

REV. ERLO E. SUTTON RETIRES

By Rev. Albert N. Rogers
President, Seventh Day Baptist
Board of Christian Education

After more than a quarter century of service as editor of the Helping Hand in Bible School Work, Rev. Erlo E. Sutton of Boulder, Colo., will retire at his own



Rev. Erlo E. Sutton

request on July 1, 1951. He began his work on March 1, 1926, and plans to complete the Sabbath school lessons for 1951.

The Sabbath School Board called Mr. Sutton from the pastorate of the Milton Junction Seventh Day Baptist Church to take up the work of editing the Helping Hand following the death of Rev. William C. Whitford. He also was made director of religious education, succeeding Rev. Edward M. Holston who had resigned, and was appointed to the International Lesson Committee and the International Council of Religious Education.

Hosea W. Rood and Rev. Mazzini G. Stillman, who had been associated with the former editor, continued to assist until 1929 when Rev. S. Duane Ogden and Rev. Lester G. Osborn assumed departments. For three years beginning in 1930, Rev. Ahva J. C. Bond wrote Sabbath supplements and lessons, and in 1935 and 1936, Rev. Trevah R. Sutton assisted. The bulk of the lesson material, however, was prepared by the editor who introduced as a new feature, "Practical Problems for

Class Consideration." In 1935 he wrote a quarter's series on the "Expose of Faith and Practice of Seventh Day Baptists."

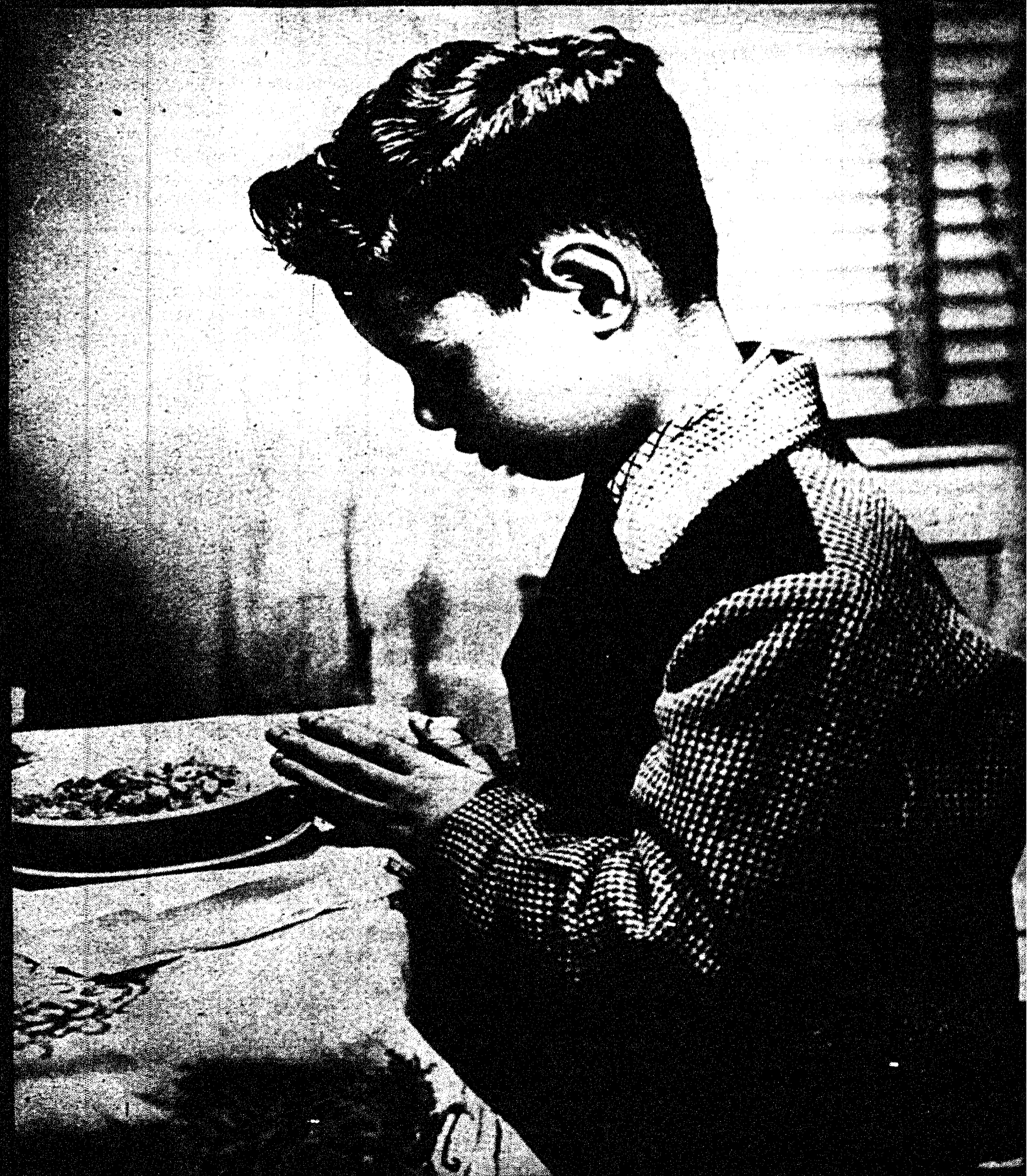
Devoting a portion of his time to executive work for the Sabbath School Board, Mr. Sutton undertook extensive field trips to visit the Churches and to familiarize himself with their problems. When the depression curtailed denominational finances in 1933, he paid a part of his travel expense personally and accepted a reduced salary until 1937 when he undertook the part-time pastorate of the Denver Seventh Day Baptist Church. During this time he was among those who studied the advisability of consolidating the Sabbath School Board with the Young People's Board and the Education Society as was done in 1940 to form the Seventh Day Baptist Board of Christian Education, Inc. As president of the General Conference in 1939, he presided at the annual session held in Milton, Wis.

With the setting up of the new Board of Christian Education in Alfred, N. Y., Mr. Sutton ended a term of fourteen years as the denomination's director of religious education. However, this board immediately reappointed him as editor of the Helping Hand and its representative on the International Council of Religious Education. His work has been systematic, thorough, and consecrated, and, in the judgment of the board, has met the needs of the majority of Seventh Day Baptist readers as well as any one man could do. Primarily for adults, the Helping Hand has shown its editor's concern for young people and their needs.

During the past year the International Council of Religious Education and the Uniform Lesson Committee have honored the Seventh Day Baptist editor as one of their senior members and chairman of an important subcommittee. Mr. Sutton also made a significant contribution to the annual Ministers' Conference of this denomination by his three Bible studies, "Our Father," "Our Saviour," and "Our Consolation," which have appeared in the Sabbath Recorder.

The Board of Christian Education voted to accept the resignation of Mr. Sutton with deep appreciation of his twenty-five years of service and with regret that he feels he must be relieved. His successor will be announced at an early date.

The Sabbath Recorder



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society Plainfield, New Jersey.

Terms of Subscription

Per Year.....\$3.00 Six months.....\$1.50
Student rate.....\$1.00 per college year

Retired Seventh Day Baptist ministers and their widows\$1.00 per year
Monthly Special Issues15 cents per copy (The first issue of each month)
Regular Issues10 cents per copy

Postage to Canada and foreign countries 50 cents per year additional. Subscriptions will be discontinued at date of expiration when so requested. All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Published weekly (except August when it is published biweekly) by the American Sabbath Tract Society and printed by The Recorder Press, publishing house for Seventh Day Baptists, Plainfield, N. J. Entered at the post office in Plainfield, N. J., as second class matter.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., FEBRUARY 5, 1951
(Special Issue)

Vol. 150, No. 6 Whole No. 5,428

IN THIS ISSUE

Editorial: What It Means "to Be Saved"83
Features: "Behold My Hands"85
God Cares for His Flock87
Christ's Coming — in the Old Testament90
Stewardship Through the Tithe92
Salvation and the Sabbath93
Woman's Work: All-Day Prayer Vigil82
Children's Page: Jesus Loves Me95
Opportunities Back Cover

Front Cover Picture

"A Young Man Says Grace"

RNS Photo.

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

Approving the annual observance of National Youth Week, and calling attention to the responsibilities of youth to their Churches and of the Churches to youth, President Harry S. Truman has sent this message to the nation's young people: "Young people are likely to take for granted many blessings for which in a large degree they are indebted to the Church. Among these are the respect for the individual which is manifest in the finest family and community relationships; the respect for democratic processes which is characteristic of American life at its best; and even the spirit of fair play which guides the daily actions of most American youth. Because of these contributions, young people have a responsibility to give to the Church of their courage, their energy, and their enthusiasm."

ALL-DAY PRAYER VIGIL

Will you and your council or Church —
— initiate a 24-hour vigil of prayer.
— urge continuance in prayer all day wherever one is.
— make this a day of fasting as well as prayer, that through physical hunger we may gain understanding of the world's suffering peoples.
— before February 9, write your congressman (and tell the newspapers) that Church women are praying that the minds of our lawmakers may be guided by divine wisdom.
Time is short, but "with God, all things are possible."
—Mrs. James D. Wyker, Chairman,
United Church Women of the National Council of Churches.

CORRECTION

There is a correction that I wish you would make on my last article, "Salvation and the Sabbath." It is on page 10 of January 1 (special issue of the Sabbath Recorder), first column, first full paragraph, fourth sentence which begins, "Man created in unrighteousness;" it should read, "Man created in righteousness."

Yours in Christ,
Kenneth A. Stickney.

(Editor's note: The editor accepts the responsibility for this error. He failed to follow Brother Stickney's line of reasoning.)

What It Means "to Be Saved"

The question has been raised, "What does it mean to be saved?"

We propose to make three points. What it means to be saved is:

1. A matter of faith.
2. A matter of the will.
3. A matter of living for Christ rather than for Satan.

A Matter of Faith

First of all there is a basic consideration that is absolutely necessary before any of us can understandingly discuss what it means to be saved. Without this basic consideration, any attempt to know and understand the meaning of salvation will be fruitless. This basic consideration is faith.

That we may understand each other in this brief discussion, we appeal to Webster's New International Dictionary (Second Edition — Unabridged) for a definition of faith. It is: An "act or state of acknowledging unquestioningly the existence, power, etc., of a supreme being and the reality of a divine order; belief in God, revelation, or the like; as, soundness or weakness of faith; an act of faith." In this connection Webster quotes Hebrews 11: 1, "... faith is the substance of things hoped for, the evidence of things not seen."

One Greek philosopher declared, "I know, therefore I am."

Is it any more difficult to believe that God exists than it is to believe that we are?

To one who would reply that man is sufficient unto himself; that God is but a creation of the imagination — that one makes man his own creator. And how can man create himself? Who placed within man the power of procreation, if not God? Certainly, scientifically, it has not been proved that man is his own creator. The fact is, the more truly scientific a man becomes, the more adoringly he stands in awe of his Creator.

Neither can man create a seed. Only God has placed within the seed the germ of life. Although seeds have lain dormant in a mummy case for thousands of years, yet when the proper conditions of soil, temperature, air, and light are met, the seeds spring forth into life. Man cannot create the seed; he co-operates with the Creator in making possible the seed's propagation.

If, scientifically, the evidence for the existence of God the Creator becomes stronger, how much more so should the evidence become in the sphere of the Christian religion.

That is, anyone who is a Christian believes in God, accepts God in faith. As he grows in the Christian life, his faith becomes stronger. The degree to which his faith will increase depends upon his willingness for God to have His way with his life.

To be saved is a matter of faith.

WE LIVE BY FAITH*

We live by faith; but faith is not the slave Of text and legend. Reason's voice and God's; Nature's and Duty's, never are at odds. What asks our Father of His children, love Justice, mercy, and humility, A reasonable service of good deeds, Pure living, tenderness to human needs, Reverence and trust, and prayer for light to see The Master's footprints in our daily ways.

—John Greenleaf Whittier.

A Matter of the Will

Second, to be saved is a matter of the will.

To be saved is an escape from evil forces, yes. Yet, it is much more than that, for one cannot escape for the sake of escaping, or being free from evil forces only, else his escape becomes his prison and hence is of evil forces.

To be saved is positive. It is much more than escaping from the influence or power of evil. To be saved is to open one's life to the grace and power of God

and to live within the circle or realm of that grace and power. As someone has aptly said, it is to "let go and let God."

Here is the crux of the whole matter — the will of man.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7: 17.

We may philosophize all we please, we may range the vast areas of the earth, we may view the starry heavens, we may unlock the secrets of the universe, but unless our wills become obedient to the Creator's will, we shall never have true knowledge, we shall never become what God intended us to become.

Again, we appeal to Webster for the sake of a common understanding.

The will is "the total conscious process involved in effecting a decision; desire, struggle, and decision, viewed as a single mental act."

The late Dean Arthur E. Main defined the will as "the whole mind in action making choices."

And, Rev. George B. Shaw used to remind us frequently that "the good might become an enemy of the best."

Choices frequently are relative. Yet, to choose the best should be the aim and ideal of every Christian. Having settled that it shall be so, the Christian seeks constantly to exercise his power of choice in terms of the best.

To do less is beneath the dignity and plane of the professing Christian. Failure to choose the best, when we know it to be the best, is disloyalty to Christ. When the best is present and possible and we choose less than that, it hurts Christ and His cause, others and their hopes for us, and us and our aspirations to Christlikeness.

To be saved, therefore, is a matter of the will.

A Matter of Life

Third, to be saved is a matter of living for Christ rather than for Satan.

Someone has declared that a Christian is he who "gives the best that he has to the highest that he knows."

We believe that Christ is the highest that we know.

Therefore, let us hear Him as He says, "If any man would come after me, let him deny himself and take up his cross daily and follow me. For whoever would have his life will lose it; but whoever loses his life for my sake, he will save it. For what does it profit a man if he gains the whole world and loses or forfeits himself?" Luke 9: 23-25 (RSV).

Anyone who is self-centered or selfish finds great difficulty in giving the best that he has to the highest that he knows. He finds living for Christ rather than for Satan an impossibility. •

Christian parents teach their children to share at a very early age. Otherwise, the children become self-centered and selfish. Sometimes those who do not profess Christ demonstrate sharing more effectively than those who do profess Him. Nevertheless, sharing is a sound Christian virtue. The more one shares in a spirit of love, the more like Christ he becomes.

"To be like Christ is to be a Christian," stated William Penn.

Yes, to be saved is a matter of faith; it is a matter of the will; it is a matter of living for Christ rather than for Satan. We cannot be saved in our own strength. However, we "can do all things in him" who makes us strong.

The Cross

If we would honestly know what it means to be saved, let us fix our eyes upon the Cross. That will convince us.

WHEN I SURVEY THE WONDROUS CROSS

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the cross of Christ, my God:
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.
—Isaac Watts.

The Christ Victorious

Yes, the Cross will convince us and will lead us to comprehend the atoning sacrifice of our Saviour. It will lead us to share the complete consecration expressed by Isaac Watts in the stanzas of this great hymn.

Yet, as the tomb could not hold the Lord of Life, so we want the assurance of sharing in His victory.

*From Quotable Poems compiled by Clark-Gillespie. Published by Willett, Clark, and Colby. Used by permission.

EASTER SACRAMENTS*

There is a Soul Gethsemane
Where I must kneel,
A prayer which I must pray
Till I can feel
That, though the anguish reddens on my brow,
And Calvary's begun,
From Him I'll take the sacrament of Love —
"Thy will, not mine, be done."

There is a Resurrection Life
That I must share,
A tomb that I must leave;
And though I bear
The wounds which I have won upon my cross,
Transfigured, they will shine —
A sacramental pledge of Love with Faith,
To make His rising mine.

—Henry Park Schaeffler.

This is what being saved means!

"Behold My Hands"

By REV. LEON M. MALTBY

Pastor, Seventh Day Baptist Church, Riverside, Calif.

(Communion message given at Riverside, Calif.,
Sabbath morning, October 7, 1950.)

Text: Luke 24: 39; John 20: 20ff.

Recently a veteran missionary and great author of mission books spoke to a large congregation of ministers and laymen in Pasadena, Calif., on "The Place of the Cross in Christian Missions." I did not hear the message but I heard the text on which Dr. Zwemer was to base his message. It is a text which has been ringing in my heart ever since as the Lord has laid on me a message for this Communion service. We find it in Luke 24: 39 and in John 20: 27. Just these simple words of the risen Lord, "Behold my hands." Will you think with me of some of the meaning that those words can have for us today as we sit before the Communion table?

This is the day we try to remember (in obedience to the divine command) the body of our Lord, broken for us, the life blood of our Lord, shed for us.

So may our thoughts take flight on the wings of memory and transport us for the moment into a closed room of a Judean house where ten sad and fearful disciples are assembled on the evening following the first day of the week. The room is not small for others who had loved Jesus were sitting with them. Luke 24: 33. There will be room for us then, at least in imagination, to sit down quietly and unobserved among these others.

Suddenly there stands before our startled eyes the very form of one who a few nights ago had sat with them in an upper room, had raised His hands and blessed the bread which He said was His body to be broken for them. We see before us one who three days ago stretched out His hands on the cross praying God to forgive His tormentors, crying in agony, "My God, my God, why hast thou forsaken me?" And then with infinite composure looking up into the face of God with the words: "Father, into thy hands I commend

my spirit." It is the same one standing before us, yet there appears to be something ethereal about Him. Can this be a spirit? Or could it be the Lord Himself?

But it is the Lord Himself, for He shows us His hands, and His side, and His feet. We who are twentieth century spectators can draw ourselves apart and ask each other why did He show them His hands? For what purpose did He say, "Behold my hands"?

It was more than to show them that He was not a spirit — that He had flesh and bones and could partake of whatever they had on hand. It was to show them and remind them of where He had been. There were nailprints in those blessed, upraised hands. We are familiar with the expression "eloquent hands." Some years ago I visited Radio City Music Hall in New York. Nothing of all the wonders of acoustics impressed me so much as the hands of a chorus leader directing the rehearsal of a simple old song, "Old Black Joe." Without a word she drew the music from those people like blood from human veins. Oh, there is a gift of eloquence of hands that is greater than the eloquence of an orator's voice. How feebly we try and how poorly we succeed in putting our hands and heart and voice into proclaiming the gospel of the unsearchable riches of Christ.

But those hands of the risen Lord! What an eloquent gesture that no other man in all the history of the world could ever make! We know not the exact manner in which He spread forth His hands, but we know that none other has ever been able to make the same gesture in all the history of the world.

Thousands of men in ancient times were forced to spread out quivering hands to be nailed to a cross. Many of these ungodly men no doubt raised their stained hands to call upon whatever gods might be invoked in their extremity. "O Zeus," "O Jupiter," "O Diana," "save me from this crucifixion!" But, only the Son of God could come back three days later to stand serenely in that upper room and say to His ten fearful friends, "Behold my hands." He alone among all the sons

of men could say, "I have been crucified." That is the message of those hands.

Are we still sitting there unobserved in that company of disciples? Can you bear it to sit there and look at His hands? "Behold my hands which I stretched out on the cross in order that I might draw all men unto me. Behold my hands which are no longer stationary and fixed in the torture of death for your sins. Behold my hands are risen hands, moving hands, outreaching hands, embracing hands, pleading hands, inescapable hands."

The doors of that room were shut so the disciples could mourn in peace. I am afraid some people go to Church as a place where they can feel sorry for themselves in peace, in the company of others who have come in to feel sorry for themselves behind closed doors.

Jesus is standing in the midst. You can barricade yourself in the cloisters of the Church or in the closet of your mind. But the risen Lord can somehow get past those closed doors. I wonder if some of those who sat with those disciples wished the doors had been left open so they could get out, but no, the doors were closed until Jesus could show them His hands. We build our Churches with comfortable pews, but some people find them uncomfortable. I am sure they are more comfortable than the rocky seats of Olivet where the disciples slept through Gethsemane.

The aim of the Church and its preaching is not to make men comfortable, but to bring men face to face with Jesus where they can behold His hands. I am afraid that there are some who come to this Church not to see Christ, but to see their friends, and if they behold the hands of Jesus they are uncomfortable. Some of the disciples and friends of this place are probably absent from Church and the Communion service for various reasons and excuses, but I know there are some who can't stand to look at Jesus and to hear His words: "Behold my hands."

We remember the words of the Psalmist: "Who shall ascend unto the hill of the Lord, or who shall stand in his holy place? He that hath clean hands." When Jesus lifts before our eyes those blood-

stained, nail-pierced hands, we remember that we, too, have hands, and instinctively we begin to slip our hands behind our backs because we begin to feel the dirt and soil of sin upon them.

Let us turn to Thomas. How many of us are just like him! He was spiritually blind. He had unbelieving eyes and unbelieving hands. "None are so blind as they who will not see." He had to touch as well as see. Now, he wasn't present when Jesus said to that company, "Behold my hands." But Jesus is not willing that one should perish. Oh, what pains the risen Lord takes to fan the dying spark of faith in just one man. What a combination of mass revival and personal work we have in the appearances of Jesus.

Another appearance is scheduled just for Thomas who hadn't heard Him say the week before, "Behold my hands." Now, Jesus stands before that doubting disciple inviting him to touch if need be, but using the same words: "Behold my hands, . . . and be not unbelieving, but believing."

Jesus doesn't give up. He comes to the same place, the same shut doors with the same salutation of peace and the same words, "Behold my hands." Would you be here today if Jesus had not again and again crowded Himself into the shut doors of your experience and forced you to look at His scarred hands?

There are many more things that we

can find in the hands of Jesus. They are hands of peace when no other hands can grant it. In John 20: 19 as Jesus appeared to them He said, "Peace be unto you." I'm afraid they didn't comprehend it. Then He showed them His hands and said to them again, "Peace be unto you." I believe they understood it then; and the weak and fearful disciples of our day will understand it only after they behold His hands.

But the hands of peace are also the hands of commission. Behold how the gesture changes from the blessing of a benediction of peace to pointing the way of service, "Peace be unto you; as my Father hath sent me, even so send I you." My hands speak of peace to you but the same hands say "go with this vision of crucified hands to speak peace to lost and dying men." But, once more the gesture changes for them and for us.

There is one more precious moment. The uplifted hand says, "tarry a moment." And so the record states "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."

Oh, we today need more than to travel in memory to that sacred scene. We need more than to look at those hands as if the possibility of seeing were all within ourselves. Christ is ready to breathe on us, also, the breath of the Holy Spirit to send us forth with joy.

God Cares for His Flock

By REV. LELAND E. DAVIS

Pastor, Seventh Day Baptist Church, Boulder, Colo.

(Given over Radio Station KBOL, Boulder, Colo., August 2, 1950.)

One of the most beautiful figures in all the Holy Scriptures is that of the shepherd and his sheep. Christ said, "I am the good shepherd." David the shepherd king exclaimed with joy unspeakable, "The Lord is my shepherd." God said to the children of Israel, "And ye my flock, the flock of my pasture, are men, and I am your God."

As the Good Shepherd, God cares for His flock. Day by day He watches over our lives with infinite care. The very hairs of our head are numbered by Him. He knows each one of us by his first name, ". . . and he calleth his own sheep by name and leadeth them out." John 10: 3. "I am the good shepherd, and know my sheep, and am known of mine."

All our ways are known by Him. In every task of life, the Shepherd has knowl-

edge of His sheep. It was Nathanael who said, "Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee." Even before Nathanael was saved and in God's sheepfold, the Saviour knew and cared for him. God cares for all His sheep at all times.

First, in tender mercy, the Good Shepherd seeks His sheep and brings them back into the fold when they go astray. "All we like sheep have gone astray; we have turned every one to his own way: . . ." Isaiah 53: 6. God says, "My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." Exekiel 34: 6. So God sent His own Son to search them out: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Matthew 9: 36. He was willing to reach down over the dangerous cliff and lift out His lambs which were caught in the snags of sin. He not only risked His life, but gave His life in death for His sheep. "I am the good shepherd: the good shepherd giveth his life for the sheep." John 10: 11.

No sooner had Adam fallen over the precipice of sin than God called, "Where art thou? Where art thou?" He sought till He found him. "The Son of man came to seek and to save that which was lost."

In tenderness He sought me
Weary and sick with sin,
And on His shoulder brought me
Back to His fold again.

He risked His life in death for us. How much have we risked our life in reaching out for one lost sheep? The Good Shepherd says, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10: 16. How far have we gone from His fold into this world of wilderness to tell dying souls that Jesus cares for them? How far?

"How far shall I go for the sheep astray?"

I asked of my Saviour true;
His answer came back, "It was all the way
I went in my love for you."

"How long shall I seek, for the night comes on,
I see not a single track";
My Shepherd replied, "Through the night alone
I sought till I brought you back."

"How far shall I go, for the way is wild
And rough is the rocky steep,"
My Shepherd replied, "Go as far, my child,
As wanders my straying sheep."

No longer I feared the long, rough way,
I wanted His way to know;
And loudly I cried, "Help me, Lord, I pray,
As far as you went, to go."

Second, in luxuriant pastures the Good Shepherd feeds His flock. He Himself said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Isaiah says, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." With perfect assurance, David declared: The Lord is my shepherd: I shall not want. He causes me to lie down in luxuriant pastures: He leadeth me beside still waters. He refreshes my soul.

In pleasant pastures the Shepherd feeds our hungry souls on the Bread of Life. Moses has said, "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." ". . . Eat ye that which is good, and let your soul delight itself in fatness." Isaiah 55: 2. "Desire the sincere milk of the word that ye may grow thereby." 1 Peter 2: 2.

The delivery man on a bread wagon may handle thousands of loaves a day, and still go home hungry at night. We may read large portions of the Bible each day, and still go away starved. To be full, we need to digest it, and appropriate its truths to our own soul's need. The Shepherd says, "Seek and ye shall find. . . ." "Search the scriptures; for in them ye think ye have eternal life." Firsthand knowledge should be the rule. Some peo-

ple are satisfied to receive all the truth as it filters through the mind and mouth of the preacher or teacher. Seldom do they go to the Staff of Life for independent feeding and nourishment.

It is a great day for a little child when he learns to feed himself. It becomes a new era when a Christian forms the habit of going daily, regularly, independently to the Word for food. Many souls are stunted because of a lack of a well-balanced diet. They have what is known as malnutrition. Let us guard against this deadly disease. The Good Shepherd has provided luxuriant pastures upon which we may feed our souls.

Last, as a tender and loving Shepherd, God leads His sheep along life's narrow way. "He leadeth me beside still waters."

STEWARDSHIP SABBATH March 3, 1951

Every Seventh Day Baptist Church
will want to make early and effective
plans for the observance of
Stewardship Sabbath.

"He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isaiah 40: 11.

Often He leads us through difficult spots to test our faith. He led the children of Israel through the wilderness, left them there for forty years to humble them, and to see if they would keep His commandments. Even though God leads in difficult places, He will take us nowhere beyond the reach of His hand. "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Psalm 139: 9, 10.

The Good Shepherd acts as a guardian of His flock. He defends them from the pitfalls of sin. "But the Lord is faithful, who shall stablish you, and keep you from evil." 2 Thessalonians 3: 3. "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up . . . , lest thou dash thy foot against a stone." Psalm 91: 11, 12. Cast all your care upon Him for He cares for you!

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Be assured that "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

God cares for His sheep. He seeks, He saves, He feeds, He satisfies, He leads. To His own precious lambs He will give the kingdom which He has prepared for them.

As we pause for prayer let us thank the Good Shepherd for His care over us:

Our Father, we praise thee for the Good Shepherd who gave His life for us, and that through His atoning death we are safe from the wrath to come. We thank thee, that in His presence there is abundance of food and joy forever. We rejoice that He is able to lift us above every circumstance of life. We rejoice in the blessed hope of His coming and the assurance that He shall establish the kingdom of peace and righteousness.

Now may the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is wellpleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Seventh Day Baptist General Conference

ALFRED, N. Y., AUGUST 14-19, 1951

SPECIAL ISSUE

This is a special issue of the Sabbath Recorder, taking the place of the first regular issue of the month indicated. Twelve special issues are published each year and may be subscribed for independently of the regular numbers.

Single copy 15 cents
Per year \$1.50

Postage to Canada and foreign countries 20 cents per year additional. Other information about subscription rates, either for the monthly or weekly issues, will be given upon request.

"Christ's Coming - in the Old Testament"

By MISS ETHEL C. ROGERS

(Bible study presented at the New Market, N. J., Sabbath School, December 23, 1950. Much material was taken from an article, "Christ's Coming — in the Old Testament," by Kathryn Ludwigan, published in The Sunday School Times, December 9, 1950, and used by permission. Peloubet's Selected Notes for 1950 by Wilbur M. Smith was also consulted.)

The Scriptural account of the earthly life of Jesus Christ is given in the first four books of the New Testament. Luke is the only one who reports the story of the annunciation to Zacharias, the Annunciation to Mary, and the birth of John the Baptist. The visit of the Wise Men, Mary and Joseph's flight into Egypt with the Babe, and the slaughter of the infants are all found solely in Matthew. The actual birth of Jesus is recorded only in Matthew and Luke.

Christmas, the celebration of Christ's birth, is usually associated with the New Testament. Most of the Christmas carols are based on New Testament stories, for example: While Shepherds Watched Their Flocks, The First Noel, Silent Night, O Little Town of Bethlehem. It is natural, therefore, to connect Christ's coming with the New Testament where we find the records already mentioned. Nevertheless, the coming of the Messiah was predicted long before the time of the New Testament. According to Bible chronology the event was foretold four thousand years before it came to pass.

Let us go back to the story of creation as told in Genesis, and we shall find that the Redeemer's coming was promised in the Garden of Eden. It is interesting to follow this part of God's plan through the whole Bible.

As you remember, Adam and Eve disobeyed God, and might have died because of their sin. Genesis 2: 17. Instead, God showed them mercy, and promised to send a Redeemer to pay for their sin (Genesis 3: 15), a descendant of Eve to accomplish the downfall of the serpent Satan.

Two thousand years later God designated Abraham (or Abram as he was then

called) and his family as the line through whom the Redeemer should come. Genesis 12: 3.

Abraham never saw that promise fulfilled but we read that "Abraham believed God, and it was accounted to him for righteousness." Galatians 3: 6. The promise was renewed to Abraham's son Isaac (Genesis 26: 4), and later to his grandson Jacob (Genesis 28: 14), saying, "In thee and in thy seed shall all the families of the earth be blessed." Turning to Galatians 3: 16 it is clear that "thy seed" in the prophecy refers to Christ. Christ Himself verified it in John 8: 56.

Eventually Jacob's twelve sons headed the twelve tribes of Israel. It is evident that the promise now must narrow down to one of those sons which proved to be Judah. Genesis 49: 9, 10. In Revelation 5: 5 Christ is called "the Lion of the tribe of Juda."

It will be recalled that Jacob and his twelve sons and their families moved to Egypt where their descendants lived for four centuries. When the time was ripe, God raised up Moses and Aaron to lead the chosen people back to Canaan. There they lived another four hundred years before they demanded a king that they might be like other nations. In the meantime, they had lost their faith in the promise, and had taken up the worship of idols, adopting the customs of the heathen people among whom they lived.

Israel's second king was David, who came from the tribe of Judah. To him God renewed the promise of the coming Christ. 2 Samuel 7: 11-13. David understood the meaning of the promise, and looked longingly to the day when it should be fulfilled. Acts 2: 25-31. This did not come during his lifetime. After his death, his son Solomon ruled the kingdom. Though wise in many respects, Solomon and many of his people forgot the precious promise. The nation eventually was

split into two kingdoms, the Northern or Israel, and the Southern or Judah.

God then sent devout prophets who reminded the people again and again of the promise of the coming Saviour. Prominent among these were Isaiah and Jeremiah who pleaded in vain for a return to God. Isaiah foretold His coming, "Prince of Peace" (Isaiah 9: 6, 7); also, His virgin birth (Isaiah 7: 14), and His sufferings (Isaiah 53).

In spite of the pleadings of the prophets, Israel turned a deaf ear to all reminders of the sacred promise. It is no wonder that Isaiah once exclaimed, "Who hath believed our report?" Because of sin and unbelief God brought judgment on the children of Israel, allowing the pagan nations of Assyria and Babylonia to carry them away from Canaan into captivity.

It is wonderful what God can do with a small number. A few of the nation continued to remember and believe the promise, and God preserved that minority group from generation to generation through the destruction of Jerusalem and the tedious years of the captivity. Isaiah said, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and . . . Gomorrah." Isaiah 1: 9.

At last Israel returned from the captivity, and began rebuilding the temple. Haggai appeared and prophesied again of the Messiah, foretelling that "the desire of all nations" should come. Haggai 2: 7, 9. Also Zechariah (Zechariah 9: 9) and Malachi (Malachi 3: 1) declared His coming. This was four centuries B.C.

There is a period of silence, an interval of four hundred years, between the Old and New Testaments about which we know almost nothing. We have no inspired writings during that period. The faithful few, who throughout the years had had faith in the promise with a few exceptions, all passed on to their reward without seeing the promised Messiah. Hebrews 11: 13, 39, 40.

Then one night, as a culmination of all that had preceded, came the fulfillment of the promise. Angels announced the glad tidings to shepherds in the fields, "For unto you is born this day in the city of David a Saviour, which is Christ

the Lord." Luke 2: 11. His mother Mary called His name Jesus according to the instruction of the angel who had appeared previously to Joseph. Matthew 1: 21.

Again it was a "very small remnant" who recognized and worshiped Him as king. There were the humble shepherds, the Magi, Mary, Joseph, Simeon (Luke 2: 25-30), Anna (Luke 2: 36-38), and a few others.

As always, God fulfilled His promise. Christ came that we, believing in His name, and following Him as Lord and Saviour, might receive eternal life. Well may we say with Mary, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Luke 1: 46, 47.

Truly the Old Testament contains an important part of the story of God's great gift to the world, and one needs to refer to the older portions of the Bible in order to understand better the new.

520 Prospect Avenue,
Dunellen, N. J.

ANNUAL MEETING OF THE HISTORICAL SOCIETY

The Annual Meeting of the members of the Corporation of the Seventh Day Baptist Historical Society will be held in the office of the Corporation, in Rooms 316-317-318, Babcock Building, at 240 West Front Street, Plainfield, N. J., at eleven o'clock in the forenoon, February 4, 1951.

Corliss F. Randolph, President,
Asa F. Randolph, Secretary.

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Stewardship Through the Tithe

By REV. ALTON L. WHEELER

President, Seventh Day Baptist General Conference and
Pastor, Seventh Day Baptist Church, Battle Creek, Mich.

Introduction

The Church has tremendous responsibilities in every generation as it endeavors to provide an opportunity of worship in given areas, as it promotes a program of evangelism at home and abroad, and as it endeavors to provide a program of religious education for those who have been won to Christ.

Our Seventh Day Baptist Churches depend upon the voluntary contributions of the people for the support of the Lord's work. Some of our Churches teach systematic giving, while others are having a great revival of emphasis upon the practice of tithing.

Perhaps all earners and contributors would do well to realize that they are not merely giving to their denomination and thereby subject to its teachings or traditions; but that they are giving to the Lord and for His kingdom's work through Seventh Day Baptists, and other agencies. Therefore, they are subject to the plan of stewardship according to the teachings of God, and as revealed through His Word.

The following questions are treated to reveal those teachings, and to help each Christian to decide for himself whether or not his present practice of stewardship is according to the teachings of the Word.

What is a tithe?

It is a tenth part of one's "increase."

When was the plan of tithing first instituted?

Like many other practices and precepts, it dates from "in memoriam."

Abraham gave a "tithe" to Melchizedek "king of Salem," and a "priest." Gen. 14: 20; Heb. 7: 2-6.

Jacob promised the Lord a "tithe" of his future income at the place which he called Bethel. Gen. 28: 22.

In neither instance is the practice "commanded" of God, but apparently it had been revealed to Abraham and Jacob.

It was definitely taught as a part of the Mosaic Law, and was elaborated on at some length for clarification. Lev. 27: 30-33; Num. 18: 21-24, 26; Deut. 12: 6, 7, 17-19; 14: 22-29; 26: 12-15, etc.

Whose was the tithe?

It was the Lord's and "holy" unto Him. Lev. 27: 32.

What did it include?

All increase including seed, fruit, herds, flocks, money. Deut. 14: 22ff.

For what was the tithe to be used?

For the support of the Levites — their inheritance. Num. 18: 26. They, in turn, were to give a tithe of the tithe to the priests. (To be taken to the temple) Num. 18: 26; Neh. 10: 38; Heb. 7: 5.

For charity — the stranger, fatherless, widow, etc. Deut. 14: 29.

Where was the tithe brought?

It was brought to the temple and placed in the treasure house. Neh. 10: 38, 39; 12: 44; 13: 5, 12; 2 Chron. 31: 5-10; Mal. 3: 10. It was kept in the home every third year for deeds of charity. Deut. 14: 28; see Matt. 6: 3.

Was the practice of tithing compulsory?

Yes. Malachi quotes the Lord as referring to it as the line of demarcation between honesty and dishonesty. He called those who failed to tithe "robbers." Mal. 3: 8.

How long was the practice to continue?

"A statute for ever through your generations. . . ." Num. 18: 23.

Did Jesus sanction the practice of tithing?

Yes. He told the Pharisees that the tithe should be given. Matt. 23: 23.

In His parable of the Pharisee and the Publican, He mentioned the tithe as a common practice. Luke 18: 12.

Why should we as Christians tithe today?

Because the Church continues to need the support of its people.

Because the Lord ordained tithing as the plan of stewardship through which His kingdom's work might be done.

Because if the tithe was needed for the Lord's work when the Hebrews kept their religion to themselves, how much more is it needed now for His kingdom's work, when the Gentile Christians are challenged to share the gospel with all other peoples of the earth — to "go forth into all the world."

Because tithing has been "time-tested" as a very satisfactory and fair system of stewardship.

Because when we tithe one tenth of our increase, we will find that the other nine tenths is more likely to be interpreted as increase which God has entrusted into our care.

What is meant by the term "offering" as used in the Bible?

It is any amount that the individual may choose to give above his tithe.

Returning the tithe is a matter of honesty. Your returning more than the tithe is a matter of generosity or perhaps sacrifice. Your returning of anything should be a matter of love.

Tithing is God's proposed plan of financing and promoting His kingdom's work.

He owns everything you have. He is mindful of all that you earn. He entrusts nine tenths to you, and asks that one tenth be returned to Him. You are placed on your honor to "keep the books."

Are you a tither? If so, may you continue to be blessed as a steward of the kingdom. If not, then consider carefully the guidance of the Lord — that you may be found faithful in his sight.

Salvation and the Sabbath

By REV. KENNETH A. STICKNEY

Pastor, Rockville and Second Hopkinton, R. I.,
Seventh Day Baptist Churches

(Continued from last month)

(Course given at Lewis Camp
near Ashaway, R. I., July 18-27, 1950.)

IV. Jesus, the Sabbath, and Salvation

There are many people who believe that Jesus did away with the Sabbath when He died on the cross; that His Resurrection is being honored when they worship on the first day of the week instead of the seventh day, God's holy Sabbath. In all honesty we should look into our Bibles to see if they have any Scriptural authority for their claim.

First, let us look at some of the events in the life of Jesus that are sometimes given as such authority. Matthew 12 is our classic example. Here we have Jesus and His disciples plucking the ears of corn and eating. The Pharisees were ready to stand in judgment over our Lord who in actuality was their judge. But Jesus reminds them that their great hero David ate the shewbread in the temple on the Sabbath day, and that even the priests profaned the temple on the Sabbath day and were not guilty. Now the answer lies

in the 7th verse, "But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned."

Another incident in the life of our Lord is that of healing the impotent man in John 5: 5-23. It was on the Sabbath when he was told to take up his bed and walk. The Jews became angry when they found out that it was Jesus who had commanded him to carry his bed. Jesus answered them with a shocking statement which was against all interpretations of the law of God as handed down by their fathers, "My Father worketh hitherto, and I work." Here He is calling God His Father, and to make things worse, saying that God works on the Sabbath. For some reason they never really understood the real purpose behind the giving of the Sabbath, that of making it a blessing instead of a burden, as they were at that time teaching the people. Jesus pointed this out to them by making shocking statements so that they might see that the

Sabbath was intended by God from the beginning to be a day of special service when one seventh of our time would be given wholly to Him in worship and service out of a thankful heart for all of His creative works, especially the work of salvation for His people.

Jesus never once said anything to discredit the Sabbath as a holy day of rest and worship, but He did insist that too many binding rules and regulations as to how it should be observed, especially those of the Pharisees, were hypocritical, and were not God-given. He brought to the attention of the people that the Sabbath had been given to His people for spiritual development, and that true worship was in spirit and in truth rather than outward forms or ceremonies. These all have their place, but are not to be mistaken for worship itself. One can go through all the forms, yet not worship God. "Man looketh on the outward appearance, but God looketh upon the heart."

This applies to the Sabbath also. One can apparently go through the motions of keeping the Sabbath without entering into the true spirit of it. A good test to make on yourself is to see what reaction comes to you the night after the Sabbath. Are you actually happy that the Sabbath is over so that now you can do as you please and have the good time that the Sabbath deprived you of having? Maybe you can't wait till you can go to a "movie" or to some other worldly amusement. If that is your attitude, you are no better off than the strictest of Pharisees. You have missed the true spirit of the Sabbath — that of true thankfulness to God for His abundant love in sending His Son into the world for your salvation, extending to the whole world. You have missed one of the richest blessings that can come to any person, that of serving our Lord with our whole heart, giving one whole day to Him in a way that we cannot do the other days of the week.

This does not mean that we forget Him the other days of the week, for that would be most hypocritical, and unfortunate. We should serve Him every day to the best that is within us, but the Sabbath should be a day that is fully given over to His

service. When we learn that serving our Saviour is the key to all true happiness, thinking more on the eternal things of life that abide, having a passion for lost souls, forsaking self and living for others, then we shall find that the things of this world will grow strangely dim in the light of His glory and grace.

V. Testimony

Perhaps most of you have read how I came to a knowledge of the Sabbath, but I do not feel that I can ever give my testimony too many times, for every time that I do testify I find that the Lord blesses it to hearts. As you, no doubt, know by now, I was a first day man, and a very strong advocate of it, believing with all my heart that the first day was the right day to keep in this day of grace. I believed that the Scriptures were on my side from the standpoint of the New Testament. Like so many people I believed what the teachers and scholars taught, but I did not take too much time to investigate for myself, because I did not think it important enough. Was not the fact that I was preaching the gospel enough to please my Saviour? Why so much fuss over a minor truth?

However, we must ever be reminded that there is no such thing as a minor truth in the Bible for it is all one book with a message of redemption. The Sabbath is another picture of the redeeming grace of God in the rest that comes to all true believers in His work on the cross. "There remaineth a rest for the people of God."

I trust that my experience will become your experience, also, even though you have known nothing but the Sabbath all your lives. I would like to see you become interested enough in the Sabbath that you, too, will search the Scriptures for yourselves, and not merely take for granted that the Sabbath is true because your father and mother or pastor has told you that it is the right day to keep. We must have the Scriptures behind us if we are ever going to lead our first day friends to a knowledge of the Sabbath.

I came to the Sabbath when I found that first day observance was unscriptural. I thought that I was honoring the Resur-

rection of our Lord on the first day of the week. I found that I had no Scriptural backing for believing even that, for Matthew 28: 1 tells us that the two Marys came "in the end of the Sabbath, as it began to dawn toward the first day of the week," and with Genesis 1 as our background, "the evening and the morning were the first day," we find that the Resurrection could not possibly have been on Sunday morning for all the two Marys found that Sabbath evening was an empty tomb. I found no Scripture whatsoever given by our Lord or by Paul that proved that the day had been changed. Thus I was rejecting God's Holy Word by saying "no" to the Sabbath. If I were to be consistent in my firm belief that the Bible is the absolute Word of God, then there was no other choice for me than to accept the truth of the Sabbath, regardless of

what I had been taught in my training for the gospel ministry.

This is not exactly a Biblical exposition that I have been giving here at Lewis Camp even though I have not neglected giving you the Scripture. I would rather give you something to think about so that you will be interested enough to investigate the truth for yourselves. There is Scripture that our first day friends use, but it is out of context. Some of our good tracts will point this out to you as I found out in reading them in order to refute the truth. I found that I was wrong when I examined the Scriptures, and I want you to discover the truth for yourselves and have Biblical convictions for the Sabbath. I urge you to read our tracts and to look up all Scripture, reading the whole chapter in which they occur for contextual meaning. Let's all become converts to the Sabbath and tell others about it.

Jesus Loves Me

By MIZPAH S. GREENE

It was Harry Smith's sixth birthday and he felt almost grown up. "Why," said he, "I'm so much older that I'm not afraid to go all over the big woods. I'll not tell "mommy" about it, though, for she would tell me I must keep in sight of the house or I might get lost. Of course I couldn't get lost, a big six-year-old boy like me."

About the middle of the forenoon he went for a walk in the woods as he had planned. Soon he was far out of sight of both the house and the barn, but he was sure he couldn't possibly get lost. But he couldn't go in a straight line, for trees and bushes got in his way.

At last he decided he had gone far enough and turned back towards home. After walking and walking until he was very tired he found he was no nearer home than when he first started back. The poor little fellow was lost and very much frightened. He heard the fierce growling and barking of a dog. He felt sure it was a big wolf, and he began to sob in

fright. He no longer felt like such a big boy. Perhaps six years was not very old after all.

Then he began to think of the hymn his Sabbath school teacher was teaching the class last week. He started singing it softly as he thought, "Jesus will take care of me and show me the way home."

Jesus loves me! This I know,
For the Bible tells me so!
Little ones to Him belong;
They are weak but He is strong.

Yes, Jesus loves me!
Yes, Jesus loves me!
Yes, Jesus loves me!
The Bible tells me so.

As Harry finished singing the chorus a large bird flew almost into his face. He screamed in fright, and then in a trembling voice began again to sing, "Jesus loves me." Just then, some large animal rushed by him and he stumbled and ran, but still kept on singing, "Jesus loves me."

The Sabbath Recorder

"Why, Harry, whatever is the matter?" said a pleasant voice behind him. "It can't be you are afraid of Molly, my gentle Jersey cow." Harry turned around quickly and how happy he was to see their nearest neighbor, Mr. Fred Ellis, coming towards him.

"Now I am sure Jesus does love me and takes care of me," he cried. "I thought because I was six years old that I was able to take care of myself. But I guess I'm just a little boy still and need someone to take care of me. So Jesus sent you."

"Yes," said Mr. Ellis, "and He takes care of big folks like me, and loves each and every one of us. I'm afraid I had almost forgotten that, for I have stayed away from Church for weeks. After this, I'll have more trust in my Master and receive comfort in every time of sorrow from the teachings of the Bible and the Church," he said thoughtfully. "Come, Harry, I'll take you home. I think you have learned your lesson well."

Soon Harry was at home, and running into the house to his anxious mother, cried, "I'm safe, 'Mommy.' I was lost, but Jesus took care of me and sent Mr. Ellis to show me the way home. I'm sorry I disobeyed you and went too far in the woods. Please forgive me, 'Mommy.' I'll never be so naughty again. I guess I'm still a little boy even if I am six years old."

Lovingly his mother took him in her arms and said softly, "I'm sure my little boy will be careful not to disobey me again. I'm so happy that you realize how much Jesus loves you and is ever watching over you."

OPPORTUNITIES

By Irene Post Hulett

Opportunities are given,
Every day, to every one
From the dawning of the morning
To the setting of the sun —

Opportunities for evil,
Opportunities for good,
Oh, be quick to shun the evil,
And as quick to do the good!

If in doubt, as sometimes happens,
Children, to your Father pray,
Your loving Heavenly Father,
Asking Him to show the Way.



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