidates for this kind of ministry must themselves be trained specialists. The library must furnish adequate resources for study and research.

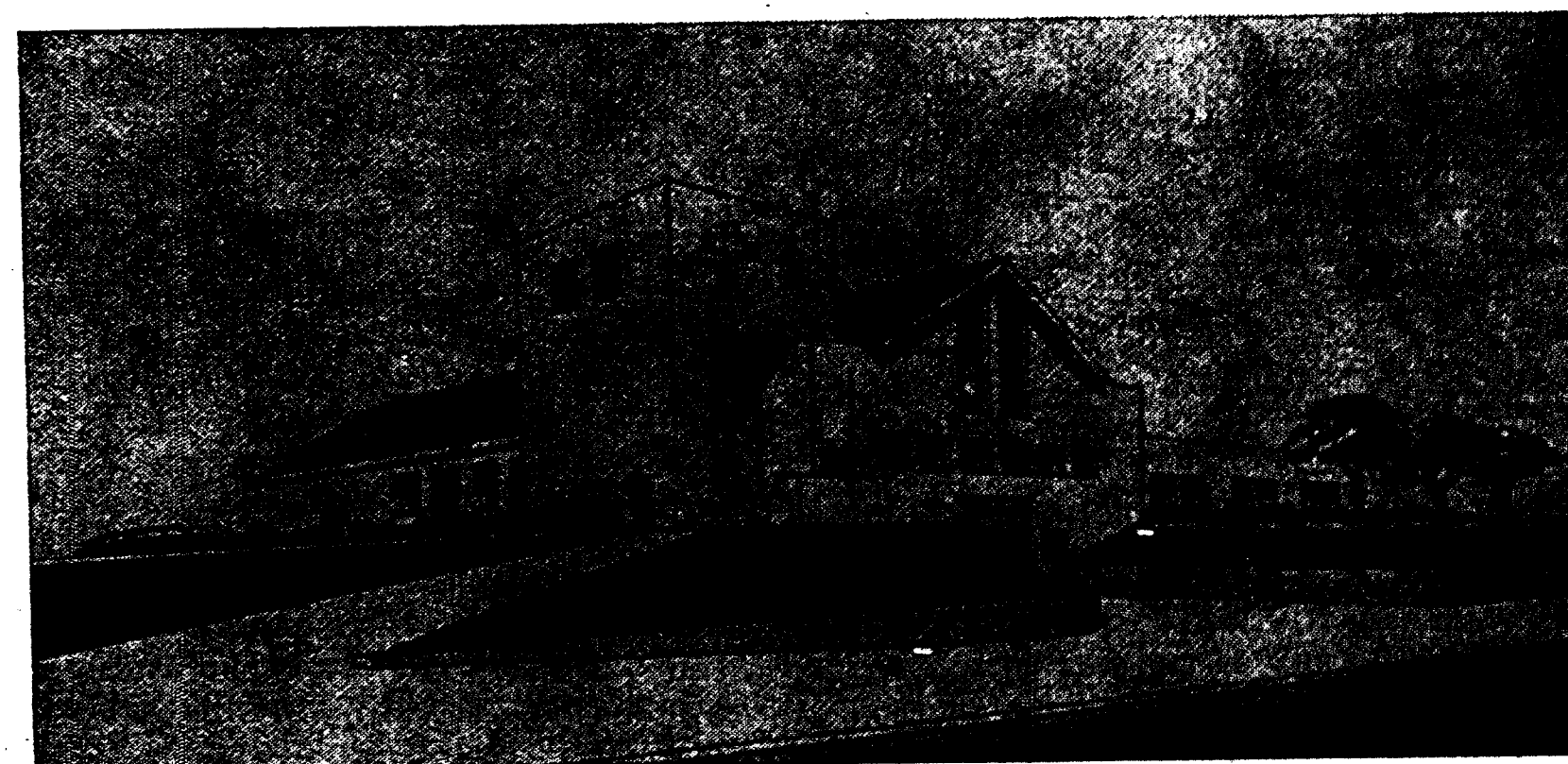
For reasons both legitimate and personal, criticism has been leveled at our Alfred School of Theology with the result that while other schools have been provided the financial budgets with which to enlarge their programs, ours has been permitted to stand still, and the inevitable result is that prospective ministers elect to take their training in the institutions of other denominations. The staff at Alfred can do a great deal of tugging at its own bootstraps — and such it is not only prepared but happy to do. But that kind of struggling, valiant though it may be, never lifted boots off the ground, and will not bring the School of Theology to the standard some of us believe it should maintain. It remains for the denomination at large to let it be known in realistic ways what is specifically the kind of teaching task it wants its School of Theology to do. This is a frontier area, in which the decisions made today will influence the life of the denomination for at least a generation to come.

Our Brethren in Christ

3. The missionary enterprise of the Church is also facing new problems. First our own war, and now the Communist situation in China, raises with new urgency the problem of the use of native Christians in Jamaica and "B.G.," as Ben Berry lov-

The Sabbath Recorder

PROPOSED CHURCH EDIFICE LOS ANGELES, CALIF.



Drawing by Albyn Mackintosh

(Architect's drawing of proposed Church building and grounds of the Seventh Day Baptist Church of Los Angeles, Calif.)

Children's Page

USING GOD'S GIFTS FOR OTHERS

By MIZPAH S. GREENE
Andover, N. Y.

Betty Smith was the only child of parents who were rich. They had taught their little daughter a great truth which she never forgot. It influenced her whole life. This truth was that every blessing which came to her was a gift from God, and that she should use it if possible for others.

One day a poor child stood looking through the fence at their beautiful flower garden. Betty said with a sweet smile, "Would you like some flowers, little girl?"

"Oh, yes I would; I never had even one such pretty flower in my whole life," said the little girl. "Don't flowers grow only for rich ones like you?" she asked.

"No," said Betty. "God made the flowers for everybody. These here in the garden are ours because we planted them and take care of them. But God wants us to divide them with others. And in the fields and woods are wild flowers that belong to anybody who will gather them. They are a free gift from God. What is your name little girl, and where do you live?"

"I live down in the alley," said the little girl, "and my name is Mary Baker. Is it very far to the wild flowers?"

"Oh, no," said Betty, "my girl friend, Anna, and I often go to the woods to gather flowers. Would you like to go with us some day?"

"Yes, I would, for I want to pick some of God's flowers for my little brother, Johnnie, who is very sick."

"I'll pick a bouquet of flowers from our garden for you, and you and Johnnie can enjoy them together."

"Oh, thank you," said Mary and soon she ran happily home to bring, as she said, "God's gift" to her little brother.

Mizpah S. Greene.

A Christian Is —

A mind through which Christ thinks,
A heart through which Christ loves,
A voice through which Christ speaks,
A hand through which Christ helps.

—The Salem Herald.

ingly calls his native British Guiana, as well as in China. Is so-called "super-vision" by Caucasian delegates from the United States a concept that has any permanent validity in the mind of Christian people? Are the Chinese, the Jamaicans, and the BG's our brethren in Christ, or are they congenitally inferior to those of us who have evangelized them?

A Publishing Frontier

4. There is definitely a new trend in the publication of religious materials for public distribution — a trend away from nickel tracts to booklets of larger size and content considerably more challenging to the average American intellect. Is this trend a passing fancy born of days of easy money, or a permanent trend? Here is a publishing frontier, and as a Church we need the wisdom to lean with courage into the future.

Creative Sabbath Observance

5. There is a huge frontier in the area of Sabbath observance. In the first century of the Christian era, Juvenal, a Roman satirist, poked fun at the Jewish Sabbath as being observed as a day of idleness, and there was a prolonged discussion among the rabbis whether an egg laid on the Sabbath day could be eaten. I wonder if our Sabbath observance does not look much like this to most of the Christian world? There is a frontier here for a creative and spiritual interpretation of Sabbath rest that may commend itself for its realism and religious value to many people in our world — our "own" people as well as others.

The Faith to Venture

These are only a few and random suggestions of the problems that face us today — you can add many others. Furthermore, I make no claim to be able to give answers; I only know that the answers will be found only as we discover in ourselves the faith to venture as our forefathers have done. The first commandment of the Church is not, "thou shalt not 'upset the applecart.'" It lies rather in forgetting the things which are behind, and pressing forward to the things which are before. If we possessed faith enough and courage enough to do that, perhaps it might be said of us, "Those who have turned the world upside down have come here also."