

The Sabbath Recorder

among his people and quite ignorant of English was early impressed with the power and value of the written word, thinking "that if he could make things fast on paper, it would be like catching a wild animal and taming it." He discovered that 86 symbols would represent the sounds necessary to reproduce this dialect. Among these symbols were several letters from the English alphabet, taken from a spelling book he had.

The New Testament was translated by Missionary S. A. Worcester of the ABCFM, aided by Boudinot and Stephen Foreman, an ordained Cherokee.

Cherokee is but one of seventeen dialects printed by the American Bible Society for the American Indian.

NEWS FROM THE CHURCHES

ADAMS CENTER, N. Y. — The winter in Adams Center has been quite short this year. From Thanksgiving until the first of February there was quite a bit of snow but during February and March there were many sunny days and much warmer temperatures with much less snow than usual. The snowdrops and crocuses are popping into bloom and it truly looks as if spring is really on the way.

Some of the people who go to Florida for the winter will soon be coming back and filling more of the empty church pews. We hope now with the nicer weather more people will be able to get to church services.

On the afternoon of March 2, Pastor Cruzan and family drove to Verona to show "Our World Mission" slides to the church people. The slides were well received and a discussion period followed.

March 9, Pastor and Mrs. Cruzan went to Syracuse to meet with the church group there and to again show the slides and then on to De Ruyter in the evening. It was a rugged trip from Syracuse to De Ruyter with high winds and blowing snow, and in spite of many of the people having difficulty getting to church in the evening a goodly number attended and felt the slides were certainly worth while. A good discussion followed this meeting.

The slides were shown in the Adams Center Church on the evening of March

16. Pastor Cruzan plans to take them to the Brookfield-Leonardsville churches as soon as he can be sure spring is here to stay.

Our church is co-operating with the Baptist church in the village in Wednesday evening services during the pre-Easter season. The services alternate in the two churches and ministers from the surrounding area have been bringing the messages. On the evenings of April 18, 19, 20, and 21, with the assistance of Rev. Victor Skaggs and Pastor Charles Swing, we are holding a series of meetings.

The church enjoyed a variety program and box social on the evening of April 6.

The Youth Choir continues to take over the music for the Sabbath morning worship service once a month, from playing the organ to singing the responses and anthem. This choir is directed by Albert Gilmore.

ALBION AND MILTON JUNCTION, WIS. — Plans are being made by the Albion and Milton Junction Churches for special services concerned with the ordination of their pastor, Kenneth E. Smith, on April 13, at the Albion Church. The regular Quarterly Meeting of the Southern Wisconsin and Chicago Churches will be held in the morning with Rev. Albert N. Rogers, Alfred, N. Y., bringing the message, while the ordination program will comprise the afternoon and evening services.

Pastor Smith, who has been serving the two churches for the past five years, is a 1951 graduate of Milton College and before returning to accept his pastorate, studied for a year at the theological seminary at Alfred, N. Y. Last December he completed work for a degree in theology at Garrett Biblical Institute, Evanston, Ill. Prior to his graduation, the churches granted him a leave of absence for a year permitting him to accept a Rotary scholarship at the University of Edinburgh, Scotland. In addition to his pastorate, he also teaches a class in philosophy at Milton College. — Correspondent.

SABBATH SCHOOL LESSON for April 20, 1957

He Lives! Therefore, Make Disciples
Lesson Scripture: Matthew 28: 1-10, 16-20.



I am the resurrection, and
the life: he that believeth
in me, though he were
dead, yet shall he live.

John 11:25.

The Sabbath Recorder

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"It is no disgrace for a minister to work at other tasks to help support his family if the people whom he serves are consecrated in their stewardship and yet unable to provide that which he needs. But it does limit in a large measure the work which he might be doing for Christ." — Cruzan.

The Palms of Palm Sunday

In California and other southern states of suitable climate one may see small palm trees of beautiful design with lacy-leaved crowns low enough to be reached from the ground. They bear the name of Jerusalem palm because, according to tradition, it was this type of palm from which the pilgrims to the feast tore branches for the triumphal entry of Jesus. If the identification is correct we can well imagine what a glorious and regal procession it must have made. It is no wonder that the disciples thinking back upon the glory of it remembered the prophecy of Zechariah 9: 9:

Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem: Behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

The botanists tell us that there are over 1000 species in the palm family and that, next to the grass family, these trees and plants have been the most useful to man. Characteristic of the whole family is the crown from which the new growth comes and the falling away of the lower fronds. The winding stem of the rattan palm climbs over other jungle plants for as much as 600 feet before coming to a tufted crown at the end.

In Florida the leader of a guided tour points out a grass-like plant with long slender leaves which, he says, provides the palms for Palm Sunday throughout the country. Perhaps this is used in place of the Jerusalem palm or the leaves of the larger trees because it is more easily procured and prepared for shipment. Certainly there is little attempt in the liturgical Protestant or Catholic churches to approach very closely to a reenactment of the Biblical event. Taking home a blest sprig of palm more closely resembles the veneration of spurious relics.

Many Protestants, Seventh Day Baptists among them, feel the the spiritual significance of acclaiming Christ as King can be better preserved by omitting the wearing of a palm leaf one day a year. When we consider the fickleness of the Hosanna-crying, palm-waving crowd, we are inclined to think that we do better to turn our attention to the example and power of Christ than to the changeable attitude of people not yet fully converted.

APRIL 15, 1957

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Resurrection Morn

No church or individual Christian can afford to neglect the bodily resurrection of Christ. Without it there would be no Christian Church. In dealing with the historical emergence of the new religion, Christianity, every thoughtful student of history must recognize that the words, the life, and even the death of Jesus would not have been preserved through the years if He had not sealed His claims by rising from the dead.

To be sure, there are some today who do not think this thing through clearly. A few, who enjoy the benefits of a church built upon faith in the resurrection of Christ, seem to think that natural law precludes present-day belief in the bodily resurrection of Christ. Some of them adhere to the church even though they think the Bible writers who recorded the great event were either mistaken in what they recorded or deliberately propagated a false story.

The tomb of Christ was found empty. Loving friends had wrapped and laid the body in a rock-hewn grave. A great stone rolled into place was sealed with a Roman seal and the sepulchre was guarded by Roman soldiers. Hopes were dashed. Almost none really expected Jesus to rise again. But in the next 40 days over 500 people saw Christ alive again. Most of them were still alive and available to confirm the testimony of Paul at the time he wrote the Epistle to the Corinthians. They were ready to say emphatically that their faith was not in vain and that they were not still in their sins. Their lives were transformed. They were the nucleus of the Christian Church. Nothing second hand in their faith; they knew whereof they spoke.

Thus the resurrection morn with its discovery of the empty tomb and the appearance of the risen Lord proved true the claim of Christ that He could save from sin and death and changed history.

Let us remind ourselves again that nowhere in Scripture is there any allusion to a change of the day of worship resulting from the time the resurrection was discovered. Paul based many arguments

on the death and resurrection but never made reference to a change in the Sabbath Commandment as elevating another day of the week to the level of the Sabbath on account of the occurrence of the resurrection on that day. On the other hand, to those who believe Christ rose on the Sabbath, the example of Paul is equally applicable. If Christ was raised before the Sabbath came to a close Paul never saw fit to call attention to that fact to give added sacredness to the seventh day. For that matter, neither did any other New Testament writer. There is apparently no Scriptural relation between our sacred day of rest and worship and the historical account of the time the tomb was found empty. The rising from the grave is of tremendous importance. We believe that the Sabbath was of as great importance to the disciples after the resurrection as before. That it lost its importance in the teaching of church leaders in subsequent centuries is, in our opinion, a regrettable departure from the Apostolic teaching and practice.

The Lilt of Spring

Some of the weather that comes after winter has supposedly receded behind the vernal equinox about the twentieth of March cannot quite fit into the phrase "lilt of spring." Certainly that has been true this year over much of the country. Yet these are only temporary setbacks. We know the laws which govern the seasons, and experience has taught us to trust the promise of God that as long as the earth endures, seedtime and harvest will not fail. In spite of wind, snow, or hurricane we do feel the "lilt of spring."

Travel and rapid communications make us more sure of the providence of God. Your editor, like many others, had the privilege of seeing seedtime and harvest telescoped together recently by the simple process of keeping the car moving in one direction for two or three days. (We were back in the office April 2.) In central Florida the sweet corn had been picked. Harvesting machinery moved through the fields chopping the standing cornstalks for the thousands of cattle grazing nearby. Another day takes one from the perpetual green of this southern clime to the full-

MEMORY TEXT

He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead. Matt. 28: 6, 7a.

leaved green of trees familiar to northern residents. Again one awakes to a land of plowing and protected seedbeds, of flowering shrubs and budded trees. Before the day ends spring may seem to be only a promise at our home where perennial bulbs are still hesitating to open their yellow flowers.

This reversal of our descriptive viewfinder does not mean that one who takes such a trip is confused either about nature or the plan of God. We are reminded, however, of the different viewpoints of people in widely separated places who read these pages. Our magazine must not be tied to the geography of the publishing house or any other single locality. There are attitudes, customs, opportunities, and perhaps even types of worship that differ from North to South and from East to West. The South is sometimes (and we deplore the implication) called the Bible Belt of the nation.

The Bible had its center geographically in Palestine and the lands bordering the Mediterranean Sea. In spite of its limited world horizon and its ancient origin this great Book of our faith is limitless in its horizons of space and time. Because it brings news of a world's Savior it meets the needs of all generations and all races. It is the only book which can speak with equal authority of events too far back to be authenticated by human research and too far forward to be within the knowledge of finite man. The Psalmist well spoke when he voiced in prayer the thought that day and night "are both alike to Thee." So, too, God's faithfulness in the past is a guarantee that He will not fail to fulfill His glorious promises for the future of those who trust Him.

The lilt of spring is in the air for those in the North; but the glory of the resurrection is in the air wherever you are.

THE MOUNTAIN REVISITED

(Sermon on the Mount as translated in RSV)

A Lamp On a Stand

By J. Carter Swain

While other teachers may be impressed by the law courts or deal in philosophic abstraction, Jesus frequently drew His imagery from the domestic scene. "Nor do men light a lamp and put it under a bushel," He tells us in the Sermon (Matt. 5: 15), "but on a stand, and it gives light to all in the house." The "bushel" was a common measure, found in every Jewish home. Its capacity was about two gallons, more nearly our "peck" than "bushel." It was made of wood, and no doubt many such products were turned out in the carpenter shop adjoining the Nazareth home that Jesus knew so well.

Even the word translated "lamp" links us with the homes of the poor rather than the palaces of the rich. Matthew 25: 1 tells of "ten maidens who took their lamps." The word in this passage is the one from which our English word "lamp" is derived; it describes the torch that was carried in festal processions. The word in the Sermon names the cheaper means of illumination found in the homes of the poor. This was a small piece of pottery filled with olive oil and containing a small wick to carry the flame.

The King James Version at this point gives us a totally mistaken picture: "Neither do men light a candle, and put it under a bushel, but on a candlestick." In the 16th century England, when the King James translators were growing up, the regular form of illumination was the candle, and so in their version of the Bible they picture the scene as it would be in their own home. The Revised Standard Version is right, however, in making it "lamp" and "stand." The stand was a tall pedestal, sometimes made with a sliding shaft — the forerunner of our bridge lamp. Each cottage would have one such article of furniture.

In Exodus 25: 31-40 the KJV is strangely confused. Instruction is given for making a golden candlestick to be surmounted by seven lamps. The RSV also clarifies this picture: "a lampstand of pure gold . . .

Recorder Department Changes

For a number of years the Sabbath Recorder, for economic reasons, printed 16-page issues only on alternate weeks. Perhaps some of our readers who have come to us during the past two or three years have forgotten the 8-page Recorders. Many now do not see why we cannot have more than 16 pages. The Tract Society does not see how it can make the magazine larger at the present time. However, certain improvements can be made and will be made from time to time.

Most of our readers are probably aware that material from our contributing editors appears ordinarily every other week as in the time when we published alternate smaller and larger issues. Although there were good reasons for continuing that arrangement we feel that we should now make the Recorders more uniform in their coverage of departmental material.

We propose, beginning with the next issue, to give our contributing editors: Rev. E. T. Harris for missions; Geraldine Nelson and Aurabeth DeLand for women's work; and Rev. Rex Zwiebel for Christian education, the opportunity of having fresh material in each issue if they so desire. Their material will be identified at the top of the page by light-face headings and will not necessarily appear all together. Each article or group of items will appear more or less as a feature article positioned in the Recorder at the discretion of the editor.

The Advisory Committee and editor believe this will make for fresher material and better reading. It is an experiment which will lay a little heavier burden both on the contributors and on the editor. We believe it will appeal to all and especially to those who might be termed casual readers. In sending out sample copies for publicity purposes we will no longer have to decide whether to send one with departments or without.

the lamps shall be set up so to give light." Jesus may have had this passage in mind. Paul says that Christians are to "shine as lights in the world" (Philippians 2: 15). The function of a lamp is to give "light to all in the house."

The editor of one of the nation's best-known Protestant monthlies commented in a recent letter: "It seems to me that you manage to pack a great deal of worthwhile material into a little space in your publication." We want to do our best to make every issue worthy of such an appraisal

Conference President
Sends Greetings to New Church

To the Texarkana Church:

It is a great privilege to send Christian greetings to you on this special occasion. If each Conference president could have the pleasure of having a church organized while in office we would indeed be a happy people.

The labor and sacrifice shown by this action represents your love for your Lord and Savior. I am sure that He is pleased with your faithfulness and fruitful service.

May God's richest blessings be upon this church today and in the days to come. My prayer is that the light of the Gospel will shine forth from this church into the community, and that you will win souls to the Kingdom, and to the Sabbath truth.

Our General Conference desires that the courage and zeal demonstrated at Texarkana will reflect into all of our churches and fellowships, and we look forward to your request for admittance into this united group of churches.

My closing wish for you is taken from the last chapter of the Epistle to the Hebrews, our theme book to be studied this year, verses 20 and 21: "Now 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 you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever."

The liquor traffic has capitalized on the laxity of the church. It has used to advantage our slothfulness. While we have been playing at being Christian they have been hard at work promoting drinking practices.

What Significance The Resurrection?

By Rev. Darrell D. Barber

[Mr. Barber, recently trained in our theological school, is now in secular employment. His address is Hightstown, N. J., General Delivery.]

The "Easter" season is again upon us, and I wonder just what the event will mean to the average "Christian." Will he see and understand why we remember the event or will he be like the young lady standing in line to enter a sanctuary on Easter morn who commented, "I wish these people who go to church every week would stay at home so there would be room for those of us who want to go on Easter." I fear too many of us are like this young lady, who no doubt was going only to show off her spring finery.

I think we oftentimes place too much emphasis on the resurrection without enough due emphasis on its counterpart, the cross. The resurrection makes absolutely no sense unless one understands what happened on the cross. There is no assurance of salvation in the resurrection alone, just as there is no assurance of salvation in the cross alone. They have to be together. They have to be believed in together; they have to be understood together. The one without the other is useless to our Christian way of life and our hope for salvation.

We, as Christians, believe that Jesus Christ was and is the promised Messiah, the Son of God. We believe He came into the world to reveal unto man the love of His Heavenly Father, and of that Father's will for His children here on earth. I may or may not stand alone on this, but I am firmly convinced that had the Children of Israel accepted Jesus, there would have been no need for the death on the cross. I believe that Israel was to be the instrument to reveal to the rest of the nations that message — salvation.

Jesus had often said that He had come to seek and to save the lost. Only a small percentage accepted Him, the rest rejected Him. What a change had taken place in some thirty-odd years: the adoration of the shepherds, the amazement of the "doctors in the temple," the wrath of mob violence

at the illegal trial in so-called halls of justice. Why did Jesus die on the cross? I think we have the answer in a favorite old hymn, "The Old Rugged Cross": "... 'twas on that old cross Jesus suffered and died to pardon and sanctify me."

One could enter into theological depths here as to whether a firm belief in the sacrifice on the cross puts one in the "substitutionary atonement school" or any one of various other schools of thought. I believe that Jesus acted as our representative. Willingly He took the entire sins of the world upon His spotless spirit (soul) and died, that we might personally (each one of us) be free from the penalty of sin — spiritual death.

Here is where the connection between the cross and the resurrection should enter the Christian's belief. We know that Jesus paid in full the debt of sin, because He rose from the grave; He rose from the bond of death. The result of sin and these sins were not His; they were and are ours. The resurrection is the proof that Jesus gave unto us eternal life; that He gave unto us immortal life. The former we have when we accept Him as Lord and Savior, and the latter we shall have some glorious day in the future.

"O death, where is thy victory?
O death, where is thy sting?"
The sting of death is sin, and
the power of sin is the law.
But thanks be to God, who gives
us the victory through our Lord
Jesus Christ. 1 Cor. 15: 55-57.

Studying Ministers' Salaries

George E. Parrish of Battle Creek heads a special committee of the General Conference to study the salaries of Seventh Day Baptist ministers. Other members of the committee are Charles North and Rev. Paul S. Burdick. A questionnaire has recently been sent out to all ministers, who are urged to co-operate fully in the matter of providing information which can be used as a basis for improvement in the general salary picture. Some laymen also are being asked to contribute material for the study. The problem of increasing the salaries in missionary churches is only part of the situation faced by the denomination.

ARE SEVENTH DAY BAPTISTS CHRIST-CENTERED?

[Mrs. Thelma Tarbox of Saunderstown, R. I., answers this question in the affirmative very interestingly in the following article.]

How many Seventh Day Baptists, having presented the Sabbath-Sunday question to first-day Christians, receive answers like this:

I was interested in the manner in which the Sabbath continues to be the center of your thinking. I still feel that the Christian life must be Christo-centric and that our energy must be expended in winning others to a saving knowledge and an eternal security in Christ rather than being wasted in "questions and disputes of words whereof cometh envy, strife and railings" (1 Tim. 6: 4). "Godliness with contentment is great gain." I find the contentment in teaching the whole counsel of God on the broad base of Christ's substitutionary atonement, victorious resurrection, and triumphant return.

Or the same thought may be fashioned like this:

My feeling is . . . that somehow you are off on a tangent which is taking you away from the heart of Christianity onto a side-track. In other words, I believe that the important thing for each one of us human beings is our personal relation to the risen Christ, and that an issue such as you have spent so much time on, while I would not minimize it, is nevertheless still a side-track.

These remarks, spelled out, mean that we Seventh Day Baptists are so preoccupied with the Sabbath we are making it our religion and neglecting Christ and His Gospel.

That we have been unduly influenced by this line of attack is evident from these words found in one of our old tracts distinguishing Seventh Day Baptists from Seventh-day Adventists:

Seventh Day Baptists have preached their distinctive doctrine, the Sabbath, along with the rest of the Commandments, but they have never made a hobby of it. . . . Believing as they do that other Protestant denominations are Christian, though mistaken, they have not felt it fair or Christian to carry on a campaign intended to weaken or destroy other churches. . . . Their ministers have baptized thousands of people who did not accept the Sabbath.

Seventh Day Baptists do well to publicize the fact that our primary goal is to introduce Christ to the unsaved — to lead people to the point where they can accept a personal experience with Christ which

only He can give. From that point on, like all Baptists, we respect the individual's responsibility to work out his own salvation. We cannot forget, however, that Christ, in giving us the Sabbath truth, has blessed us with an extra strength (talent) and if we fail to utilize this strength to the fullest, we may lose even that which we seem to have.

A Typical Defense of Sunday

Let's consider the typical response of a first-day Christian when asked to defend Sunday observance. He will say that grace dispensation has replaced law dispensation — thus the Sabbath has been destroyed. A discussion of the meaning of grace will lead him to admit that God, out of the goodness of His heart, has repealed the death sentence He gave to Adam and because He does love the world, He sent His Son and has granted eternal life to undeserving men and women, provided they hear and follow the instructions of Christ. If it were not for God's grace in granting a means to eternal life, man could lead an exemplary life and still expect nothing but death. This leads to the question: Did Christ teach that the Ten Commandments are unnecessary to man's welfare? And the first-day Christian will admit that much of His teaching (the Sermon on the Mount, for example) concerned the proper observance of God's laws. It is also admitted that Christ went to church on the Sabbath, that He performed only necessary humanitarian tasks on the Sabbath, that He kept the Sabbath exactly as devout first-day Christians keep Sunday. Upon examining the Ten Commandments, it is found that not one command can be disobeyed without impairing Christian character and physical welfare. This being conceded, it must also be conceded that a dispensation of grace does not mean that the Ten Commandments can be ignored by Christians.

The proper relationship of Grace, Christ, and Law is summed up in Romans 8: 3-4: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not

Youth Speaks

Consider the Call to Foreign Missions

One of three morning messages
at Shiloh, N. J., on Youth Sabbath

By Nancy Harris

The door to Christian service in foreign missions is open to everyone who will enter. You can't see through a closed door, and you may not see a definite place now where you can serve. But if you will open the door and investigate the possibilities, you may find a place waiting for you.

There are different types of service on the foreign mission fields. Dr. Victor Burdick is soon to take up his work on our mission field at Makapwa, Nyasaland, Africa. When he answered the call of the Missionary Board he said, "There continues to be no doubt in my mind but that I wish to serve our Lord in foreign medical mission work and that I prefer to do such service within the influence of Seventh Day Baptists. Thus I would humbly and gratefully accept the call extended. May we ever seek God's leading in all our planning. Please continue to pray for His guidance in my life."

Here is a young doctor who has felt the need, heard the call, and prepared himself to go into full-time foreign missionary service. Others on that same field who have heard and answered the Lord's call are the nurses Beth Severe and Joan Clement and Missionary-evangelist David Pearson and his wife Bettie. A missionary-evangelist preaches, teaches, evangelizes, directs work of native preachers, is a builder, business manager, and jack-of-all-trades. A missionary doctor or nurse is always alert to every opportunity to teach and preach the Gospel.

In Jamaica, our missionary-evangelist is one of our best-trained ministers, Rev. Leon Lawton, who supervises the Jamaica Conference of Seventh Day Baptists. Mr. and Mrs. Grover Brissey are in Crandall High School, Kingston, working as principal and teacher. There, also, is Miss Jacqueline Wells, a consecrated young lady serving as librarian, teacher, and secretary.

after the flesh, but after the Spirit." Far from destroying the law, belief in Christ results in such a love for God and mankind, that it is possible to keep the Ten Commandments. Hence, Paul asks: "Do we then make void the law through faith? God forbid: Yea, we establish the law" (Rom. 3: 31).

Did Paul Keep Sunday?

Despite these plain statements of Scripture, the first-day Christian insists that in honor of the resurrected Christ, New Testament Christians made Sunday the Lord's Day — and that they preached on the Sabbath only to reach the Jews in their synagogues. However, the defender of Sunday is at a loss to explain why Paul did not invite to the next day's service (if there was one on Sunday) the interested Gentiles who heard him preach on the Sabbath at Antioch in Pisidia. The proponent of Sunday also finds it difficult to explain why it was that "the next sabbath day came almost the whole city together to hear the word of God" (Acts 13: 14-45).

The well-known first-day meeting (Acts 20: 7) is mentioned by the Sabbath opponent. It is pointed out to him that this was an evening service which may not have occurred on any part of the modern Sunday. And if Christians were observing Sunday, doesn't it seem strange that Paul left for Jerusalem on that day? If, on the other hand, the evening meal occurred towards the end of the first day, then Paul preached until midnight on the second day of the week — Biblical time.

The Sabbath critic then says that Christians are warned against keeping the Sabbath (Col. 2: 16). When he is reminded that the Passover and other ceremonial days were called sabbaths, he admits that the seventh-day Sabbath may not be one of the "shadows of things to come."

This leaves one remaining Scripture which the Sundayite can use to prove that Sunday was observed by the Apostles: "Now concerning the collection for the saints. . . . Upon the first day of the week, let everyone of you lay by him in store as God hath prospered him, that there be no gathering when I come" (1 Cor. 16:

(Continued on page 238)

Someone trained in agriculture will be needed at the Maiden Hall Vocational School in Jamaica when the project is complete. Social workers may be needed in missions that are well established on any field.

Those who serve their Lord in these various ways are required to leave their home and friends. This, to many, would seem like a great sacrifice. But those who have given themselves by answering the call are not content unless they are doing what the Lord would have them to do. Although the rewards are not great in the salary they receive, they feel blessed by many spiritual rewards. According to God's Word, nowhere can you find a job with more pay (Luke 18: 29-30), greater security and retirement benefits (Heb. 13: 5b), or reward (Matt. 25: 21).

When our Savior gave the Great Commission: "Go ye into all the world and preach the gospel to every creature," it was directed to all of His followers and it included both the home and foreign fields.

In Paul's experiences with God we can see some of the ways in which God asks us to consider foreign missions as our lifework. Paul was reared in a very fine home. He was given the best education of his day, and although he was a fine Jew, he was also a Roman citizen. He felt no need in his life for a conversion or for taking the Gospel to others. He could speak several languages which he used to a great advantage after his conversion. He was a very energetic and zealous young man but his energy and knowledge were used to persecute the Christians. After Paul's conversion on the road to Damascus, his eyes were opened to the great work of taking the Gospel to others.

God interests us in considering the work in foreign missions in two special ways. Some young people hear His call by discovering the great need for spreading God's Word. Have you discovered that need?

Ask Yourself These Questions

Does it make any difference to me whether or not there are people in the world who do not know Jesus?

Does "Go ye into all the world . . ." apply to me?

What would happen to the cause of Christ if I failed to do my part?

Like Paul, we, too, must have our home training and schooling; learn to speak various languages; know how to take care of our bodies; and learn how to be friendly with others. When Jesus comes into our hearts then our eyes also are opened to the condition in which we were, for we know that "all have sinned and come short of the glory of God." We will begin to realize the condition that others are in — that they also need the Savior, no matter how good or bad they are, nor in what country they may live. When our eyes are opened to the truth, then we will have a burden for the needs of others.

It is necessary that we train ourselves in order to live lives of service. We should "study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

How the Call Comes

God interests us in considering the work in foreign missions also by presenting to us a call, which may be an awareness that talents we have would be useful in His service. God holds each one of us responsible for the use of these gifts. What every person does with his life is a matter of concern to God.

The important thing to remember is that God's will is to be done in each Christian's life. God will guide Christians in making the right choices. He will help them to develop the capacities they have for service. Each of us must have faith that God will help him.

When we see the need for those who are out of Christ to accept Him as their Savior, we will have a sense of mission. This can be considered a call to help them.

We need to have various experiences in order to help win others to our Savior and to help build them up in a knowledge of Him after their conversion. We must also be able to help them live more useful lives.

In Matthew 20: 16 we read, "For many be called, but few are chosen." Many expect a great call such as Paul received, and some feel they cannot serve unless they go to a foreign field. The call is given to every Christian, and those who

IF HARVESTING MACHINERY BREAKS

Thoughts on Missionary Support
By Carol Davis Crandall

Do you have a bank account? Now, do you have a savings bank account? That means that you have a little extra set aside, doesn't it? Do you realize that some of our ministers and missionaries have less than 10% of what some of us make?

We decided in a former "open-heart" quiz on missionary work that we in the churches are the ones who decide to send some one in our place, therefore, we have responsibility to provide them adequate funds.

When your machinery breaks down do you put it off and say, "I don't have the money this year so I'll put off taking in my harvest and take care of the machinery next year." No! The cattle have to have the harvest for the winter days. You can't put it off. If you don't have your machinery repaired you borrow and buy new machinery. And you see to it that the money is saved and paid back.

Do you realize that when machinery breaks down on the mission field it has to be replaced by money in the budget? What happens when the budget isn't reached? The missionary who doesn't even receive 10% does without to have these repairs taken care of in order that "the harvest" may be taken. Think on these things!

have prepared themselves will be led by the Lord into the various fields where He needs them. The Lord may lead you into service outside your own country.

God asks us to consider foreign missions as our life's work by presenting the needs and calling us to service. When our eyes are opened to the needs so that we have a burden for others, and when we have prepared ourselves to live a life of service, then the call may come to go for Him to foreign fields. Will we respond? Can we say and mean the words of the old hymn:

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

Prayer Requests

A faithful tract distributor in the East who has recently ordered large supplies of literature to hand out in public places requests prayer for physical and spiritual health. The doctor informs him that he has a bad heart condition.

A New Jersey friend combines prayer and giving. She asked for tracts to be sent at her expense to a tract distributor in the South. Her note concludes, "I pray the Lord will bless the tracts as they go on their way."

The pastor at Salemville, Pa., requests prayer for the work in general in his church and for the evangelistic meetings, April 19-28, in particular.

How To Kill Your Preacher

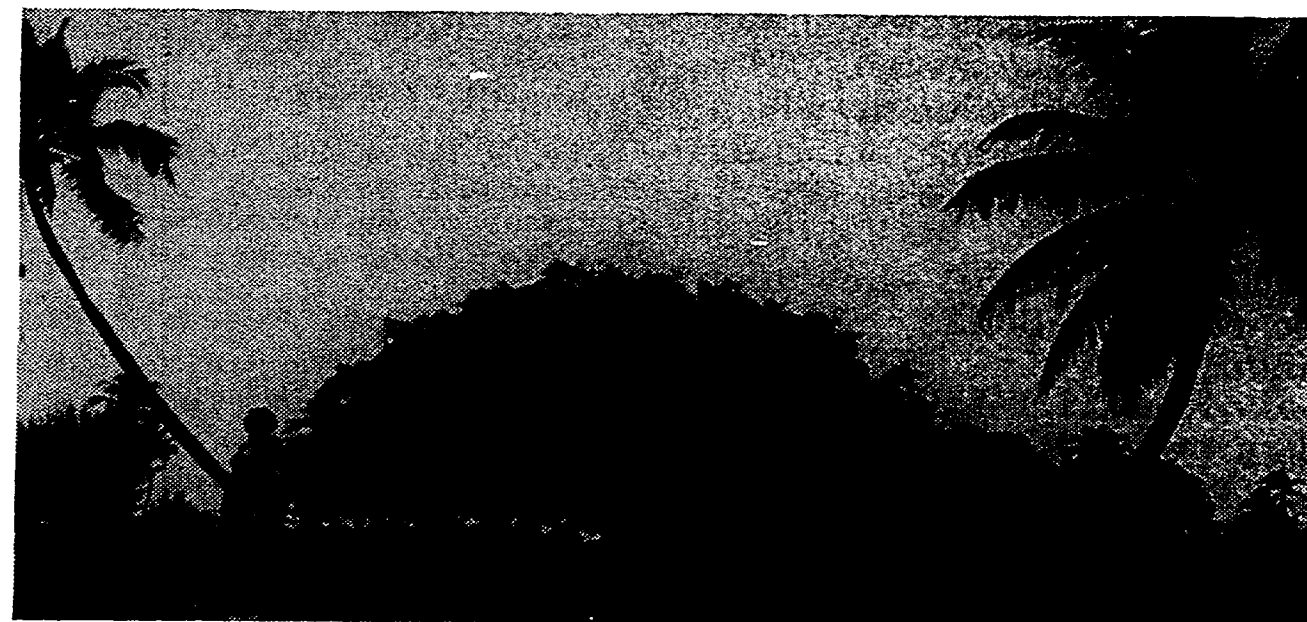
Someone has compiled the following list as a sure method to kill preachers:

- Don't attend the evening service.
- Don't attend the prayer meeting.
- Only hear him when "convenient."
- Habitually come late.
- Sit just inside the door.
- Don't give him your attention.
- Rush out as soon as the service ends.
- Act cold to show your dignity.
- Never thank him for his message.
- Never appreciate his efforts.
- Tell him what wonderful messages you hear elsewhere.
- Criticize him before your children.
- Don't make him welcome when he calls.
- Criticize him for not calling.
- Accuse his wife of trying to run things.
- Don't offer to help.
- Don't take your weekend guests to hear him.
- Don't inform him when you are ill.
- Don't pray for him.
- Don't do what he says.

What about going thoughtfully over the list again to see if you are guilty of some of these things?

If you are guilty, the Word says: "... whoso confesseth and forsaketh them shall obtain mercy" (Proverbs 28:13).

— Selected.

**TEEN TALK****Underneath the Banyan Tree**

If I were a boy again I would like to live part of the time at least in a southern state where I could enjoy the wonders of the banyan tree. I believe that a group of strong-armed, sure-footed boys could spend all day in and underneath a banyan tree and count it a great adventure. It might be nice also to have some slanting coconut palms nearby for the real climbers in case somebody wanted a refreshing cool drink.

What is so wonderful about the banyan tree? Well, there are several things. You can see from this picture that it is awfully big and dense. Its branches go out straight to great distances, quite close to the ground making it ideal for climbing. The tree is a native of India and was brought to this country because it is such a curiosity. Just how big does a banyan tree get? Way back before the time of Christ, General Marchus, the leader of an eastern expedition under Alexander the Great, went as far east as India and brought back word that he had seen a tree big enough to shelter a whole army. In fact, 7000 people in more recent times have camped under that tree or one like it.

But size is not the strangest thing about these spreading, broad-leafed trees. The other picture which you see on this page shows you a little of the base of a typical banyan tree growing at Boca Raton, Florida. What you see here might be thought of as one of many points of a star extending out from the massive trunk.

It was too dark under the tree to get a picture of the trunk itself hidden in the deep shadows of the inside angles of the irregular star. You can understand why we think this would be an interesting tree for climbing or for games like hide-and-seek.

In the Garden of Eden there was a tree of knowledge, a forbidden tree. I don't think it was a banyan tree for the banyan



tree couldn't give knowledge of good and evil to Adam and Eve. However, it looks as if God has given this tree knowledge for itself which other trees do not have. The lower horizontal branches send out

slender, dangling roots which start growing as soon as they reach the ground. They become a mass of sturdy columns which support those huge, spreading branches. There are sometimes as many as 13,000 of these small trunks.

How do the lowest branches know that they are close to the ground? Why is it that the higher ones do not send out roots? I don't know. I do know that boys and girls growing into well-rounded trees of beauty and usefulness need outside help and support. We have knowledge far beyond that of the banyan tree. Christ came down from above to the earth. He gives us all the support we need. The farther we reach out in our growth and service the greater the strength He is ready to supply.

Temperance Resolution

INTERNATIONAL RELATIONS

WHEREAS, the purpose of the United States in maintaining a State Department and a Foreign Service corps is to develop and sustain the respect and goodwill of other nations and peoples, and especially those of Asia and Africa at this time; and

WHEREAS, THE SERVING of alcoholic beverages at official functions of state is not only offensive to millions of Christians, but also to the many millions who follow the Buddhist, Hindu, Islamic, and other religions abroad; and

WHEREAS, under the circumstances, the use of State Department funds for the purchase of alcoholic beverages is an unnecessary and unwarranted expense, the elimination of which would constitute substantial savings to the American taxpayers each year: therefore, be it

RESOLVED, That the National Temperance and Prohibition Council respectfully urge the Eighty-fifth Congress of the United States to forbid the use of any portion of the Department of State "Representation Allowances" for the purchase of alcoholic beverages, and further that the Congress instruct the Department of State to bar Foreign Service Officers from serving alcoholic beverages in the course of their diplomatic duties.

SCIENCE MAGNIFIES CHRIST

By Professor Ralph H. Coon

Rev. Ralph Coon, whose special interest is astronomy, is Professor of Bible and Assistant Professor of Physics at Salem College, Salem, W. Va. Other articles will follow.

The following story was told in a Friday evening prayer meeting in the Los Angeles Church when I was there last summer. I was deeply impressed by the spiritual insight of the lady who told it. A pastor noticed in his congregation a well-known scientist of the community who was known as a skeptic religiously. As he continued to be present in the morning services the pastor prepared a series of sermons on science and religion with the scientist particularly in mind. The man kept coming and finally professed his faith in Christ and joined the church. As the pastor became better acquainted with him he asked what it was in his sermons that had convinced him of the truth of Christianity. "It was not the sermons," was the reply, "though I did find them very interesting and helpful. It was a dear little old lady who was going up the church steps one day as I went by. I stopped to help her. She thanked me and asked me to come to church, telling how much they loved their pastor and what good messages he preached, but most of all telling what the Lord Jesus meant to her. The light in her eyes and the smile on her face so impressed me that I came seeking what she had, and I have found it."

That is the kind of proof that is convincing to men of science and to people in all walks of life. There are two attitudes that different students of science have toward the Bible and Christianity: 1. The one who has never been introduced to the Lord feels that science is so wonderful that he needs nothing else. His science only makes him more skeptical. 2. The one like the man in the story above who has met the Lord Jesus in his own life finds science a great help in understanding God and His divine Son.

May I suggest two aspects of this attitude. First, there is the never-ending wonder and mystery of all science proving that there is an infinitely greater intellect than ours behind it all. Then there is the

wonderful similarity in organization and planning between the things of science and the things in the spirit realm. The same Father in heaven must have planned both. Let us note briefly three of the fundamental forces of science, each of which illustrates these two aspects of the relation of science and Christianity.

1. **Gravity.** This is in many ways the all-important force of the universe. It holds matter together in units like stones, houses, people, and even galaxies of stars. It is absolutely essential yet what it really is or of how it acts through empty space we know very little or nothing. We take it on faith.

Paul teaches that Jesus is the all-pervading personality force that holds everything together in the spiritual realm. "He is before all things and in him all things hold together" (Col. 1: 17, RSV).

2. **Electricity.** In electricity we have another all-pervading force. It is known to be involved in the make-up of all matter. It makes possible all of the modern means of communication as well as the other very familiar conveniences it puts in our homes. As is perhaps less commonly realized, electrical forces make possible what I think is the most wonderful phenomenon of science, namely, light. It is through light that in a very real sense the whole universe becomes a part of each one of us.

Jesus said, "I am the light of the world." By Him the whole universe of the spiritual things of God may become a part of each one of us. I challenge you to try to think of how many ways the realms of the spiritual and of the physical correspond when we think of the two kinds of light.

3. **Life.** Probably the greatest mystery in all of the world is life itself. It can be studied and various functions of living things analyzed but we do not know what it is. It is a great mystery. We take it on faith.

John had a similar faith in Jesus in the spiritual realm. Hear what he says: "In him was life and the life was the light of men." Jesus said, "He that believeth on me hath everlasting life." It would be a very profitable activity to spend some time studying and pondering the similarities between eternal life in the Kingdom

of Heaven and the wonder of life as we find it in the scientific world of biology.

After all, do we have two realms? Is it not all God? Each of these aspects of His power helps us to understand the other. Really matter, space, and energy are only important as they relate to heaven and God's all-inclusive realm.

OTHER FOLDS AND FIELDS

In Southern Rhodesia, where Methodist schools train 15,000 African boys and girls annually, the Methodist Church will step up its educational program in the 1956-60 quadrennium in keeping with an emphasis on teacher-training by both government and mission schools. (Southern Rhodesia lies not very far south of Nyasaland.)

The Executive Board of the Division of Foreign Missions of the National Council of Churches has advised Carl Vinson, chairman of the House Armed Services Committee which has under consideration Bill H.R. 872, that it is opposed to extending commissary privileges at the government post exchanges overseas to missionaries, chiefly on the grounds that it might cause grave misunderstanding as to the true nature of the missionary and his task. Such privileges have, under certain circumstances, been granted in times past.

Italian Court

Upholds Freedom of Worship

The Italian Constitutional Court has upheld the right of Protestants in Italy to hold services without police permission.

The court's decision was given in the case of Pastor Umberto Lasco of Rome, who appealed against a 15-day sentence for having held a service without police permission. The court's findings, in upholding the appeal, declared that articles 17 and 19 of the Italian constitution guaranteed every citizen the right to practice his religion freely so long as the rites of his religious group are not "contrary to morality." — E. P. S., Geneva.

SABBATH SCHOOL LESSON

for April 27, 1957

God's Greatest Creation

Lesson Scripture: Genesis 2: 4-9, 15-22.

Are SDB's Christ-Centered?

(Continued from page 232)

1-2). The Sabbatarian points out that this makes no reference to a public meeting — it is a recommendation to regularly set aside (at home) a certain amount for the poor in Jerusalem. Most New Testament churches were built around a nucleus of Jewish converts. In 43 B.C. under Caesar Augustus the Jews were protected in their Sabbath observance. When a public distribution of money or corn took place on the Sabbath, the Jews' share of the money or corn was to be delivered to them the day following. It would be most natural for Paul to continue this practice of doing special business on Sunday — and the task of setting aside money to be later collected was a business matter!

As for the tradition that Christ rose on Sunday, the Sabbathkeeper points to John 19: 14 and Matthew 28: 1 which indicate that Christ could have been crucified on Wednesday and risen on the Sabbath.

Although the first-day Christian is sure that Sunday was inaugurated in New Testament times, he in all honesty admits that Scripture contains no conclusive evidence of this fact.

Too Much Emphasis on the Sabbath?

At this point, he is quick to remind the Sabbathkeeper: "You Seventh Day Baptists make too much of the Sabbath. Look at the Sabbath Recorder. Haven't you noticed the emphasis placed on the Sabbath? The Sabbath! The Sabbath! The Sabbath!"

The first-day Christian has now resorted to an old-age technique called "Argumentum ad hominem," which means in this case squeezing out of an uncomfortable situation by diverting attention from the problem to the person. The Sundayite, unwilling to admit to himself that the Sabbatarian presents a convincing case against Sunday and in favor of the Sabbath, pulls the wool over his own eyes by reasoning that the Sabbathkeeper over-emphasizes the seventh day and hence neglects Christ and His Gospel. Therefore, since it is obvious that the Sabbathkeeper is not Christ-centered, he cannot possibly be right about the Sabbath.

Those who know Seventh Day Baptists intimately and have attended our gather-

ings well know that the "Sabbath-centered" charge is false. If Seventh Day Baptists were not well grounded in Christ and all His words, our ministers would not be regularly employed by small first-day churches. My next door neighbor, a Sundaykeeper, was brought up on the preaching of one of our ministers. She admits, though, that he was "primarily Seventh Day Baptist." This sentiment leads me to suspect that while shepherding their Sunday flocks, our ministers underplay their Sabbath convictions. How many of our men preach their Sabbath Rally Day sermon to their Sunday congregations?

New Truth Needs Emphasis

It must be admitted that our periodicals do contain many articles dealing with the Sabbath. As it was in past church history, when a new truth is presented, the majority is slow to accept it, and it is necessary to defend the truth with tenacity. Such was the case when Martin Luther advocated "the Bible only" as opposed to "the Bible and tradition." The Roman Catholic Church bitterly assailed Luther and considered him a heretic. Was Martin Luther any less Christian because circumstances forced him to emphasize the principle: "the Bible only"? There was a time when baptism by immersion seemed to the established churches to be a strange, sinful, unchristian practice. The Anabaptists and others made a big issue over immersion. Do modern Baptists believe that their forefathers were neglecting Christ and all His Gospel because they died and were willing to die for the truth of immersion? A century ago American pulpits and papers were filled with "slave-talk." Was Henry Ward Beecher slave-centered and not Christ-centered because he strongly supported the abolitionists?

Present-day Lutherans no longer find it necessary to emphasize "the Bible only" because this principle is accepted by millions. Nor are Baptists any longer forced to fill their periodicals with numerous articles emphasizing immersion. Large numbers not only in the Baptist family but in newer denominations believe that immersion is the Biblical method of baptism.

Until that time comes when many Christians observe the seventh-day Sabbath, we must continue to point out fre-

quently and forcefully the error of Sunday and the truth of the Sabbath. And how can we preach the Sabbath without preaching Christ and the Bible? How can we observe the Sabbath in the same manner and spirit practiced by Christ and not be outstanding Christians?

The efforts of Sabbathkeepers have awakened an interest in the Sabbath-Sunday problem which has caused the appearance of much material presenting the Sunday point of view. Should we uncharitably accuse first-day Christians of being Sunday-centered because they are reading and writing literature which defends Sunday?

We must not be lured into neglecting or belittling the Sabbath truth by those who find it necessary to justify Sunday by saying that Sabbathkeepers overemphasize the Sabbath. This type of "logic" flourishes when people are unwilling to face facts — facts which could necessitate an unwelcome change in their lives.

The next time it is inferred that we Seventh Day Baptists are Sabbath-centered we should gently remind the first-day Christian that we are not accusing him of being Sunday-centered. We believe that Christ only is qualified to judge the "Christianness" of our character. The question under discussion is: What are the Biblical grounds for Sunday?

SPIRITUAL LIFE EMPHASIS AT ADAMS CENTER, N. Y.

Sponsored by the Central Association Missions Committee, a Spiritual Life Emphasis will be held in the Adams Center Church April 18-21. The theme of the meetings is "Christ's Call to You." Pastor Charles Swing will bring the first two messages: "Christ's Call to Believe" and "Christ's Call to Life." Pastor Victor Skaggs will bring the message on Sabbath morning, "Christ's Call to Eternal Life," and the last two evening messages, "Christ's Call to Inner Growth" and "Christ's Call to Service."

These meetings come at the close of union Wednesday night meetings during the seven weeks preceding Easter with "A New Life Emphasis." The local Baptist Church sponsored meetings April 10-14 featuring Dr. Hilda Ives as the leader and speaker.

NEWS FROM THE CHURCHES

RIVERSIDE, CALIF. — March second marked the close of Pastor Wheeler's series of sermons on "The Lord's Prayer." In the evening nearly everyone was back at the church again for a Fellowship supper honoring Dr. and Mrs. O. B. Bond, lately from Jamaica. Mr. Bond gave a talk to accompany a group of colored slides he had taken, showing every phase of Seventh Day Baptist work in Jamaica, with special emphasis on Crandall High School where he served as principal. His earnest remarks, and the heartfelt answers Mrs. Bond gave in the question period proved them unmistakable missionaries.

"These Things We Know," a decisive sermon by our pastor on March 9, stressed the things for which men have dared to die. Good planning, by the Social Committee headed by Mrs. Gleason Curtis, resulted in a nice entertainment that evening for the Philathea and Men's Classes with the Fellowship Class acting as host. All were encouraged to come in Spanish costume and tables were set up to represent quite an authentic sidewalk cafe.

Preparatory to the weekend of revival, March 14, 15, and 16, cottage prayer meetings were held on Wednesday nights of the two weeks previous in three homes in the area.

The guest speaker for the special mid-month meetings was Rev. Francis Saunders of the Los Angeles Church. He presented three telling sermons, including the Sabbath morning message, but was called away to Boulder, Colo., following the death of his mother, so Pastor Wheeler took the final sermon Sunday night. All who attended profited spiritually.

March 24 was appointed spring cleaning day at the church and parish house. Mr. and Mrs. Albert Withrow assumed the task of waxing the sanctuary floor. The Annual Fellowship Class party at the Curtis Cabin at Forest Home, that evening, was particularly enjoyable.

The last two Sabbaths of the month Pastor Wheeler preached challenging sermons entitled, "Answering the Christ" and "Facing Life's Crises."

At the time of writing March has one more day to go. For it is planned the

The Sabbath Recorder

first workday at camp. Laying 125 feet of water line and interior work on the building are proposed. There is also more work for the women in the church and parish house. — Correspondent.

VERONA, N. Y. — Sabbath, March 2, was an all-day meeting. At the morning service a Baptist missionary from Nigeria spoke. He gave personal experiences of things that had happened to his family and how the Lord had prepared and had ready just what they needed when they needed it — showing that we should trust Him always and completely. Those whom He loves will, however, be tested and chastened.

In the afternoon Rev. Earl Cruzan from the Adams Center Church came to show us slides on our World Mission outlook. In the evening we had our quarterly business meeting. The acre of land next to the church is in process of being purchased. It is hoped this parcel of land will be used for a parsonage but until then we're hoping to use it for one of the Lord's Acre projects.

In the winter the young people and children had a "Grinmore Circus." The side shows and acts were truly amazing and we surely had our money's worth of entertainment. This was a project of the Young People's Social Club. Every other month they send a small amount to the Jamaica Mission. — Correspondent.

DODGE CENTER, MINN. — Inspiration has been given to our congregation by the sermons Pastor Kenneth Van Horn has preached recently on the subjects of "Sin," "Uprightness," and "Praise." These subjects have been developed to show the Christian's need of humbling himself to the point where he can accept forgiveness of sin, the opportunity of the Christian to walk uprightly in fellowship with God, and the appreciation of God's guidance throughout life. Because of His will being done in us and through us, we can feel as the Psalmist did that "praise is comely for the upright" (Ps. 33).

World Day of Prayer was observed in a united community service in the Congregational Church at Dodge Center on March 8. Our church provided the Children's Service. The Junior Choir sang and also participated in the children's choral responses and readings of the worship service.

The Junior Choir has recently been organized and has had regular practices. They have contributed to the children's part of our Sabbath church service.

On March 18 an all-day church social was held in the church basement. Mr. and Mrs. Claston Bond, Mr. and Mrs. Roy Langworthy, Mrs. George Bonser, and Mrs. Wallace Greene were the committee who planned this clever and enjoyable social. All who participated in this church social felt that the committee had been very successful in providing an unusually happy and interesting day of entertainment. — Correspondent.

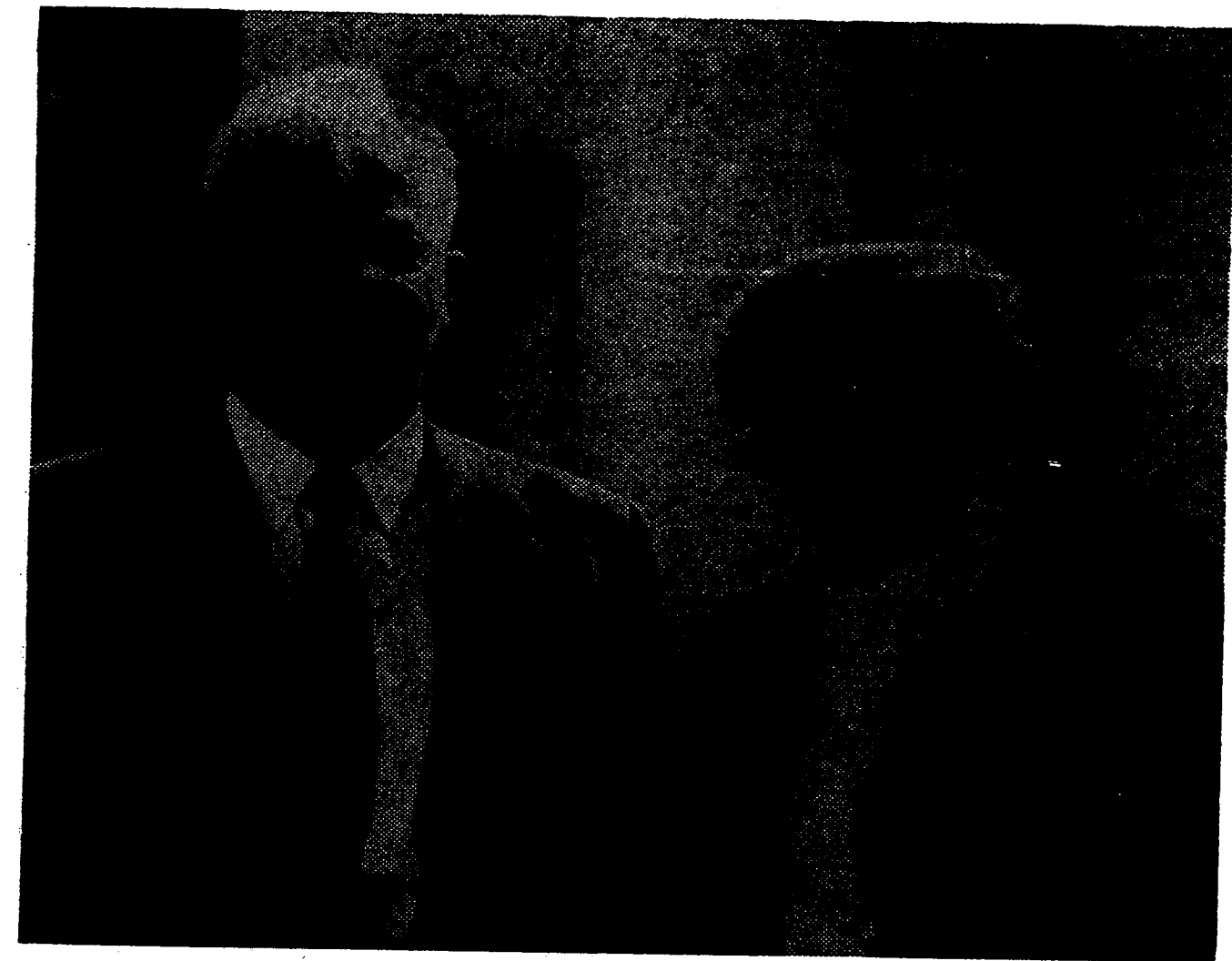
NORTH LOUP, NEB. — While the church awaits the coming of our new pastor, Mynor Soper, now in seminary at Covina, Calif., we are getting along as best we can with lay leadership for the various services of the church. At recent Sabbath eve prayer services different ones have presented filmstrips on the closing events of Christ's ministry secured from the Tract Society.

On March 16 a tape-recorded sermon from our former pastor, Rev. Francis Saunders, was used. Those who helped out in different parts of the worship were Elery King, Donald Clement, Ronald Goodrich, and Deacons Vernon Williams, Aubrey Davis, George Clement, and Cecil Severance.

Plans are being made for Vacation Bible School. Money is being raised by a soup supper to help send some young people to camp or to Pre-Con Retreat. The annual bake sale and pie and coffee serving were scheduled by the Dr. Grace Missionary Society for election day. The church has very recently installed a new electric switchboard for the church lights. — Correspondent.

YMCA President's Committee Hears China Report

Three representatives of the YMCA who made a month-long visit to China, reported to the President's Committee of the World Alliance at a recent meeting in Geneva. Communists and Christians, the men said, seem to follow a policy of co-existence, each group feeling that time is working in its favor. The European visitors found a great deal of vitality in the YMCA movement in China.



Rev. and Mrs. Herbert L. Polan of Battle Creek, Mich., who have just completed a much appreciated five-month pastorate with the Daytona Beach, Fla., Church.

See story inside.