

Children's Page

THE TWINS

By Miss R. Marion Carpenter

PART II

Perhaps you remember about the twins, Nelda and Nadine, and the sweet, spicy gingerbread they did not get. Well, Nadine and Nelda had twin brothers, just a bit older; they too, were very black with kinky black hair. Sambo and Jumbo were on their way to school one warm morning.

"Sambo, I's goin' fishin'!" declared Jumbo.

"Jumbo, I's goin' with you. You might fall in de river and get drowned or somepin'." So Sambo and Jumbo hid their schoolbooks in the crotch of a tree in the glen, and taking their lunch pails with them, took the road up to the river.

"But, Sambo, how cans we fish without a fish pole?"

"You watch me, Jumbo, we's find a way." When they reached the river, Sambo pulled a long slender willow branch from a near-by tree, stripped off the leaves, tested it for strength and suppleness. And, of course, Jumbo did the same. Then Sambo looked at Jumbo and said, "Jumbo, we's got no hook; we's can't fish without a hook." This time it was Jumbo who said, "You watch me, Sambo, we's find a way."

Jumbo pulled from his trouser pocket a bunch of string and divided with Sambo. They tied the pieces onto their poles. Sambo looked at Jumbo to see what he was going to do for a hook. "Sambo," Jumbo ordered, "turn around, back to me." Sambo turned and Jumbo took out the safety pin which fastened his trousers on one side to his suspender. "Now, I turn around and you take my safety pin," he said. With a pole and string and a "hook" both boys were ready to fish. They stretched themselves flat on their stomachs, leaning over the bank of the river, and threw in their lines. They waited and waited. No bites!

"Jumbo, I's powerful hungry, les eat."

"I's hungry too," said Jumbo, "les eat." They opened their pails and ate their school lunches; then they were sleepy and each had a long nap under the tree. Later they fished some more. Still, no bites!

* * * * *

At school that day, the teacher said, "Nelda and Nadine, where are Sambo and Jumbo?"

"We's don't know, Miz Teacher."

"When you go home tonight, you tell your mammy and pappy that Sambo and Jumbo did not come to school today, will you?"

"Yes, Miz Teacher, we's tell um."

* * * * *

By the side of the river, two lazy boys were not having any fun with their fishing. The fish were not interested in safety pins without worms. The boys were tired of waiting for bites.

"Jumbo," said Sambo, "it must be mos' time for school to let out. We's better be gettin' back. Les go!"

"Yes, Sambo, les go; I guess we-uns is naughty. What you 'spose Pappy say?"

"Oh, Jumbo, les go quick; we shore am naughty; les go!" They threw down their fish poles, line, hook, and all and started for the road.

"Jumbo, I'se feared we's late."

"We shore am late. Les hurry." They ran until they reached the glen; then they walked very slowly. As they came up the path toward the cabin, Sambo looked at Jumbo, and Jumbo looked at Sambo.

"Sambo," whispered Jumbo, "I's sorry we's bad."

"I's sorry too, Jumbo," Sambo whispered back. They came slowly to the doorstep of the cabin. Jumbo looked at Sambo; Sambo looked at Jumbo; they both looked at their pappy sitting on the doorstep. Pappy was whittling and stripping and testing a long, slender willow branch, quite like the fish poles Sambo and Jumbo had been using. Sambo looked at Jumbo; Jumbo looked at Sambo; they both looked at their pappy, standing very still in front of him.

For several minutes Pappy did not look at the boys — the boys who had been bad — he just stroked the long, slender willow branch. At last Pappy looked up. He looked at Sambo; he looked at Jumbo. He saw tears in their big black eyes. All three were mighty sober.

Now, what do you think Pappy said to Jumbo and Sambo, the little boys with the very black faces and the kinky hair?

YOU tell!

The End.

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HURLEY S. WARREN, D.D., Editor
L. H. NORTH, Manager of the Publishing House

Contributing Editors:
HAROLD R. CRANDALL Missions
WILLIAM L. BURDICK, D.D., Emeritus
(MRS.) FRANCES DAVIS Woman's Work
RONALD I. HARGIS Christian Education
HARLEY SUTTON, Emeritus
(MRS.) MIZPAH S. GREENE Children's Page

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Front Cover Picture

"The Wonders of God"

"He hath made every thing beautiful in his time." Ecclesiastes 3: 11. — RNS Photo.

RELIEF MAP OF PALESTINE

Delegates and visitors to the General Conference in Alfred, N. Y., August 14-19, will be interested in seeing a large relief map of Palestine which has been prepared at the School of Theology for use in the study of Biblical Geography. The map measures 11½ feet in height and 9½ feet in width. The scale is approximately 5/8 inch to the mile.

A picture of the map appears on the back cover of this issue of the Sabbath Recorder. According to the story written by Duane Davis, a middler at the School of Theology, which appeared in the Alfred Sun for May 3, the map extends across the front wall of the large classroom in the Gothic. His story follows.

"Dr. Wayne R. Rood, professor of Church History and Christian Theology in the seminary, has been working on the Palestine map since the beginning of second semester as an interesting feature of the classroom on the left wing of the Gothic. He has been assisted by Don A. Sanford, theology middler, and Rev. Carl R. Maxson. The map is being painted by Martin Moskoff, Ceramics College student, this week.

"The relief map, covering an area of the Holy Land from Mount Hermon in the North to the southern end of Palestine, (Biblically from 'Dan to Beersheba') was difficult because of the rugged terrain of the area. The blue of the Mediterranean Sea is symmetrically balanced with the brown deserts of Trans-Jordan. The Sea of Galilee and the Dead Sea, below sea level, are joined by the Jordan River as it flows through its valley between the central mountainous regions.

"Dr. Rood has expressed the hope that the Palestinian map will bring cultural and sociological interest in the study of the area where most of Western religion had its origins. A work of art as well as authentic scaling of the area dimensionally, the map will be of interest to all people on the campus."

A viewing of this relief map by Conference delegates and visitors will encourage them in their study of Biblical Geography and may lead some to construct their own when they return home.

Editorials

"IMITATORS OF GOD"

So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.

Thus shall we best proclaim abroad
The honors of our Saviour God;
When His salvation reigns within,
And grace subdues the pow'r of sin.

Our flesh and sense must be denied,
Passion and envy, lust and pride;
While justice, temp'rance, truth, and love,
Our inward piety approve.

Religion bears our spirits up,
While we expect that blessed hope,
The bright appearance of the Lord;
And faith stands leaning on His word.

— Isaac Watts, 1709.

"Therefore be imitators of God, as His dear children. And live and act lovingly, as Christ also loved you and gave Himself up to death on our behalf as an offering and sacrifice to God, yielding a fragrant odour." Ephesians 5: 1, 2 (Weymouth).

Imitate God? How?

The Apostle Paul makes this clear to the Ephesians before he instructs them to be "imitators of God."

Renounce Vices

Let us listen to him. "Old Gentile vices must be renounced."

"Therefore I warn you, and I implore you in the name of the Master, no longer to live as the Gentiles in their perverseness live, with darkened understandings, having by reason of the ignorance which is deep-seated in them and the insensibility of their moral nature no share in the Life which God gives. Such men being past feeling have abandoned themselves to impurity, greedily indulging in every kind of profligacy." Ephesians 4: 17-19 (Weymouth).

Seek New Christlike Nature

Further, "the new Christlike nature must be sought."

"But these are not the lessons which you have learned from Christ; if at least you have heard His voice and in Him have been taught — and this is true Christian teaching — to put away, in regard to your former mode of life, your original evil nature which is doomed to perish as befits its misleading impulses, and to get yourselves renewed in the temper of your minds and clothe yourselves with that new and better self which has been created to resemble God in the righteousness and holiness which come from the truth." Ephesians 4: 20-24 (Weymouth).

Cultivate Christian Virtues

"Christian virtues (are) to be cultivated."

"For this reason, laying aside falsehood, every one of you should speak the truth to his fellow man; for we are, as it were, parts of one another, If angry, beware of sinning. Let not your irritation last until the sun goes down; and do not leave room for the Devil. He who has been a thief must steal no more, but, instead of that, should work with his own hands in honest industry, so that he may have something of which he can give the needy a share. Let no unwholesome words ever pass your lips, but let all your words be good for benefiting others according to the need of the moment, so that they may be a means of blessing to the hearers. And beware of grieving the Holy Spirit of God, in whom you have been sealed in preparation for the day of Redemption. Let all bitterness and all passionate feeling, all anger and loud insulting language, be unknown among you — and also every kind of malice. On the contrary learn to be kind to one another, tender-hearted, forgiving one another, just as God in Christ has also forgiven you." Ephesians 4: 25-32 (Weymouth).

"Imitators of God"

"Be as loving as your heavenly Father is." (Continued on next page)

ARE YOU GOING TO CONFERENCE? . . . LET ALFRED KNOW — NOW.

Your Part in the War on Narcotics

(A growing awareness on the part of local citizens and police can help the Narcotics Bureau win its battle.)

By HARRY J. ANSLINGER
United States Commissioner of Narcotics

In 1909, when the first deterrent anti-opium law was passed in the United States, addiction to narcotics had become so widespread that imports of opium had reached the almost incredible figure of 628,177 pounds annually for a population of 50,000,000 people. Even in country towns, morphine and opium were frequently sold by grocers. In World War I, one man in 1,500 drafted was found to be a drug addict. In World War II it was one in 10,000.

Today, when our population is 151,000,000, imports average 350,000 pounds annually, most of it legitimate. Importation other than for strictly medicinal purposes is prohibited and sternly suppressed by vigilant police action, which has met with a gratifying degree of success. Nevertheless, the battle against narcotic addiction is not won. Like a forest fire, it is constantly breaking out in unexpected places. The illicit traffic is growing in

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If we would be imitators of God, as it was with the Ephesians, so must it be with us — "old . . . vices must be renounced, the new Christlike nature must be sought," and the "Christian virtues . . . cultivated."

Men who are not Christian cannot be "imitators of God." Why? Because they do not know God and what they must be to become like Him.

Only Christians can be "imitators of God." Why? Because they know Christ who is Godlike and in Christ they can become like Him.

Therefore, let us be "imitators of God."

some parts of the world, clandestine factories for illicit manufacture of narcotics are still operating, and disconcertingly comes the news from China that the Communist government proposes to offer 500 tons of opium for export.

This, says the United Nations Commission on Narcotic Drugs, is incompatible with the United Nations policy of limiting the production of opium to medical and scientific needs. The commission deplores a return to the production of opium in countries where traditionally it has represented a social danger, countries in which the production of opium has been curtailed and laws against its use have been passed. Uniform and consistent international support is necessary if the narcotic evil is to be successfully attacked at its source, and this method of attack is essential. Only eternal vigilance can protect our people against this peril to the bodies, minds, and souls of men and women.

A few pounds of narcotics successfully smuggled into the United States can do an infinite amount of damage. Preventing the illicit importation of drugs in such small bulk is, of course, exceedingly difficult. One man may bring in a significant amount concealed in the heel of his shoe.

There are four major difficulties of enforcement: (1) Its small bulk; (2) The high profit which may be realized by the narcotics peddler establishes a strong motive. (In most districts, the price of morphine ranges from slightly less than \$1 to as high as \$8 a grain); (3) The terrible urge of addiction, which drives the man who has been enslaved by narcotics to any desperate measure to obtain them; (4) The search-and-seizure provisions of the Fifth Amendment as interpreted by the federal courts.

The enforcement officer has some advantages. The serious character of the

evil is universally recognized and, in this country at least, addiction has no roots in song and story, and is not embedded in custom and tradition.

Another advantage is that we have been able to enlist the services of a devoted body of intelligent, conscientious, and courageous men. With only two per cent of the federal law enforcement personnel, the Bureau of Narcotics accounts for approximately 10 per cent of the commitments to federal prisons.

Federal Bureau of Investigation reports show that 65 per cent of our violators have previous criminal records, whereas in general arrests the percentage is only 39. There is an alarming increase in the number of younger addicts and peddlers. Approximately one fourth of the narcotic law violators received in federal court in 1949 were under 25 years of age.

The use of marihuana (and there is no legitimate use) was particularly prevalent in this group. It is frequently the "starting" drug, followed by addiction to heroin, morphine, or cocaine. The marihuana traffic is particularly serious along the Mexican border, and the flow of this drug from Mexico remains unabated.

The illicit sale of narcotics has been pretty well broken up as an organized undertaking, but distribution does have national aspects and the large profits involved constitute a continuing lure to "big-time" racketeers.

The execution of Louis Buchalter, alias Lepke, on March 4, 1944, in Sing Sing prison stopped the career of one of the most daring and dangerous present-day criminals — a drug peddler, extortionist, labor racketeer, and murderer.

Lepke was indicted in 1937 as the principal of 30 persons charged with complicity in smuggling from Tientsin, China, to the port of New York sufficient drugs in the baggage of ostensible round-the-world tourists to supply the needs of 10,000 addicts for one year. He became a fugitive from justice but, hotly pursued, surrendered to federal authorities in 1939.

Thereupon he was tried and convicted of conspiracy to violate the narcotics laws. Subsequently he pleaded guilty to nine additional narcotic law indictments, and

was sentenced in January, 1940, to serve 12 years' imprisonment. At the same time, he was sentenced in federal court in Manhattan on a plea of guilty to an additional two years on antitrust law violations.

In March, 190, the Federal Government made this man available to New York State authorities for prosecution on extortion charges. He was convicted on 36 counts in general sessions court, New York City, and received a sentence as a fourth-felony offender of from 30 years to life, to be served in the state penitentiary at the expiration of his sentence on federal charges.

In November, 1941, the Federal Government again made him available to state authorities, this time for prosecution on a murder charge in connection with his ordering in 1936 the death of Joseph Rosen, a clothing trucker whom he had forced out of business on taking charge of the rackets. For this crime, a Brooklyn jury found Lepke guilty of murder in the first degree, and he was given the death sentence.

Lepke was head of a criminal organization referred to by the press as "Murder, Inc." He is supposed to have ordered the death of from 60 to 80 men, to have manipulated simultaneously some 250 criminal ventures, with at least 300 straw bosses and a corps of accountants and bookkeepers, and a staff of irresponsible triggermen, "strong-arms," and industrial saboteurs.

Small penalties and what sometimes seems to be extreme solicitude on the part of the courts for the rights of criminals are things that far transcend the operations of the Narcotics Bureau. To be sure, a criminal has rights and a man charged with crime, but not convicted, has even greater rights; and they are rights which are important to people who are not criminals. They protect the good citizen from unwarranted invasion of his premises by officers of the law, constituting a bulwark of liberty.

But the citizen's right to security in his person and property is also involved in effective law enforcement. How can we find the reconciliation of these fundamental rights so that the law-abiding citi-

zen will be secure in his own home, while officers of the law operating against men who are obviously and patently criminals are permitted sufficient freedom of action to perform their duties?

Suppose that a smuggler disembarks from a ship in New York Harbor, having come from Italy (which, incidentally, has recently consented to a large reduction in its production of narcotics). Agents of the Narcotics Bureau have had this man under observation abroad. They know all about him, and they know that he has heroin in his possession, but they cannot arrest him or search him without a warrant issued on "probable cause," and probable cause is very strictly interpreted by the courts.

Mere matter-of-fact knowledge is not enough; the agents must buy the drug from the suspect or actually see it exposed in his possession. Even the odor is not sufficient evidence of probable cause.

The man they have under suspicion takes a plane for California and is followed by agents. When he leaves the plane, he is arrested by state officers on the request of the federal agents, but even the right of the federal men to testify in the case might conceivably be challenged in court. Because of this, many arrests are made by state officers and are prosecuted in state courts under excellent state laws, though the actual information was gathered by federal men.

The Federal Bureau of Narcotics was created in 1930, and I have had the honor to be in charge of its activities since that time. Because the effect of narcotic addiction upon the crime incidence is great and serious, we have been privileged to make a contribution to the total problem of crime control. Christian people generally can make two contributions:

First, narcotic addiction usually results from association with an addict, so that the evil feeds upon itself. The ancient word of wisdom says, "Evil communications corrupt good manners."

The way to protect the young people of your family from addiction to drugs is to keep them in good company. Propaganda is usually ineffective; it may even arouse curiosity and an inclination to try drugs.

Second, the Federal Bureau of Narcotics has a force of only 270 persons. It would be wonderfully helpful if every police force in the country had a squad of men or even one officer whose sole duty would be to deal with this problem in the community. In Los Angeles, 38 men are so detailed by the police department. In some communities, even of considerable size, one man alone might do effective work.

Because addiction so frequently arises from association with addicts, the Federal Government admits to its hospitals in Lexington, Ky., and Forth Worth, Tex., not only those addicts who are committed by the courts for sequestration until they are cured, but voluntary patients. These institutions have met with great success, for theirs is not only a work of protection, but a work of mercy. — Clipsheet, from the Christian Advocate, condensed.

Employment Opportunities in Washington, D. C.

The Washington Evangelical Seventh Day Baptist Church is interested in helping any Seventh Day Baptist persons find work where there is no Sabbath conflict. There is a great need for clerk-typists and stenographers in the Government, though other jobs are more difficult to obtain. Some of our members are experienced in Government work and can possibly give some information that would be helpful to those seeking Government employment in Washington. We shall be glad to help anyone interested in information about work or housing in Washington. Inquiries may be addressed to: Rev. Lee Holloway, 2009 Dennis Avenue, Silver Spring, Md.

———— Via Western Union ————

OPENING HOUR OF CONFERENCE AUGUST 14, 1951

Registration at 9 a.m. Organ prelude, 9:50. Conference opens 10 a.m. Eastern Daylight Saving Time at First Alfred Seventh Day Baptist Church.

Rev. Alton L. Wheeler,
Conference President.

A Man Who Learned to Find Jesus

By DUANE L. DAVIS

Assistant Pastor, Battle Creek, Mich.,
Seventh Day Baptist Church, Summer, 1951

(This story has been adapted from Leo Tolstoy's short story, "Where Love Is, There God Is Also," for a children's story. As told to the children at the Methodist Church, Andover, N. Y.)

Once in a far-off land there lived a poor man named Martin. Martin was an old man who made and fixed shoes for a living. Everyone in town brought his shoes to Martin for he could repair them and make them new again. Martin was not very happy, though, because his wife and small children had been dead for a long time, and he was lonely.

One day, a man came to visit Martin. He was an evangelist and they talked about Martin's family. The evangelist told Martin he should not be angry with God just because he was lonely, and that he could learn about God's love if he would buy a Bible and read it. So, Martin bought a Bible and read it every night. At first he thought he would just read it on special days, but he found so many truths in the Bible that every night he would spend a long time reading and enjoying God's Word, sometimes until the oil in his little lamp would be used up and the lamp would go out.

One night when Martin finished his work and had eaten his supper, he took his Bible and went close to the little oil light and began to read in the Gospel of Luke about Jesus and how He loved people and helped them. Martin thought a long time about this and when he was going to bed he thought he heard Jesus talking to him. "Martin, Martin, I am coming to visit you tomorrow." He wasn't sure about it, but he thought a lot about it before he went to sleep.

The next morning Martin remembered what had happened the night before, and he said to himself, "I must be ready if Jesus comes to visit me today." So he tidied up his small room and started his day's work fixing shoes. Every few minutes he would glance out of his window into the snowy outdoors to see if there

was anyone coming. After a while, he saw a poor old man sweeping the snow off the walks. "There's poor old Stephen," he thought, "I think he would like some hot tea." So he called the poor old man in and let him get warm and drink some good hot tea so that Stephen felt much better. They talked awhile about God's love and then Stephen thanked him as he went out to work again. "You are a real Christian, taking care of poor folk," he told Martin.

Martin watched the window some more after the man had gone. Soon he saw a lady walking by with a little baby wrapped up in poor ragged blankets. "It's too cold for a baby out there in the cold," he thought. "I'll call them in." So he called the mother in and let them get warm and he warmed some milk for the little baby and he gave the mother some hot cereal. Before they left, Martin formed a warm blanket for her to wrap her baby in and then they thanked him and went on.

All day long, Martin kept watching his window and thinking about seeing Jesus. While he watched out of the window he found many things he could do. He helped an old woman selling apples to settle her argument with a boy who was bothering her, by showing them both what the Christian way of loving people meant. He spoke to everyone about God's love for people, and told them what the Bible said about Jesus, and he did something nice for each one, too. When night came, he was a little disappointed because he thought Jesus had not come that day to visit him. But he had done a good day's work, and he hung up his work apron and got himself some supper. Then he got the Bible again to read before bedtime. He thought he would read in the same place where he read the night before, but the Bible came open in Matthew, and soon he was busy reading there. He found the story Jesus told about the

(Continued on page 73)

Growth in the Spiritual Life

Perhaps no words of the Scriptures better express growth in the spiritual life than the closing words of Peter's second letter, in which he says: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ"; and the word in this passage which describes it, is the word "grow." Growing in grace and knowledge of Jesus Christ is growth in the spiritual life.

Although we all know what growing is, let us recall one thing — it is only a living thing that grows. Dead things may be heaped together by some power outside ourselves, and thus a thing without life may increase. But a living thing does not increase in size by any power outside itself, but by the life that is within itself.

When a house increases in size, you see people at work carrying together the things it is to be made of; but you do not see a boy or tree grow that way. The life that is in the boy or the tree is the builder, by the power which the Creator has given it.

Now when one becomes a disciple of Jesus, or a Christian, a life comes into his heart, and the growth of this life is his growth in the spiritual life. He grows by the developing of his faith in God into doing God's will. To make the matter plain, let us find an illustration in the culture of fruit trees.

A nurseryman can change a tree bearing one kind of apples into a tree bearing any kind of apples he wishes it to bear. And if he has a tree that bears poor fruit, he will cut the top of the tree almost all off; and, into the ends of the limbs, he will put some living wood, called a graft, taken from the tree that bears the kind of apples he wishes this tree to bear. He cannot change a tree from one kind to another by any sort of magic, but he can change a tree by putting the life of another tree into it.

A dead graft will make no change; but a living graft will grow into a treetop which will bear the same kind of apples,

as the tree it was taken from. The living graft just grows with its own life — that is all there is of it. Now see what the nurseryman does. He cuts off the old life, and puts in a new life; and that new life has to have time enough, and good care enough, so that it can make wood and fruit.

Two things are necessary you see: Time, and the good care which keeps the old growth carefully cut back; and the insects, that destroy, carefully kept off; and then the graft's own life keeps it growing into a beautiful and fruitful treetop.

When anyone gives the confidence of his heart to Jesus, the old life is cut off and a new life is introduced into his heart. Instead of the old life, that of doing his own will, there is now in his heart a new principle of life — trusting God and doing His will.

This new principle of life may be a very feeble and faltering trust, but all it wants is two things — time, and that good care of God's Spirit by which the old life is kept back, the old temptations are overcome, and the new life is kept growing in the grace of doing God's will; and the more you grow in knowing Jesus, the more you will see that His grace and excellence were just that of obeying the Heavenly Father. To grow in this grace and excellence of obeying the Heavenly Father is growth in the spiritual life.

Give your faith in Jesus time enough, and let it have enough of the good care of God's Spirit, and the fruit of your life will be the beautiful trait of obedience to God. For faith in Jesus is the graft of a new life put right at the source of your own life; and, as that graft develops, your life will be Christlike, or as we say, a Christian life.

But growth in the spiritual life is a growth in holiness, the process of making holy. But what does the word holy mean? This we can best find out by going back to its origin. Our word "whole," meaning sound or entire, has exactly the same origin as holy; and, hence, meant the same

thing. Our word "hale," meaning healthy, also has the same origin as holy, and originally meant the same thing; and health comes from the same origin. Holiness is health.

Just think what we mean by health, and then think that holiness is health of life, that the spirit, or heart, is sound, and you have as nearly the meaning of holiness as you can get it. And just as a man is healthy only when he obeys God's law for his body, a man is holy when he obeys God's law of life, or when he does God's will.

A sinner is a very sick man. He has a heart disease which will certainly destroy his life unless there is a change. But when faith in God finds its way into his heart, the crisis — the turning point — of the disease comes, and he begins to take the road to health; a new life has taken its start and he begins to get well, healthy, holy; and this getting well, healthy, holy, is his growth in the spiritual life.

Selfishness is a bad disease of the heart, and it takes a long time to get up from it. Bad habits and sins are diseases, and no one is sound or holy who indulges in them. But we can get well of them. The Bible teaches us that the Spirit of God helps us get well of them; that the Spirit of God makes us whole, holy. We do not get well at once; but we grow well, becoming better until we become in full health as children of God.

There is an allegory written by one of the most successful writers to young men of his time, which we will reproduce here in our own language.

A good man and a bad man died. An attendant angel met each, as he crossed the river of death, to conduct him through his way in the spiritual world. As the bad man began his journey, he was frightened by an awful specter which rose up before him and seemed to stand in his path; and he said to the attendant angel, "Let us flee and escape from the spirit that is in our path!" But the angel said, "Why do you fear? You are looking on yourself. Give you time enough, and that is what you will become. The specter lies in the direction of your life, and you cannot escape it."

But as the good man began his journey in the spiritual world, he saw in his path

a beautiful spirit, which invited him on; and toward which he urged his attendant to make haste. His attendant replied, "Do you indeed delight in the vision before you? You may well rejoice; because the vision is but yourself reproduced in the future, and is what you will become when you have had time enough."

It is a good thing for any man to think of what the direction of his life means, when it has had time enough. Every man is always growing into something good or bad, beautiful or ugly. Give anybody time enough, and he will grow into something he delights in and rejoices to be, or into something he fears and abhors, and dreads to be.

There is always growth in some direction. Let us hope that, in your case, it will be in the direction of the grace and knowledge of Jesus Christ.

Editor's note: This gospel tract is No. 6 in a series published by the American Sabbath Tract Society (Seventh Day Baptist), 510 Watchung Avenue, Plainfield, N. J., under the direction of its Committee on Denominational Literature.

Other numbers are as follows:

- No. 1. Repentance
- No. 2. The Birth from Above
- No. 3. Salvation by Faith
- No. 4. A Change of Citizenship
- No. 5. Following Jesus

(Continued from page 71)

people who will be rewarded for helping people and those who help people are helping Jesus. Then he thought he heard Jesus' own words speaking to him just like they were in the Bible. "As you did it to one of the least of these my brethren, you did it unto me."

Then Martin thought about all the people that had been there that day, and he realized that as he was doing good things for them he was helping Jesus. As they had come to his house, Jesus had visited him, too. For where people help others and show that they love God, they are doing it for Him. Martin went to bed that night feeling happy and joyful, because he had learned the secret of seeing Jesus.

"Thy Kingdom Come"

By JEROME BOYD

The words of the theme chosen by the Conference president, Brother Alton L. Wheeler, for this year are very timely ones. They have been timely every day since they left the lips of the Lord, but a little more so today as we have traveled almost two thousand years since that time, which brings us that much closer — even on the doorstep of the coming of Christ and His kingdom. The question for us today is not so much how close we are to that time, but just how much do these words mean to each one of us.

If Christ should come today would He find our religion pure and holy, or would it be polluted with paganism? What would be the thoughts and first interests of our lives if He were to come today? Would he find me in a theater, or on a dance floor; would I be in a bar or in some public place gossiping and blowing smoke with the rest, or telling immoral stories?

When He comes will I be putting my time in promoting some social order? Will I be using the name of God carelessly, or will I be trusting in my own wisdom and putting my job and things pertaining to my living first in my cares? "Seek ye first the kingdom of God, and his righteousness."

Will I be keeping the Sabbath holy or will I be polluting it with my own pleasures and thoughts; or have I set it aside and substituted another to take its place? Christ will only have the true Sabbath in His kingdom. Will I be guilty of killing my enemies instead of loving them? Will I be living in adultery? Will I be taking that which does not belong to me or desiring to do so? Will I be bearing false witness against my neighbor or in things pertaining to God and His will? Will I be dishonoring my parents? These and many other such things will not be in the kingdom which Christ brings and establishes. They cause our lives to be marred so as not to be able to enjoy the coming

kingdom which we ask our Father to bring.

Jesus gave us an example of two classes of people in connection with the coming of the kingdom. Ten virgins were invited to a wedding feast. Five kept their lamps full of oil and trimmed and were prepared for His coming. The other five were waiting carelessly, not very much concerned about His coming. They were enjoying themselves in slumber while they waited, and were not prepared when the Bridegroom came. The five who were prepared went in, but the other five who were invited did not prepare for His lingering. Jesus told us to be prepared and to keep watching, for we know not the hour nor moment when He will come.

There have been multitudes invited to take part in the kingdom of Christ which is coming. But of this number how many will be eligible to go in with the Bridegroom when He comes. All of these have repeated the words which Christ taught His disciples to pray for the coming of His kingdom. Do we sincerely want it to come today the way we are living, or are these just words memorized and repeated so often that they have become a matter of habit or form?

Christ wants us to be prepared for His coming at all times. He wants us to keep anxiously watching and longing for this kingdom as one who has had a loved one in a far country for many years and all at once expects him to return home, but is not sure just what day he may return. How we would clean up things and prepare the best kind of food, and then watch every moment expecting his arrival until we think we cannot wait another day or hour! When we pray these words, are we as anxious as that to have the kingdom come? That is the way Christ wants us to feel about His coming.

Do we have our lives filled with the oil of the spirit through prayer and trimmed of those things which would cause our lives to be clouded and not shining bright and clear? Or, are we letting our lives

be marked and taking it easy and carelessly not much concerned whether the Bridegroom comes suddenly or not, but expecting to trim our lamps when we see Him coming? It will be too late then.

When the disciples asked the Lord to teach them to pray, He taught them what should be the desires of our hearts. When He said, "Our Father which art in heaven, Hallowed be thy name," He meant that we are to recognize God as our Father and use His name in a sacred and holy way.

"Thy kingdom come" — He wants us to desire and pray for His kingdom to come every day. Are we living as though we do?

"Thy will be done" — This should be our great desire to see the will of God done here on the earth as it is in heaven. This can happen only as much as we are willing to practice it in our own lives and then labor to teach others the same.

"Give us this day our daily bread" — He knows what we need but He wants us to ask Him daily to prove our faith and trust in Him.

"Forgive us our debts, as we forgive our debtors" — We are to desire our Father to forgive us our trespasses against Him inasmuch as we are willing to forgive those who wrong us. If the Father forgives us to this extent, just how much will He be able to forgive us?

"And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever" — We are to daily ask the Father to deliver us from temptations and give us wisdom and strength to overcome them, also realizing that all things are His and that He is all-powerful, even greater than all the armies of the world together, and there is none other worthy of glory in all the world. What are the desires of our prayers? Are they truly for the kingdom to come?

We hear a great deal about reorganization today, but is that what we need, or is it reconsecration and rededication of our lives? May God help us under the leadership of Brother Wheeler to truly prepare for the coming kingdom, and lead us to

Pre-Conference Commission Meeting

The Pre-Conference meeting of the Commission of the Seventh Day Baptist General Conference will convene at Little Genesee, N. Y., at a postluncheon session, Tuesday, August 7, 1951, one week before the opening date of General Conference.

In behalf of the Commission of our General Conference, I ask the prayers of all our people that in all our deliberations we may have God's leading, and in all our decisions we may have His blessing.

Elmo Fitz Randolph,
Chairman.

IN MEMORIAM

Rev. Edgar D. Van Horn of Alfred, N. Y., died Friday evening, July 13, 1951, at Bethesda Hospital, Hornell, N. Y.

He had been in failing health since the death of Mrs. Van Horn just a year before.

Farewell services were held at the First Alfred Seventh Day Baptist Church on Monday, July 16, 1951, conducted by his pastor, Rev. Everett T. Harris, assisted by Rev. Albert N. Rogers of Alfred Station. A more extended obituary will be sent to the Sabbath Recorder at an early date.

E. T. H.

SPECIAL NOTICE

The issues of August 6 and 20 will be omitted since the Sabbath Recorder is published biweekly during August.

The next issue will be dated August 13, 1951.

reconsecrate and rededicate our lives this year (1951).

When Jesus comes to reward His servants,
Whether it be noon or night,
Faithful to Him will He find us watching,
With our lamps all trimmed and bright?

Chorus:

O can we say we are ready, brother?
Ready for the soul's bright home?
Say, will He find you and me still watching,
Waiting, waiting when the Lord shall come?

Fanny J. Crosby.

Woodbury, Pa.

The Christian Ministry

By DON A. SANFORD

Pastor, Andover and Independence, N. Y.,
Seventh Day Baptist Churches

(Sermon preached on April 7, 1951, at Independence, N. Y., marking his first service as regular pastor of the Church. Mr. Sanford is a middler at the Alfred School of Theology.)

Text: "And he has given us some men as apostles, some as prophets, some as missionaries, some as pastors and teachers, in order to fit his people for the work of service, for building the body of Christ." Ephesians 4: 11, 12 (Goodspeed).

This week begins a new relationship in the Church. One pastor has left the community and now you have called another, not to fill the former pastor's place but to find a place for himself in this Church and community. I am deeply aware of the responsibility placed on me to come into this community and Church as your pastor. It is more meaningful to me since I served here last summer for three months. Further, I have lived nearly all my life in the same association with you. Therefore, I feel that I am not totally unknown to you, and I can see many of the possibilities which this Church has, as well as many of the difficulties besetting it. So it is with great humility and a sense of personal shortcomings that I wish to share with you today a few of my ideas relating to this position to which I have been called.

I. Let us consider the call. The call is twofold. First and foremost the call is from above. The first phrase in our text states, "And he has given us some men." It does not say, "And we have chosen some men," but rather, "He has given." The primary call to the ministry comes from God, and to Him I owe my primary allegiance.

Secondly, I have been called to serve this Church. This call came from you, and thus it is to you that I owe my secondary allegiance. I think that it is important that we recognize the order of these loyalties. I can best show this relationship by paraphrasing a statement of William Temple, late Archbishop of Can-

terbury, in his book, "Christianity and the Social Order."¹ "The rule should be that we use our wider loyalties to check our narrower. Thus a pastor or anyone else in the Church is a member of the local congregation, of the denomination, and of the Church universal. It is very seldom that anyone can render a service directly to the Church universal as a whole. We serve it by serving those parts of it with which we are closely connected. And our narrower loyalties are likely to be more intense than the wider, and therefore call out more devotion and more strenuous effort. But we can and should check our narrow loyalties by recognizing the prior claim to the wider. So a pastor should rightly do his best for the welfare of the congregation that he is serving, but must never serve the local Church in ways that injure the denomination. A pastor rightly does his best for the denomination, but must never serve it in ways that injure the Church of Christ throughout the world."

Recognizing this double call, first, from God to the ministry, and secondly, from you to this Church, I hope to be able to serve God to the best of my ability through this Church. And in like manner, serve the denomination through the local Church. I shall try therefore to serve this Church without losing sight of the larger loyalties to which any Church must be subordinate.

II. Let us turn our attention then to the work of the ministry. Nearly everyone has his own conception of the work of the ministry; some are flattering conceptions, others are critical and skeptical. According to the constitution of this Church the duties of the pastor are laid down in the Bible. In going to the Bible we can find few passages which so completely outline the various functions of the ministry as that found in our text. Here we have listed the functions of apos-

ties, prophets, missionaries, pastors, and teachers. Although in the original context it refers to different persons acting in these capacities, we now generally seek a pastor who fills in some measure all of these functions. Many of these functions are overlapping and thus it is difficult to think in any clear-cut manner of these various phases of work and service. For convenience in our present consideration, I shall group them into what I feel are the specific phases of the Seventh Day Baptist ministry. The titles are suggested by the Seventh Day Baptist Church Manual, compiled and edited by Rev. William L. Burdick and Dr. Corliss F. Randolph. It says, "The pastor is prophet, priest, and executive."²

A. As prophet a pastor must "proclaim the Word." As stated in the Church Manual, "The pastor's chief work is to preach the gospel with the avowed purpose of leading men to begin the Christian life and of nurturing the disciples." This in broad terms embodies the work of prophet, missionary, and teacher which is affirmed in the text. The pastor, by virtue of his calling and his training, stands in a position to offer assistance in religious thinking. This does not mean that he has all the answers, or that he can tell any other person what he must believe. I certainly do not know all the answers, nor can I tell you what you must believe. However, through study and meditation and the guidance of the Holy Spirit, I may be able to offer some assistance to others who are seeking the way.

I remember Dean Bond saying in one of my classes in seminary, "Some pastors, theologically, may see greener pastures across the stream, but are afraid to lead their flocks across for fear that they might get drowned in the crossing. The tragedy comes when the sheep see the greener pastures anyway and attempt to cross by themselves without the guidance of the shepherd, and get carried away by the current. The shepherd must also be sure that there are really greener pastures before he leaves the side they are already on." This illustration, I feel, hits at the heart of one of the most important functions of the Christian ministry today. With all the varying modes of thought

which are prevalent in our modern culture, some of which are religious, others materialistic and even atheistic, we need to sift out the good from the evil. We need to seek out those areas which offer more fruitful spiritual growth. And here the seminary courses which our ministry receives in theology, history, and the Bible can do much to keep our preaching Christ-centered and doctrinally sound.

And our ministry should be evangelistic and missionary in scope, so that it will reach others in the community and its influence will shine forth in the further spreading of the Gospel of Jesus Christ. As prophet, the minister also has the obligation to serve in the capacity of the prophets of old as they spoke as the moral conscience of the Israelite nation, denouncing the evil and seeking repentance. In this capacity we see the need of the social gospel which has concern for the temporal as well as the spiritual well-being of the people, and not only diagnoses troubles but offers a way out through the Christian gospel.

B. The second function of the ministry is that of priest. In such a free Church as the Seventh Day Baptist denomination, we seldom think of the minister in terms of the priesthood, yet in many ways he fills this function. In the Church Manual we read: "As a priest it is his function to administer the sacraments of the Church, comfort the sorrowing, minister to the sick and dying, and to be a true and faithful shepherd to his flock at all times and under all circumstances." In other words, he represents the Church in the community, and through the ministerial acts he symbolizes the union of man with God.

In contrast to some Church organizations which hold that it is only through the minister that one can approach God, and that the priest stands as an intermediary between God and man, we believe in the priesthood of all believers, that is, that each person can have direct communion with God, through Jesus Christ. Yet there are many times when the Church needs to act in an official manner in the care of the spiritual needs of the people. In these the pastor loses his personal

identity in service to and for the Church. In the administration of the sacraments, it is not I who serves the bread at the Lord's Table, or baptizes new members into the Church, rather, I stand as the representative of Jesus Christ who alone can save. The pastor stands as a visible link between the individual and the body of Christ, the Christian Church throughout all ages and across the many nations.

This same principle holds true in other phases of the pastoral relation. Marriages are performed by the pastor, signifying the religious and social sanction to family life. And whenever death touches a family, the minister's presence is usually desired for reassurance in the divine purpose of life. In the ministry to the sick, the pastor acts in two capacities: as a friend who is interested, for he lives in the community and becomes a part of it, and as a representative of the Church in its comforting divine power.

The true pastor can say in a very large measure with Paul, "It is no longer I who live, but Christ who lives in me." Thus I pray that my ministry may reflect the life of Christ in my work with this Church.

C. The third function of the ministry is that of executive. "As an executive, it is his (the minister's) duty to direct, in an advisory way, the affairs of the Church." Although the primary function of the pastor is in proclaiming the Word of Christ and bringing men unto Him, there is much business of a purely secular nature transacted in the Church. I do not mean to imply that this is sacrilegious or unchristian, but such business is concerned with things temporal rather than eternal. These affairs are vital to the existence of the Church as an institution. It is in connection with these items that the pastor assumes an executive role in advising or sharing in the organizational work of the Church. The range of such items may be anything from serving on the finance committee to seeing that the Church is neat and orderly. These are important to the Church, and your present pastor is willing to do his share in all such matters, but do not leave it entirely up to him!

There is another duty which I feel comes under this heading of executive. This function approaches that of the apostles in one important aspect. The pastors, along with lay representatives, form advisory councils with those from other Churches in co-operative Christian service. Whether it be in serving as an official representative of the Church at General Conference, the associations, the Ministers' Conference, or whether it be in serving on the Board of Christian Education, or interdenominational groups — here is an important part of the Christian ministry. And in these functions I shall attempt to represent as fairly as I can the desire of the Church as long as it is in accord with what I feel to be clearly the will of God.

Thus I see before me the great challenge of the Christian ministry to be prophet, priest, and executive, or in the terms used by the text, to be an apostle, prophet, missionary, pastor, and teacher.

III. But no Church is built merely upon its ministry, be it good or bad. We must look at the purpose for which we have the ministry. The purpose of a minister as stated in the text is, "To fit his people for the work of service, for building the body of Christ." The response to any ministry rests in the people served. The text does not assert that God has given some men to run the Church and take care of all of the spiritual needs of the people, spoon-feeding them their weekly doses of religion, but rather He has given some men as leaders "to fit his people for the work of service."

You extended to me the call to become your pastor, an honor, privilege, and a responsibility which both my wife and I greatly appreciate. We pray that we may be true to the trust placed in us. And now I extend the call to you as God's people to enter into "the work of service, for building the body of Christ." This includes not only your contributions to its work, both physical and financial, but it includes your prayers for the work and the workers. It also includes your comments and constructive criticism of the work. I seek your advice and suggestions for ways in which I can better serve you. If there are those in the community who



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are sick or in need, see that this need does not go unheeded. In all your daily activities, live the Christian life and it will work wonders in this community and in your own lives.

Together let us fit ourselves "for the work of service, for building the body of Christ," and I know of no better place to begin than here in the community of Independence.

- ¹ William Temple, *Christianity and the Social Order*, Penguin Books, Inc., New York, 1942, p. 53, quoted by Foreign Missions Conference of North America in *The Christian Mission Among Rural People*, 1945, p. 145. The reference is to "A man is a member of his family, of his nation, and of mankind."
² Burdick & Randolph, *Church Manual*, Seventh Day Baptist, American Sabbath Tract Society, Plainfield, N. J., 1926, p. 89.
³ Galatians 2: 20 (RSV).
⁴ Burdick & Randolph, as above.

RECORDER WANT ADS

For sale, help wanted, and similar advertisements, will be run in this column at 25¢ per line of seven words for first insertion. Additional insertions at 20¢ per line. Cash should accompany each advertisement.

For Rent — Pleasant rooms for men students planning to attend Salem College. Address: Rev. Ralph H. Coon, 207 W. Main Street, Salem, W. Va. 2t

SPECIAL ISSUE

This is a special issue of the Sabbath Recorder. Only one more special issue will be published.

Single copy 15 cents

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Cuba Lake, N. Y.

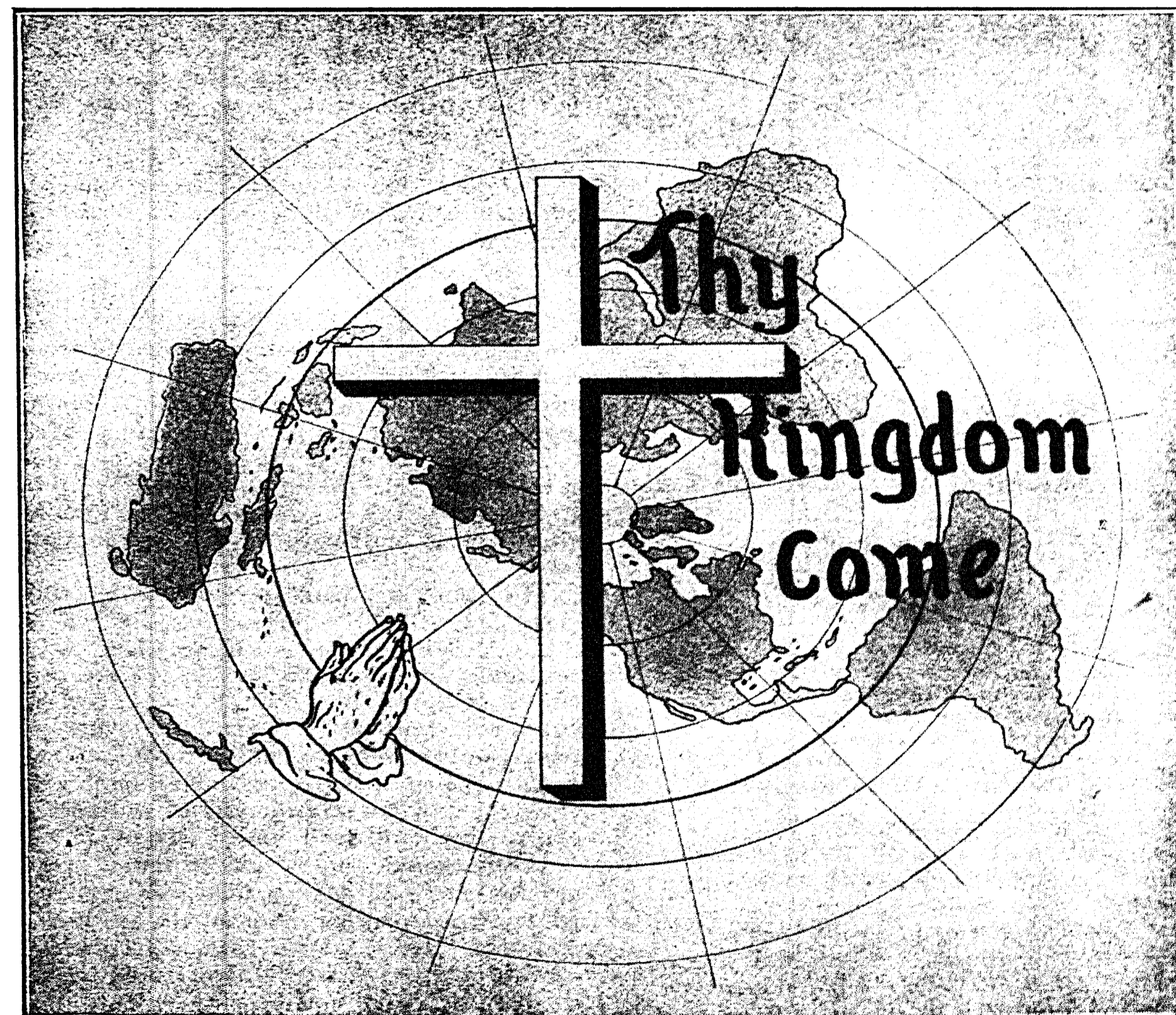
August 9-13, 1951

AUGUST 13, 1951

The Sabbath Recorder



RELIEF MAP OF PALESTINE



Design chosen by President Alton L. Wheeler to emphasize
"denominational theme for the Conference year."