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PLAINFIELD, NEW JERSEY

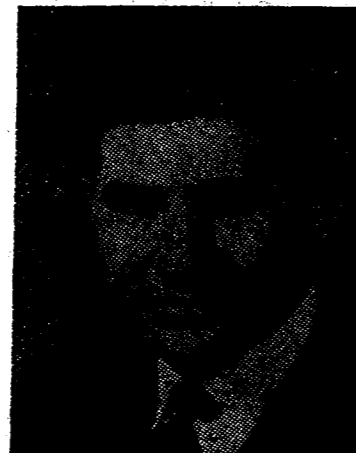
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We take pleasure in introducing

The Editor of Our Second Special Issue



The editor of this issue only, the Rev. Alton L. Wheeler, of Riverside, Calif., is one who distinguished himself in his student days at Salem College, Salem, W. Va., and at the Alfred School of Theology, Alfred, N. Y. Born and reared in the village of Nortonville, Kan., his first pastoral charge was the two small Seventh Day Baptist churches of Western New York, Nile and Richburg, where he was ordained in 1943.

Accepting a call to the city church of like faith at Battle Creek, Mich., in 1945, he strengthened that congregation during a pastorate of nearly nine years. During that time he was honored with the presidency of the Battle Creek Ministerial Association and was elected president of the Seventh Day Baptist General Conference for the year 1950. Since the fall of 1953 he has been pastor of the thriving church of Riverside, Calif., where he regularly conducts a radio ministry and has recently been elected president of the Church Federation of the city.

Mr. Wheeler brings to the editorship of this issue his keen sense of the basic needs of all classes of people and the satisfaction of those needs in Christ. His experience in pastoral counseling and his study of the Word of God are reflected in his choice and arrangement of material as found in the following pages.

Another special issue, under the editorship of the Rev. Victor W. Skaggs of Wisconsin, will appear in August. Regular weekly issues of 16 pages plus the quarterly expanded issues are available at the low subscription rate of \$3 per year. Regular issues, edited by the Rev. Leon M. Maltby, contain material similar to that found in special issues plus mission news and other departmental and promotional material. — Managing Editor.

Cover: Religious News Service Photo.

The wisest of all choices is that of

Putting Christ First in Everything

In the Alpine Mountains of Switzerland there is a spot where it is said that one could throw an object such as a croquet ball in one direction and it could roll down to the Danube and float to the Black Sea. He could toss it in another direction and it could travel down the Rhine to the North Sea. He could hurl it down another side of the mountain, and it could go by way of the Rhone into the Mediterranean. So as one stands at the summit of life where decisions for his life should be made, he may dream, aspire, and choose, and one choice may to some very considerable extent affect his earthly and eternal destiny.

Think of it — A whole lifetime may be affected by the making of one single choice. Throughout our earthly years, we may make innumerable decisions, yet the making of one may affect or limit the choices in myriads of other ways. We choose from where we are; we do not return to one given "starting place" to change our minds, nor to relive our yester-years. One choice of parents may affect the security of their little children. One choice of an adolescent in friendships may affect his choice in marriage. One's choice as to how far he wants to progress in academic education, may affect or limit the choices he later is privileged to make as to his lifework. The choice to accept the Lord will affect the degree of happiness on earth and for eternity. Yes, one single decision may change the whole course of one's life. It may make as much difference as to travel east instead of west, north rather than south. It may mean the difference between success and failure, happiness and unhappiness, wealth and poverty, righteousness and worldliness, life and death.

We live in a land where the making of almost all decisions is a personal privilege. Ours is not a country where we are enslaved to a caste system surrounded hopelessly by high transcending

walls. One's lifework, skill, or trade is not necessarily that of his father. A young man's wife (usually) is not chosen for him by his parents. People are not told religiously whether or not they may worship God nor how they may or may not worship Him in public places. We live in a free land where the making of choices is our privilege. Wisely should we realize, however, that the exercising of such a privilege imposes on us a lifetime of responsibilities as well as to award us an eternity of happiness.

Usually, for better or for worse, the choices are our own. Children and young people may feel at times that their parents make all too many decisions for them, and some may be guilty of this charge. Conscientious parents, however, realize that the Lord has granted to them the spiritual guardianship of their sons and daughters as a sacred trust; hence, it is only natural that they should intercede and choose for them only until their children through years of adolescence and experience come to gain a sense of spiritual direction, perspective, and a sense of values to choose wisely for themselves. Spiritual leaders as well as psychologists are coming more and more to subscribe to "non-directive" counseling, realizing that theirs is the challenge of helping individuals to think for themselves rather than to attempt to think for them.

The primary mission of this issue is to urge everyone to think for himself and to seek wisdom from the Lord. The appeal is made in almost every article to PUT CHRIST FIRST, accepting God as heavenly Father and Jesus Christ as personal Savior. This is the most important of all summit decisions. Joshua as a military and spiritual leader of his people made many decisions for them as they continued their pilgrimage toward "the Promised Land," but he could not decide for them as to how they felt in their

AN INEVITABLE INFLUENCE ON OTHERS

"Your life is an open letter about Christ!" This is the essence of what Paul wrote to the Christians at Corinth (2 Cor. 3: 2, 3). When they questioned Paul's apostleship and Gospel, he asked in his letter or reply if they wanted letters of verification. If they did, he declared in effect, "You already have them!" . . . "You are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." The Corinthians were living proof of the transforming power of Jesus Christ in human lives, the Christ whom Paul proclaimed.

We as Christians are living testimonies of the transforming power of the Lord today. Our lives are open letters and books. They are a series of short stories bound by time into volumes and read by

hearts toward the Lord. Calling them to a halt one day, he urged, "Choose ye this day whom ye will serve; whether the gods which your fathers served on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Jesus was later to advise, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Paul reminds all "saints and faithful brothers in Christ," that Christ "is before all things . . . by Him were all things created . . . and by Him all things consist (hold together)." . . . Therefore, everyone should wisely resolve for himself and for his lifetime that "in all things, He (Christ) might have (first place)" (Col. 1: 1, 16-18). Someone has said, "In all Christians Christ is present, in most Christians Christ is prominent; but only in a few Christians is Christ preeminent." May YOUR life be numbered among the few!

others. Our lives are the only Bibles some men chance to read. It has been estimated that each of us comes into contact with no less than one million persons in an average lifetime, and almost every one of them is affected by us in some greater or lesser way.

While Martin Niemoller was being held as a prisoner in Germany because he would not bow down to Hitler, it was later reported that the concentration camp commander at Sachsenhausen, where he was confined, determined to make an atheist of his famous prisoner, and to that end he placed a communist atheist in the cell next to him, with permission for them to talk. He also arranged for those two men to take their daily half-hour walk at the same time and in the same yard. The atheist was a very intelligent person, skilled in argument. He had been promised all sorts of "favours" if he could make Niemoller lose his faith. Each prisoner enjoyed presenting his own viewpoint to the other, and that lasted four days. On the fifth day, the atheist begged Niemoller to lend him his Bible, a Book that now assumed a new meaning to him. The same day the atheist was moved to another cell. Martin Niemoller's life was an open letter and an inevitable witness for Christ.

It was said of Fenelon that his communion with God was such that his face shone. Lord Peterborough, a skeptic, was once compelled to spend a night with him at an inn. In the morning he hurried away saying, "If I spend another night with that man, I shall be a Christian in spite of myself." Fenelon's life was an open book and an inevitable witness for Christ.

We could cite and testify of numerous examples of children, young people, and adults who have affected the lives of others. Little children have been known to convert their parents. Young people have led others to Christ. Adults have proven themselves living witnesses for the

Lord. Such a sharing of testimonies should well prove exciting and exhilarating, yet there is something more sobering to be said.

If you and I can influence others for good, we can also influence them for evil. For every one who leads men to Christ there are several times his number leading others away from Christ. Statistics remind us that Christians continue to be the few among the many around the world. The Communists as well as Christians have their "tracts and evangelists." The atheists, skeptics, and agnostics often testify and endeavor to spread the seeds of their ways of life more zealously than do many professing Christians. . . . The ground is teeming with seeds of numerous types of plant life, and yet for the farmer or the gardener, almost all of them are unwanted. For every Moses seeking to lead the millions on toward the "Promised Land" of eternal rest, there are the hundreds and perhaps thousands creating unrest and seeking to persuade the multitudes of men to turn back and to yield voluntarily to ethical, spiritual, and moral slavery. For every Uzziah who "did that which was right in the sight of the Lord, according to all that his father Amaziah did" (2 Chron. 26: 4), there was an Ahaziah who "walked in the ways of the house of Ahab; for his mother (Athaliah) was his counsellor to do wickedly."

If you are a professing Christian then, as Paul says, "You are an open letter about Christ . . . open for everyone to inspect and read. . . . We are asking God that you may see things, as it were, from His point of view by being given spiritual insight and understanding. We also pray that your outward lives, which men see, may bring credit to your Master's Name, and that you may bring joy to His Heart by bearing genuine Christian fruit, and that your knowledge of God may grow yet deeper" (Col. 1: 9, 10, Phillips Translation).

For better or for worse, for good or for evil, upward or downward, forward or backward, consciously and unconsciously, you have an inevitable influence on the lives of others. Let it be a witness for Christ!

ONLY CHRIST CAN SAVE

Contending that we should put Christ first in the experience of genuine conversion is a little like saying, "A horse is a horse," isn't it? Actually, there can be



Courtesy Waldensian Aid Society.

no conversion without Christ. "Except a man be born again, he cannot see the kingdom of God" (John 3: 3). A person cannot be born again without Christ. By the new birth people become members of God's family, and we become "children of God by faith in Christ Jesus" (Gal. 3: 26). It is impossible without Christ, for "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1: 12). Conversion depends on receiving Christ. "I am the way," said Jesus; "no man cometh to the Father, but by me" (John 14: 6).

In a sense, conversion and salvation are the same thing — or perhaps we should

say that salvation is the inclusive term which embraces forgiveness, conversion, the indwelling Spirit, victory over sin, and other things, consummating in the resurrection and redemption of the body. Salvation is impossible without Christ, for "there is none other name under heaven given among men, whereby ye must be saved" (Acts 4: 12). "All have sinned, and come short of the glory of God" (Rom. 3: 23), and by that have earned the "wages of sin . . . death" (Rom. 6: 23). "All we like sheep have gone astray; we have turned every one to his own way." That is the simplest definition of sin there is — doing our own way instead of God's. But "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 8). "The Lord hath laid on him (Christ) the iniquity of us all" (Isa. 53: 6), "who his own self bare our sins in his own body on the tree" (1 Pet. 2: 24), and died there on Calvary as our sin-substitute. He "put away sin by the sacrifices of himself," being "once offered to bear the sins of many" (Heb. 9: 26-28). This is the beginning of our salvation — deliverance from the guilt and penalty of sin by accepting, in faith, the vicarious sacrifice of the Lord Jesus, not merely as a doctrine but in personal experience.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). The alternative to the "wages of sin" is "the gift of God . . . eternal life" (Rom. 6: 23). Here again it is "Christ first," for "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5: 11, 12). The only way to receive the "gift of God" is to receive it in the package in which it is contained. We have eternal life the moment we receive "the Christ, the Son of the living God" (Matt. 16: 16). And unless we do receive Him, we cannot have it.

But deliverance from the guilt and penalty of sin, and receiving eternal life, is not all there is to it. Conversion is

a change. In the Scriptural sense, it is a change from sinfulness to righteousness. That change, so momentous that it can only be described in terms of a "new birth," is wrought by the Holy Spirit (John 3: 5) when Christ is received into the heart. Christ died on Calvary not only as our sin-substitute, but also "that we, being dead to sins, should live unto righteousness" (1 Peter 2: 24). As Paul puts it: "That, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2: 12). That is the present tense of salvation — living lives of self-control, loving our neighbor as ourselves, and conforming to the will of God. Only by being converted by the power of the indwelling Christ is such a life possible. It is, indeed, Christ first in this experience.

How about you? Have you had this experience? Have you received Christ as your sin-substitute, as your life, as your power for living? If not, only you are to blame, for the whole of salvation is a free gift, and to be had just by receiving Him. He wants to be yours. He says, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him" (Rev. 3: 20). He cannot open the door — the latch is on the inside. He can only stand and knock, yearning and pleading for admission. Won't you invite Him in and experience all the blessings that receiving Him makes possible?

"Behold, a Stranger at the door!
He gently knocks, has knocked before,
Has waited long, is waiting still;
You treat no other friend so ill."

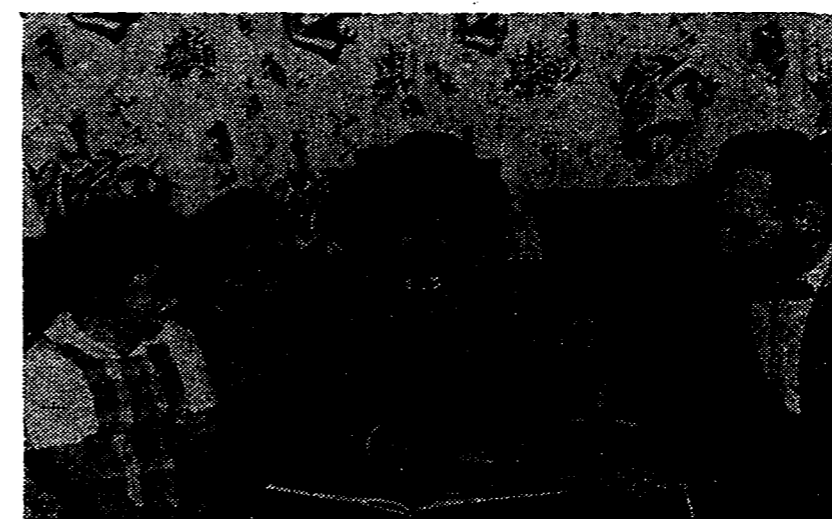
— Lester G. Osborn, Pastor,
Schenectady, New York.

A man recently gave directions to another who stopped to ask him the way to a certain street. "That's the best way, is it?" asked the inquirer, a little doubtfully. "It is the only way," was the quick answer. "The other road will land you back where you started." — *Sunday School Times*.

Yielding to Christ leads to

WORSHIPING IN THE HOME

The family's devotional life is intimately bound up with the daily life of its members. One reflects the other; one influences the other. There can be no room for sham



Courtesy American Bible Society.

or pretending where the devotional life is concerned. Prayer is life, and our lives are prayers. As the Quaker poet, Whittier, has said:

O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

A beloved China missionary, the late Rosa W. Palmberg, used to say, "The girls in our boarding school are quick to read our minds. They seem to realize when we are happy or discouraged; full of faith, or full of doubts. We cannot hide our feelings from them." What she said about those girls is true likewise of the children in our homes. They feel very quickly the harmony, or lack of it, in our lives.

A father and mother had some disagreement as to how the family income should be spent. Not wishing to discuss the matter before the children, they went into another room and shut the door. Soon there came a timid rap. "If you are going to do any worrying, we would rather you did it in front of the family." The Bible statement that "there is nothing hidden

that shall not be revealed" applies to the intimate relationships of the home.

At one time it was considered a badge of honor for a man to wear a mustache, and most men did. But my father got tired of his, and threatened to get rid of it. Mother was very much opposed to the idea as she thought he looked better with it on. When one day he came home with it shaved off, she would not kiss him, nor would she when he started off on his next trip. I can remember to this day how keen was my sorrow over this little disagreement. Suppose something should happen to him so that he never did return! What would be our feelings then? Let us remember, parents, that when we wound one another, we wound our children even more deeply. And since they are made in the likeness of our heavenly Father, it must wound Him as well.

So our devotional life is affected each day by our attitudes toward one another. A person of my acquaintance couldn't say his prayers at night. He had quarrelled with a loved one, and couldn't have peace until he arose and came to apologize. "Let not the sun go down on your wrath," the Good Book says, for the wrathful mind is the troubled mind, and sleep cannot bring the balm it should in such a case.

In several families of our friends, the children are allowed to say a prayer at the beginning of every meal. This is a wonderful experience for all. In one family, in particular, the children have entered into it with such spirit that one wonders at the versatility and spontaneity of every prayer. Scarcely a relative or loved one is forgotten, and we are all glad to be remembered in those childish prayers.

When our children were very young, we were in the habit of using a little poem, either sung or recited, at the be-

ginning of every meal. But as they grew older, the children asked if something else could not be substituted. Children want to hear father and mother pray, not alone that they may learn thus how to pray themselves, but because through our prayers they may learn what is in our hearts. The true prayer is the one that opens a channel between the heart and God, and through that shining pathway the listening ones can "ascend and descend" before the throne of God.

However, the silent prayer at the table has its uses, too. Sometimes each one wants to "be still and know that I am God," as the psalmist puts it. In those moments of silence one may range in thought to the welfare of loved ones near by or far away. He may humbly ask for strength for the day, and thank God for power to overcome temptation. Frequently, the insights gained by the moment with God will become the basis of further conversation about the table.

Who is the one to take the lead in prayer, or to ask a member of the family or an occasional guest to lead? I think it is the place of the father to do this where possible. If he is unwilling to do this, or cannot, then another member of the family may well take it over, with

the consent of all. Perhaps an older member of the family circle could plan the devotions for a week or a month at a time. If one of the children, let him be relieved of some other household "chores," in recognition of the fact that this is an exacting and time-consuming task. Copies of the "Upper Room" or other devotional literature could be used, and commendation should be extended to the one who uses thoughtful preparation and imagination in carrying it out.

All of us have a feeling of kinship with the family which the poet Burns pictures in his "Cottar's Saturday Night" — a picture which he may have drawn from his own childhood, and with his own father in mind.

The priest-like father reads the sacred page. . . .
Then, kneeling down to Heaven's Eternal King,
The saint, the father, and the husband prays;
Hope springs exultant on triumphant wing. . . .

And he continues,

From scenes like these old Scotia's grandeur
springs,
That makes her loved at home, revered abroad.
Princes and lords are but the breath of kings,
An honest man's the noblest work of God.

— Paul S. Burdick, Pastor,
Waterford, Conn.

To "stand fast in the faith,"

WE NEED CONVICTIONS

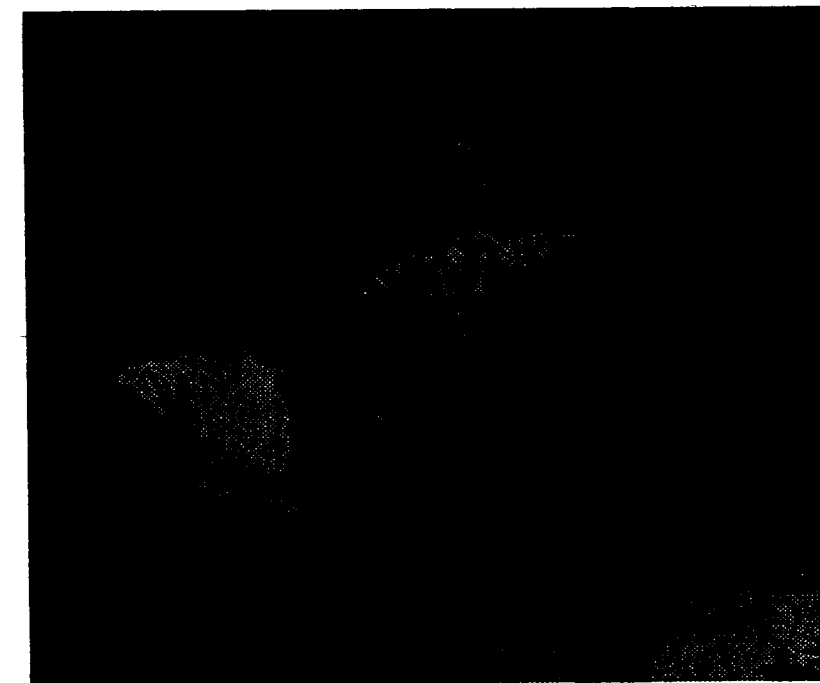
Many times I have heard the saying, "A man convinced against his will is of the same opinion still." Others have quoted, "Stone walls do not a prison make, nor iron bars a cage." These reflect the importance of man's individuality. A man's mind is his castle. Recently we have seen methods used to subjugate the human mind to bring people under the authority of totalitarian powers. Terms like "brain-washing" and "The Big Lie," coupled with strict censorship, have been used to describe these methods in our newspapers and magazines.

"Brain-washing" is used by powers that

are avowedly atheistic. "The Big Lie" and censorship are the exact opposite of the method used by our Lord Jesus Christ. He says, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8: 31-32). Again He said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15: 15). Instead of fiction, Christ gives facts; for ignorance, knowledge. This is part of what Peter meant when he wrote: ". . .

shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2: 9).

As Christians we have a responsibility to "know whom I have believed" (2 Tim. 1: 12) and to be "ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Peter 3: 15). For this we need definite convictions — something on which we can stand. After the man born blind was



healed by Christ, his conviction was "One thing I know, that, whereas I was blind, now I see" (John 9: 25). It is interesting to note that later Christ increased the scope of his convictions by revealing Himself to the man as the Son of God, and receiving worship from him.

It is quite apparent from the account in John 9 that the convictions that count are not based on the mind of man. The fallibility of human reason to attain an adequate idea of God has been demonstrated throughout the centuries of history. Our sinfulness has so limited our capability that we cannot reach an understanding of God and His will with our own resources. Our blighted conscience only gives us evidence that there is a standard of right and wrong. As the apostle said, ". . . (the Gentiles) shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another" (Romans 2: 15). The creative work of God reveals a Cre-

ator, but evidence all around us convinces us of the existence of a curse on the creation. The death wails of the heathen and the frantic good works of the civilized both attest the fact that man is afraid to face God because of his wickedness.

But as Christians we believe that God loves man in spite of his sinfulness. More than that, we believe that God has done something about the guilt and penalty of sin. How do we know this? If not by the functioning of human wisdom, then it must come by special revelation from God to us, and this is the Bible. When we accept Christ as our Savior to receive forgiveness of sins, we also accept Him as Lord of our lives, and this must include accepting His Word as our guide.

Christian convictions have been put into creeds since early in the second century when the Apostles' Creed was formed. Luther and Calvin, and later the Westminster Bible scholars wrote out their beliefs, not as an attempt to form new convictions, but only to set down in concise form what the teaching of the Bible is. The various creeds, to be valid, must be based on the Scripture, not on faulty human thinking.

Presently there is an attempt being made to find a statement around which all churches can rally. This is difficult to do, because there are some who do not believe the authority of the Bible, and so the attempt is not to find the minimum of Biblical doctrine that must be agreed upon, but only to find the maximum of human agreement. If Christ is going to be placed first in our creeds and convictions, we must base them on the revelation given to us in Christ and recorded for us today accurately only in the Book which He has given us.

Seventh Day Baptists have no creed as such. We do include in the Statement of Belief adopted at the 1937 General Conference the thought that "certain beliefs and practices, having the support of Scripture and adhered to by followers of Christ through the centuries are binding upon all Christians." If our convictions are supported by Scripture we will find that they

will be valid for our lives. Through the Word of God we find: what our true condition is — "All have sinned and come short of the glory of God" (Rom. 3: 23); what we must do about it — "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31); and how Christ expects us to behave — "We should live soberly, righteously, and godly, in this present world" (Titus 2: 12).

This brings us to the thought of living with convictions. I remember reading of a conversation between a young lad and a soldier. The boy was quite impressed with the Crusades during which many lost their lives, and remarked what a wonderful and hard thing it was to die for one's faith. The soldier replied, "Aye, but it's not the dying for one's faith that is hard; it's the living of it." This is so true. All the epistles tell us, however, that it is possible through good works. Though the fruit does not come before the tree, the tree must be fruitful, or perish.

Too many people today think of convictions as unhappy experiences because they do not practice what they are taught. The life of a true Christian will bear fruit through the process of sanctification. When we rebel against God's will as it is revealed to us, we find no peace. It is no accident that the "peace of God" and the "word of Christ" are mentioned in the verses just preceding Colossians 3: 17 where we read, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus. . . ." True Christian convictions bring actions, if not immediately, then ultimately. The old "Gold Medal" slogan might well be the slogan for Christians as regards their obedience to God: "Eventually — Why Not Now?" Truth imparted to us demands action!

There is a difference between persuasion and conviction. King Agrippa was almost persuaded, but Paul wished that the king might know the conviction as he himself did. Many today are persuaded that Christ is the only way of salvation, that they need to confess their sin and accept Him as Savior, but they are not convicted of it or, putting Christ first, they would become Christians. Many are persuaded that the

Being "yoked together" with believers affects

YOUR CHOICE IN MARRIAGE

Paul was faced with the necessity of giving to the young churches a Christian philosophy of marriage. What does the Incarnation imply about the most ancient of all relationships — marriage? If Jesus Christ is Lord, in what sense is the husband lord of his household? What about the problem of mixed marriages between Christians and non-Christians? Is love the only motivation in Christian courtship? These and similar questions were being raised within the church and referred to Paul for a distinctly Christian answer. The questions and practical problems are still with us and Paul's counsel is still valid.

Probably the first Christian creed was the simple statement: Jesus Christ is Lord. The meaning and application of that statement for an ancient institution like marriage reveals that this statement is completely revolutionary. If Jesus Christ is Lord, then society must be transformed.

Christ, says Paul, is the Head of the Church and the Church is subject to the

plan of God for their lives demands their complete submission to and dependence on Him but they are not convicted or, putting Christ first, they would place more and more of their resources at His disposal. A weekly Christian is a weak one but the daily life lived for Him is His delight. Many are persuaded that the seventh day is the Sabbath of the Lord their God, but they are not convicted or, putting Christ first, they would accept the blessings that come from obedience. If Christ comes first, His Word is the basis for our convictions. If Christ through His Word is forming our convictions, our lives will show that "Not I, but Christ" is the rule for us.

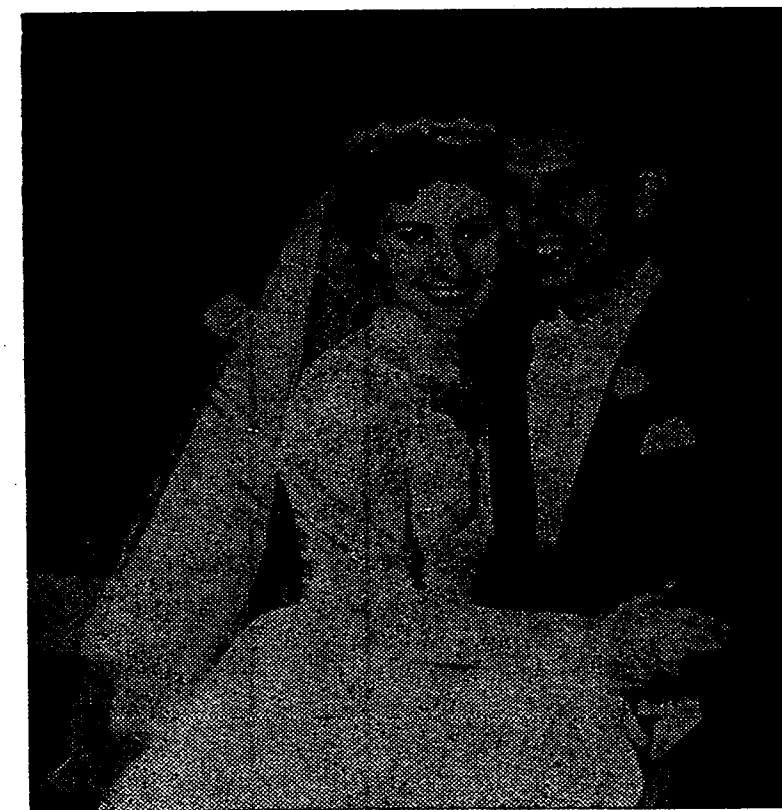
Paul Osborn, Pastor,
Marlboro, New Jersey.

THE SABBATH RECORDER

Head in all things. Now this is not in itself a radical statement, since in that day it was legally and religiously agreed that the husband was the head of the household and wives were subject to their husbands. Paul goes much further. He insists that just as Christ loves His Church and sacrifices Himself for her, so the husband must give himself to his wife in recognition that they are one. As the Phillips Version puts it, "The love a man gives his wife is the extending of his love for himself to enfold her. Nobody ever hates or neglects his own body; he feeds it and looks after it." Thus, lordship in marriage must be like the Lordship of Christ which is the ultimate fulfillment of love. Any negative view of the "head of the house" demanding certain rights misses the richness of Paul's meaning.

This insight raises the question as to whether it is possible to have a completely Christian home apart from the Lordship of Christ over both husband and wife. If the Lordship of Christ and the "head of the house" are in conflict, the Christian wife is caught in a tragic dilemma. The will of God is absolute and there can be harmony for the Christian only when his or her marriage partner is Christian.

Paul warns against being "yoked" with non-Christians because of his understanding of human nature. We need not suppose that he was narrow-minded; rather,



THE SABBATH RECORDER

he took a position which has been voiced by church leaders down through the ages. Marriage is the most intimate and absolute of all human relationships and there must be some common ground in matters of faith and conduct. Paul wrote to the churches long before modern polls gave statistical evidence that mixed marriages are precarious. We regard Protestant-Catholic marriages as "mixed," but Paul's view refers to an even more basic division, namely, between Christian and pagan.

Perhaps you begin to see why so much emphasis has been placed on courtship and boy-girl relationships in recent years. A Christian marriage does not usually occur apart from planning and preparation. Ideals of a lifemate cannot suddenly be acquired; they come from Christian growth and experience. Unfortunately we live in a social climate which endorses the sentimental justification, for any marriage with "love goes where it's sent." Infatuation is haphazard, but love has a deeper basis. For those who are committed to Christ and the church this same commitment is looked for in persons who are attractive to us. The more serious the attraction becomes the more important it appears that there be a similar attitude toward life. It may be a minor difference if one is an outdoor type and the other is not, but if one believes in trial marriage while the other believes in the permanence of marriage — that is probably an insurmountable impasse. Persons with such diverse philosophies may be attracted at some level, but true love is unlikely.

You might ask some questions about your love: Are the things that matter most to you similar to the things that matter most to your loved one? Is there some goal or achievement in life that you can seek together? Do you have doubts about the moral standards of your loved one? If this person were suddenly changed in appearance by an accident would you still love him?

We are living in a society where many less than Christian factors enter into our decisions. At no point is the secular influence stronger than in mate selection. Our sense of beauty in womanhood has

YOUR CHOICE OF A LIFEWORK

"I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. 4: 1).

It is estimated that 85% of those who belong to a church do so because of friends or family and not from personal spiritual concern. It is likewise estimated that 85% of those who work do not select their task, but get a job through friends of one kind or another.

By chance we seem to find our place in life. We get up in the morning, do what we must in order to get through the day, seek personal pleasure whenever and wherever we can. What difference is there between us and animals? A person with only one talent, and that one buried, is no better than an animal. Jesus Christ said, "Cast ye the unprofitable servant into outer darkness" (Matt. 25: 30). If all that we expect out of life is a good

time, a comfortable home, and sufficient to eat and wear, again I ask you, "What better are we than animals?" They have all of these. "She that liveth in pleasure is dead while she liveth" (1 Timothy 5: 6). "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth" (Rev. 3: 16).

The world is begging for you as a leader with vision and the God-given courage to live that vision. We live in a world where one either lives a courageous Christian life or goes down to defeat in compromise. We must live intensely, using all of our talents. We must live purposefully. God wants our every faculty used in living as though today were our last. "I must work the works of him that sent me, while it is day; the night cometh, when no man can work" (John 9: 4, 5).

been limited to facial and bodily characteristics which have nothing whatever to do with beauty of person. Every young person in love might well check up on his motivations to see whether they could be regarded as Christian. Many have no other reason for their present attachment than the fact that "everybody" goes steady and custom demands that you "love somebody." When this same attitude of conformity is the chief reason for a marriage the result may be tragic.

Another problem which we must honestly recognize has been called "the cult of sex." We would like to believe that Christians are immune to this influence but unfortunately that isn't so. Every major form of communication brings this exaggerated emphasis into our homes day after day. Magazine articles discuss marriage as though the physical aspects are all that really matter. Such a lack of perspective cannot help but twist our thinking and pervert our better judgment.

Each of these factors must be seen for

what it is in the light of the Lordship of Christ. If we are to be united in marriage as Christ is one with the Church we should refer again to that illustration. The love of Christ is self-less and sacrificial. Are we prepared to put self second to "extend our love of self" to enfold another? Just as Christ died once-for-all, so is marriage once-for-all.

But courtship and marriage should not be utterly surrounded by clouds of warning. Even in this day of increased divorces there are millions of people who have found a fulfillment for their lives in a happy marriage. "It is," as the ceremony says, "in all human relationships the final truth." The possibilities of joy and the potentialities of growing love bring millions to the altar of God in every generation. If Christ is the Lord of both husband and wife He will be Lord of the home. There could be no richer relationship than that.

— Kenneth E. Smith, Pastor,
Denver, Colorado.

"Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven" (Matt. 5: 14-16). Light is "the radiant energy which, by its action upon the organs of vision, enables them to perform their function of sight." The sun sends waves of "radiant energy" light for our physical eyes. God has chosen you and me to send forth His "radiant energy" to light those in darkness. If there is spiritual darkness around you where you work, do not blame someone else. God is the giver of abundance of "radiant energy" if only we will walk and work as children of the Light. Notice that as light is energy, just so Light is Energy. God has called you and me to live for Him, to dispel spiritual darkness in the place and at the occupation in which we are. Let us simply let the Light shine with joy and love. Notice also that when this Light emanates from us, those about us do not see us; they glorify our Father in heaven.

If you cannot glorify God in the work you are doing, change your work. You are called to a vocation, be it as housewife, janitor, teacher, or farmer, and the main task in that vocation is to be Light. Earning a living is incidental. "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5: 8).

Do not idle by the sidelines, but grasp the universe in your hands and take it as part of you — the stars, the trees, the birds, the flowers, the machines, the how and why of life! Grasp it all even as Jacob grasped the angel of old and wrestled until he received a blessing.

"Live life, then, with a due sense of responsibility, not as men who do not know the meaning and purpose of life but as those who do. Make the best use of your time despite all the difficulties of these days. Don't be vague but firmly grasp what you know to be the Will of God" (Eph. 5: 15-17, Phillips).

There are upwards of 30,000 ways to earn a living listed by the Governmental Occupational Handbook. Ask yourself this question. "Is the way I earn a living a
(Concluded on page 22)

Everyone Can Witness

Putting Christ first in evangelizing is a year-round project. Witnessing should not be governed by whim and fancy but become a constant purpose of our lives. Our church programs should strengthen and direct this year-round purpose. Evangelistic activity is not confined to any one period of the year nor the work of any one person. Pastor and people must share in this great opportunity and task.

It is urged that the minister call his Evangelistic Committee or Church Advisory Committee together and plan a schedule of evangelistic activities for the year ahead. There can be no doubt as to the chief business of the church today. Look at the facts.

Nearly half of the people in the United States are outside the church. Young people can win young people to Christ when challenged to do so. Children sometimes grow up in homes connected with our churches but are never urged to make a conscious acknowledgment of Christ as Savior.

Jesus said to the seventy: "The harvest indeed is plenteous but the laborers are few: pray ye, therefore, the Lord of the harvest, that he send forth laborers into his harvest" (Luke 10: 2).

To those present at His ascension, He said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8).

With such opportunities and needs at our very doors and such words from our Lord and Savior there can be only one answer to the question, what is the chief task of the church today? It is: **Evangelize.** This is the year-round task of the church and this is the challenging work and opportunity of every church member.

— Everett T. Harris,
Secretary, Missionary Society,
Westerly, Rhode Island.

THE CALL TO "FULL-TIME" SERVICE

A minister traveling on the train asked his companion what he did for God.

"I bake," was the reply.

"I know, but what do you do for God?"

Again the answer came, "I bake."

"I know that you bake for your living, but what do you do for God?"

"I bake for God."

That was the right answer for a true Christian. And all of us, whatever our work may be, need to learn this same truth. This is what I would call "full-time" Christian service at its best.

However, for the purpose of this article we shall think of "full-time" Christian service as meaning "professional church work" and this as it relates particularly to the minister or pastor. The need for more men and women to enter the ministry is great. All denominations are echoing their concern. But how can we get more people to consider the ministry; and just what does it have to offer?

Pray

There was a day not many years ago when the prayer in every believing home was that one of the sons might be called into the ministry. I remember visitors coming to my childhood home where six boys were being reared and of their asking, "Well, which one will be the preacher?" It seemed to me as a lad that one of us should be a minister. I wondered which one God would lay a hand on.

Isn't it high time for parents to pray for their children to enter the ministry, for Christian friends to give words of encouragement, and for the church to express its confidence by issuing licenses to preach? We should expect our young people to enter the ministry.

God Chooses

It should be understood at once that a man does not choose the ministry — it chooses him. Jesus said to the Apostle Paul, "I have appeared unto thee for this purpose, to make thee a minister and a witness." In other places Paul is called "A chosen vessel unto Christ." It has been said by a modern writer that God had only one Son, and He made Him a minister.

Every minister knows what it is to wrestle within his own spirit concerning the call to preach, but every man should have his ear open to the call. Nothing gladdens the heart of God more than to hear such words as were spoken by the boy, Samuel, on that night when God spoke to him. He said, "Speak, for thy servant heareth." So many have ears but do not hear. Their ears are closed to God's voice by ambitions, by a desire for a place in the social world, or by a desire to get things. God seeks men who will hear and heed His call.

When Christ called the disciples, "straightway they forsook their nets and followed him." The church needs such men today, men who will take Him seriously, men who will give Him all their lives, men who will take the initiative, becoming leaders ready to risk their lives for their Savior. This involves surrender, sacrifice, and service. Christ will take nothing less.

Dwight L. Moody said, "The world is waiting to see what God can do with a wholly yielded man. I'll be that man." See what great things God did with this humble shoe salesman. If God can do it with others, he can do it with you. Christ needs men who can take a stand and mean it. He can use you. You should consider "full-time" Christian service.

What's the Pay?

The village preacher pushed his month's salary check under the window at the bank. The teller apologized for having to cash the check with soiled bills. "Oh, that's all right," said the preacher, "no germs could live on my salary."

Many jokes are written about ministers' salaries and it is true that most ministers are underpaid when one considers the training and the specialized work involved. Yet it needs to be understood that no man goes into the ministry to make money. His attitude toward his salary is in general that which Professor Bliss Perry expressed when he said that Harvard paid him for doing what he would gladly pay for the privilege of doing could he only afford it. Most of the ministers I know feel that way, otherwise they would not be in the ministry. They love their work. They count it the highest privilege, and they could not be paid to do anything else.

Perhaps every man entering the ministry should ask, "What was Jesus' salary?" and "How much was the Apostle Paul paid?" Jesus reminds us, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." God will take care of His own.

Of course a minister has to live; surely he has to provide for his family. The laymen are wrestling with this problem because they realize the need. But for a minister the salary is not the primary concern. His pay is not in dollars and cents.

The Rewards

The truth is that the minister's work is the most rewarding work in the world. He is a worker with God dealing with the great abiding issues of life and death. What greater privilege is there than introducing a man to his Lord? What greater privilege is there than to help a person stop living for himself and to start living for others? What greater privilege is there than to have a share, however small, in helping a home that was a hell to start being the heaven that every home can

become if only the family will let Christ in? What higher privilege than to help a person who knows that he has not long to live to become radiantly assured of eternal life?

No salary can take the place of the warm words that flow from the heart of the individual the minister has helped. "Pastor, I thank you for that message this morning. I was mixed up. Now I understand and have renewed hope." He stops to visit in a home and a little child ready for bed comes in and climbs upon his lap to say his prayers. God seems nearer just because his pastor is there. The elderly couple cannot get out much any more but a part of the church enters the home when the pastor calls. An old man waits by his window in the convalescent home, and it seems to him that no one cares. Then the pastor arrives and as he leaves they bow together. "Thanks," he says, "that was a good prayer." He stands by the bed of one ready to go to the operating room and the fear leaves the patient because of his words of assurance that God is there. All this and far, far more is a part of the privilege of trying to be a faithful minister of Jesus the Christ.

All of us do a lot of talking about what needs to be done to make this world a better place, but the Christian minister has a real opportunity to participate in the worth-while and forward-looking activities of his community, denomination, and generation. He can help to eradicate race prejudice. He can work for better schools. He can help to educate for peace. He can strengthen the hands of the social agencies. He can promote good government. He can work for better co-operation between labor and management, and in many other ways he can work to make the Christian Gospel relevant to his own time. His opportunities for doing good both inside and outside the church are unlimited.

Dr. William H. Hudnut, Jr., says, "No man 'succeeds' in this high calling, but I had far rather try and fail in a great cause than succeed in a petty one. For it is in giving yourself to God day in and

INTERPRETING THE GREAT COMMISSION

“... Go ye into all the world ...”



The “uttermost parts” can sometimes be well nigh inaccessible. Even getting out of “Jerusalem” is difficult now that the rains have about ruined our eight-mile private drive.

On a trip to Preacher Goman’s area in January, for an evangelistic effort, we found one of our bridges washed out. Getting into the stream was no prob-

lem, but climbing up the other bank had all four wheels spinning, and almost proved impossible.

One isolated village visited in that effort had seen no white man since the riots of 1953 when the police came “with

day out that the true fascination and lasting joys of life are found.”

What’s Your Decision?

General Montgomery, the famed British military strategist, was giving a preview of a forthcoming battle in his famous map room somewhere in North Africa. When he had finished, his field officers agreed that the battle plan was sound. Montgomery then put the matter before them rather sharply when he said, “The plan is sound, but maps without men mean nothing.” There you have it. The church has the Bible which possesses a grand strategy. It has the message of Christ — the hope of the world. It also has within its grasp the greatest power known, the Holy Spirit, but it needs men, men of decision. Are you that man? Isaiah’s answer was, “Here am I; send me.”

— Charles H. Bond, Pastor,
Westerly, R. I.

a sword.” The people didn’t trust us very much at first, but were willing for us to return another day. When we did, there were several more of their families waiting for us, and we gained some new members for the baptismal class.

Last week we helped Pastor Mwango conduct evangelistic meetings in his area. Visiting two villages required crossing a river. As I prepared to strip to wade over with the others, a burly man offered to carry me across on his back. I felt like Friar Tuck on Robin Hood. In one of these two villages we found much interest in the Gospel, as well as in the Sabbath and baptism. One woman promised to come to our church to accept Christ — and she did. Others may follow.

“... And preach the Gospel to every creature ...”

To win a chief to Christ is a frequent hope of missions, because of his influence with his people. But it isn’t often, for “not many wise men ... not many mighty, not many noble, are called.” One exception was Chief Mbiza. He was my first “case” in Nyasaland. The nurses had told him to come to have the new doctor cure him. My reputation was at stake! It proved to be a simple case of heart failure which responded to usual treatment. In a few weeks he went home, on daily digitalis. He often praised us for his “cure,” and begged us to start a clinic and maternity work in his area. (The government said, No!)

He was never in a hurry to refill his bottle of digitalis and in December he had a relapse, complicated by pneumonia. He was brought to Makapwa with severe trouble in breathing and a clock-like heart rhythm, which is a bad sign. This time treatment failed to help him, and his wife wanted to take him home. She felt that his power against the devils of disease

were weak because his brothers had not come. With some difficulty, we persuaded her to let us take him to Malamulo Hospital. There we warned her that this might well be the end. But we were wrong. Somehow (?) he survived and improved. When I returned a week later to Malamulo, he was much improved, with normal breathing and heart rhythm. Best of all, he had “given his heart” to the Lord. (Maybe that explains his recovery.)

“... He that believeth and is baptized shall be saved ...”

One Sabbath afternoon last July, in our village-preaching near Makapwa, one thin, bent, old man told us, “I’d like to accept Christ, but I can’t get down to church to be baptized.”

“Is there water near here?”

“Yes, a small stream.”

“Pastor Kanyenya, will you baptize him?”

“All right.” We trailed down to the stream. It wasn’t deep, but a banana leaf dam raised it to about nine inches. After we sang, “Shall we gather at the river ...,” Pastor Kanyenya literally rolled him in the water to get him completely baptized. Last month the deacons went to his funeral.

“... He that believeth not shall be damned ...”

A grim truth that impels us!

“... And these signs shall follow them that believe ...”

Our “signs” today seem a bit anemic compared to those of the apostles, but perhaps God is pleased to use man’s (God-given) knowledge and discoveries, for we do see results.

“... In my name shall they cast out devils ...”

As Christ’s name spreads and invades deeper into the hearts of our people here, we see a gradual weakening of the powers of superstition and witchcraft. More and

more patients come directly to us without first trying the African doctors.

We still see amulets tied around a neck, a waist, or a limb, to “drive off the devils”; we see muddy cakes plastered over skin tumors, and scars from knife wounds over areas of pain. Many fear that devils have been angered by their coming to the clinic, and before we’ve done all we can, will take the patient home where it is “safer.”

But slowly it’s changing. Amulets are thrown away. Confidence in our medicines increases. Fear of devils is being cast out.

“... They shall speak with new tongues ...”

So many of our staff understand English and our poor Chinyanja that we get along all right; but a big share of African thought, customs, and humor will continue to escape us until we learn the language well. Chinyanja isn’t a difficult language, because of its regularities and being a phonetic language (devised by linguists). Lazily, we might wish for a short-cut to “speaking in tongues,” but God has helped us much in past training and experience.

“... They shall take up serpents and if they drink any deadly thing, it shall not hurt them ...”

Snake bites are not common, though snakes are plentiful and some are poisonous; but we have a good supply of anti-snake-bite serum on hand.

But some of the smaller “serpents” are more troublesome — the hookworm that invades bare feet and takes up residence in the bowels; the tiny Bilharzia that enters the skin of waders or swimmers and wreaks havoc in the bowel or bladder; other worms, amoeba, and bacteria that seem to be ever-present in food and drink and cause dysentery. We have the medicines to destroy them. Trying to teach preventive measures meets with less success.

“... They shall lay hands on the sick and they shall recover ...”

This is true and common enough here,

A missionary nurse observes that



*"Life
Is a
Tender
Thing"*

"Life is a tender thing." These words express the philosophy of a man whose entire life was dedicated to the preservation of human life. We need not look far in order to realize that there is much about us that can injure and bruise this tender plant called life. For this very reason a nurse has countless opportunities in the course of each God-given day to help protect, encourage, and sustain life.

We may take for granted that the nursing skills gained in school will equip a nurse to meet the physical needs of those who come under her care. However, if this nurse is a Christian, fully yielded to her Lord, these skills she has gained in school will become unbelievably more

effective as Christ shines through her in all His wonderful fullness. The Christian nurse is not only able to contribute to the preservation of life on the physical plane, but on the spiritual as well.

It can be readily seen that nursing is one of the professions into which a Christian may enter and feel quite satisfied that it may be pleasing to God, for it is a profession dedicated to the welfare of mankind. Nevertheless, the degree of yieldedness of the nurse to Christ will directly determine the true value of her services and enhance the beauty of the profession.

Few people are better able to evaluate the characters of others upon short acquaintance in the same degree as an ill person discerns the strengths and failures of his nurse. There is something about sickness that makes a person acutely sensitive to the qualities of those about him. If Christ has the pre-eminence in the life of the nurse, what greater opportunities can one hope for to make Him known?

Jesus said that the one who gave a cup of cold water in His name would not lose his reward (Mark 9: 41). The dedicated Christian nurse has many chances to speak a word for Christ, to show that

although our hands are laid on with a needle, a hot pack, a linament, Plaster of Paris, or a scalpel.

Sometimes I carry medicines along when on visits to our out-churches, but there's usually some situation for which I'm not prepared. At our Zomba Church a woman suffering from toothache approached "the doctor" for help.

"Sorry, but I have no forceps — but wait! Dave, are there pliers in the car?"

"Yes."

It was a bit crude, but the tooth was quite loose and came out easily. After the first shock and spitting blood was over, she beamed and thanked us.

A young man, nominal member of another church, spent two months with us for a broken shinbone. He wouldn't

keep off the leg, so the plaster cast kept cracking, and the bone failed to heal. We took him to Malamulo, operated, joining the ends with a steel plate, and applied a heavier cast. But he still wouldn't stay off it, and we used our entire stock of plaster, trying to keep it repaired. I felt like laying something besides hands on him, but — at the risk of breaking some other bone — I refrained. He was lucky — this time it healed. During his eight weeks with us, our daily morning worship with the patients helped him. He began reading the Bible much of the time, and he left us, I'm sure, a much better Christian.

— Victor Burdick, M.D.,
Makapwa Mission,
Nyasaland, Africa.

THE SABBATH RECORDER

God is love, and to show her love for her patients. The nurse's voice comes softly to her patient as he is wheeled down the long corridor to the operating room:

"I shall say a prayer for you."

The words come to the patient like a drink of cool refreshing water in the heat of the day and ease his fears and apprehension. Were there no other reward than to see the sick one's facial expression change from one of anxiety to one of peace it would be sufficient.

In all branches and phases of nursing there is abundant opportunity to point souls to Christ. The nurse who offers herself for full-time Christian service on the mission field at home or abroad can give many accounts of miraculous experiences in the course of her service. The greatest miracle, that of the spiritual birth, always affords the greatest joy and the missionary-nurse sees quite a few snatched from the very brink of physical death to be born anew into God's family as a result of prayer and the witness of the Christian worker.

It was my experience once to help care for an African woman who had been brought to the Mission following childbirth. She had delivered her child the day before and had lain in the village very near death for more than twenty hours. All that was done for her was done in the wisdom and strength of God. She lived. When she was strong and alert enough to talk, she was asked if she realized that she had been near death, and that by the grace of God she now was alive.

"Oh, yes, Dona," she replied, "I was dead but now I live." From the light in her eyes it was obvious that she had come to know the love of God.

The nurse whose life is centered in Christ will put Him into her work daily in many ways, and not only will her patients see life in a new dimension but she will be spiritually enriched beyond measure.

— Joan Clement,
Nyasaland, Africa.

THE SABBATH RECORDER

An educator tells of

The Testimony of a Teacher

Many of the great educators agree that a person is called from above to be a teacher. If every person would seek God's leading as he selected his vocation, there would be greater satisfaction among all classes of workers, whether they have a profession, are skilled workers or unskilled laborers. The type of work performed would also show a better quality.

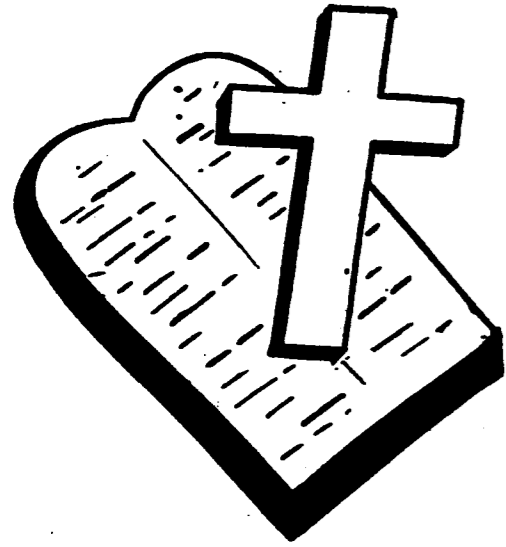
The need for dedicated Christian workers, no matter what the occupation, is very great. Opportunities to witness to the saving grace of our Lord are numerous to those who work daily with the unsaved and unchurched members of the community. A recent estimate shows that the pastors of churches in urban areas can reach but a small percentage of people of that community. Laymen are needed in all churches to assist in the church program of winning the lost to Christ.

An educator in any field of instruction or level of education is in a very good position to serve God and his fellow man. Opportunities come to the teachers of young people to show by word and example just what Christianity means in daily living.

As I think of those who have had the greatest influence on my life, other than members of my family, I think of four individuals. Three of them were my teachers and one was a minister of the Gospel. All three teachers were Christian workers, and two were my Bible School teachers. Friendly conversations with these teachers were inspirational to me in my training in high school and college. Now as a teacher I hope that I can, in turn, impart some rich experiences to my students.

(Continued on page 24)

As Lord of our lives,



CHRIST
is
"Lord of the Sabbath"

Our denominational belief concerning the Sabbath reads, "We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest."

There are those who contend that we as a people give too much stress to the seventh day of the week as the true Sabbath, a day of worship and rest. If there be those among us who feel that observance of the seventh day as the Sabbath is the acid test as to whether or not one is a Christian, or that the teaching of the Sabbath is our primary mission to the world, then this criticism is justified.

Perhaps it may seem at times that amongst us considerable is said about the day of worship, but recently when scientists were about to launch a missile from Cape Canaveral, Florida, the firing was delayed for several hours, because, through a last-minute inspection, it was discovered that a tiny pin, one eighth of an inch in diameter and two inches long, was missing. Finally one man was lowered down headfirst into the belly of it with a flashlight and mirror. For nearly eight hours of search, the talk of the top scientists was about a little pin worth only a few cents, and so small that it was later made into a tie bar and presented to the man who found it. So to us, the seventh day as the Sabbath may be as the tiny pin, a smaller part of happy and abundant

Christian living — yet when left out of one's spiritual life, it is ever significant in the talk of our times. What then do we believe about the Sabbath of the Lord our God?

I

First, let us trace the history of the seventh day as the Sabbath.

The Scriptures testify that it had its origin at the very time of Creation (Gen. 2: 2, 3). Exodus 16 mentions the seventh day being observed before the Ten Commandments were given and as the children of Israel gathered manna in the wilderness. Exodus 20: 1-17 preserves a record of the Ten Commandments, the fourth of which is longer than any other, declaring, "Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God. . . ." That was about 2,000 B.C. Isaiah 58: 13, 14, written in the 9th century B.C., and Nehemiah 13, written in the 5th century B.C., tell of continued observance and reformation on the part of God's chosen people. The Apochryphal books of the Maccabees tell how Mattathias, his sons, and others fought to defend their religious freedoms including the Sabbath. That was in the 2nd century B.C.

In the New Testament, Luke 4: 16 mentions how "as his custom was, Jesus went into the synagogue on the sabbath day." Mark 2: 27, 28 quotes Jesus Himself as declaring that "the sabbath was made for man (mankind), and not man for the sabbath: Therefore the Son of man

is Lord also of the sabbath." The Book of Acts, bearing record of the flourishing Apostolic Church, tells repeatedly how early Christians observed the seventh day as the Sabbath (Acts 13: 14, 44; 16: 13; 17: 2; 18: 4, 11; 25: 8, etc.).

This then is the early history of the seventh-day Sabbath.

II

Now let us trace the history of the observance of the first day of the week.

Sunday, as its very name implies, was from antiquity a day on which man worshiped the sun. The *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, by McClintock and Strong, states: "The worship of the great Orb which insures to us light, warmth, and life is as ancient as history. It existed in the earliest ages among the Phoenicians, Egyptians, Persians, and Hindus, and later among the Greeks and Romans of the West, venerating its object under the different names of Helios, of Sol, or of Baal, Osiris, or Mithras. . ." (Vol. X, p. 17).

There is mention made of it in Ezekiel 8: 16 which tells of the prophet one day in Jerusalem seeing twenty-five men "with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east."

In the New Testament, there are but eight passages making any mention of the first day of the week and none of them implies the abrogation of the seventh day as the Sabbath nor of the first day being observed as a day of worship and rest.

It is rather clear then that there is no mention of command to change the day either by Jesus or by His apostles, for if they had so declared the change, they would have precipitated so much indignation and opposition on the part of the Jews that there would have been chapters if not a book written leveling accusations of blasphemy and apostasy against the leaders of the newly born Christian movement.

Cardinal Gibbons, in his widely cir-

culated book, *The Faith of Our Fathers* (p. 111), says, "You can read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

Thus was Sunday observed through worship of the sun "from earliest ages among the Phoenicians, Egyptians, Persians, and Hindus, and later among the Greeks and Romans of the West. . ." In the 4th century B.C., the Persians conquered the Babylonians. In the 3rd century, the Greeks conquered the Persians and the Egyptians. In the 1st century B.C., the Romans conquered the Greeks. In every war, there was one victory to armies, but there was another victory to cultures and traditions. So the ceremonial custom of worshiping the sun and of setting the first day of the week aside as a holy day or a holiday spread like an epidemic from one nation to another with the passing of time.

While some professing Christians are said to have worshiped on the first day of the week during the first three centuries A.D., it was with the dawn of the fourth, that Constantine the Great as Roman Emperor was won as a Christian convert, and that he in turn, at least by legislature, "Christianized" the Roman Empire.

At the Council of Nicea (A.D. 323) Sunday was proclaimed as the "venerable day" on which men were to cease from their labors. At the Council of Laodicea (A.D. 336) the first day of the week was officially so designated. As the Rev. Peter Geiermann in his book, *The Convert's Catechism of Catholic Doctrine*, says, in answer to the question, "Why do we observe Sunday instead of Saturday?" — "We observe Sunday instead of Saturday because the Catholic Church in the Council of Laodicea transferred the solemnity from Saturday to Sunday." In Monsignor Segur's book, *Plain Talk About the Protestantism of Today*, he says, "It was the Catholic Church which, by the authority of Jesus Christ has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage

they pay, in spite of themselves, to the authority of the (Catholic) Church."

McClintock and Strong simply make this statement accounting for the change, "The opposition in the Christian Church to Judaism early led the substitution of Sunday for the Sabbath. . . ."

G. Campbell Morgan, in his book titled, *The Ten Commandments*, commenting on the fourth and the change of day says, "The change of day in the Christian dispensation from the seventh to the first is of great symbolic value, and although no Divine word was written commanding the change, the spiritual facts of Christianity altered it surely, yet without proclamation or noise. . . ."

III

We wisely continue to observe the seventh-day Sabbath.

Therefore, understanding the seventh day to have been sanctified, blessed, and hallowed by the Lord, and the first day to have been instigated and legislated by man, wisely should we, in praying "Thy will be done on earth as it is in heaven," continue to observe the seventh-day Sabbath.

If anyone insists that the seventh day was merely for the Jews, we do well to point to the historic records telling how the Sabbath was instituted at the very time of creation, long before any nationality or race of man existed.

If one should contend that the Old Testament sets for the Sabbath the seventh day but that the New Testament teaches observance of the first day, we should be reminded of Jesus' words of Mark 2: 27, 28 wherein He declared that "the sabbath was made for (mankind) . . ." and that He, our Lord and Savior, "is Lord of the sabbath." Furthermore, the apostles observed the seventh day.

If someone argues that we do not know which day is really the seventh with the passing of the centuries, we need only to retrace the records of its observance from creation, to the days of Moses, Isaiah, Amos, Ezra, Nehemiah, and the Macca-

bees down to the time of Christ during which time the Lord Himself vouched for the accuracy of His calendar of time, The Julian Calendar was adopted in 46 B.C. The Gregorian Calendar was adopted in 1582 in Italy with a correction in tabulation of time. Thursday, October 4, was followed by Friday, October 15, 1582. Later, in England, a correction was made in the calendar. Wednesday, September 2, was followed by Thursday, September 14, 1752. Hence, there should be no question as to the accurate reckoning of time.

If any should insist that "we are not under law but under grace," then he should be invited to restudy the significance of the two terms, realizing that whereas law continues to define sin and convicts man of it, grace is the act of God's forgiving man of his confessed sins. If the law has been done away, then man no longer sins, for sin is the "transgression of the law," and no man can violate a law which has been annulled.

If one should assert that "it doesn't make any difference which day one observes," then we can only leave it between the Lord and him. But for us, the Lord has declared, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

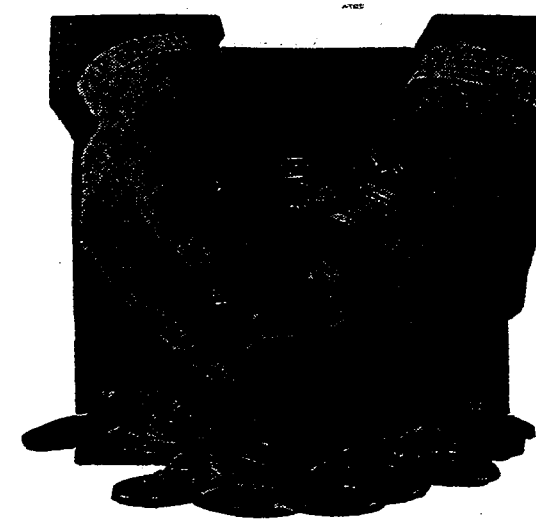
Thus do we believe in the seventh day as the Sabbath of the Lord our God, "a day of rest and worship, a symbol of God's presence in time, a pledge of eternal sabbath rest."

— Alton L. Wheeler, Pastor,
Riverside, California.

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job or my vocation?" You are called to a vocation, not a job. You are called to live purposefully and to walk worthy of your vocation whatever it may be. You are called to live, not just exist. Yield your whole self to God and let Christ guide in all that you do and say!

— Albyn Mackintosh,
Consulting Engineer,
Los Angeles, Calif.

Giving one tenth is more than a financial reckoning, for



TITHING is a Spiritual Experience

In a consideration of financial support for church work it might be well to evaluate some of the philosophy which forms the basis for this aspect of Christian thought and behavior. From a motivation standpoint there are two types of contributors. One is the steward; the other is the philanthropist. The first gives of his resources to the work of the church because he thinks of himself as a caretaker or custodian of the church and its work. The philanthropist may give large sums of money to charity, but he is apt to do this more for the sake of income tax deductions or publicity purposes. The money that the church receives from either source can be used to good advantage. The blessings that the giver receives will largely depend upon which type of contributor he is, that is to say, the steward will have all the benefit which comes to the philanthropist plus spiritual growth. He has given because he feels: "The earth is the Lord's and the fullness thereof."

Whenever anyone has matured in his spiritual life to the point that he thinks of himself as a steward in the Kingdom of God, he then has the background to undertake a wholesome workable relationship with the church as far as its financial program is concerned. His sincere desire will be to contribute to the work of the church everything he feels he can justifiably spare from his total income. This man will give considerable thought to the relationship in the division of his income between the needs of his family and that of his church.

There is no doubt that many people

think of tithing as being an Old Testament practice and not a practice to be indulged in by Christians. The matter will probably never be settled for sure. It might be well to point out some Scripture which would indicate that tithing is an ordinance of God which He established in order to finance the program of His Church. A complete review of the Scriptures relative to tithing is beyond the scope of this paper. Anyone who is interested in this can readily make a fairly complete study as to the Bible's teaching in a matter of a few hours.

In a discussion of tithing, sometimes a habitual tither will state that he expects a financial reward to his tithing. There are others who tithe, who vehemently say that a man ought not to expect any financial blessing as a result of tithing. In reviewing all Scriptural references on this subject, the following would seem to support the first contention rather than the last. However, in reading the following verses the implication may be that the church, rather than the individuals, will prosper to such an extent that she could not contain the abundance.

"From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says the Lord of hosts. But you say, 'How shall we return?' Will man rob God? Yet you are robbing me. But you say, 'How are we robbing thee?' In your tithes and offerings. You are cursed with a curse, for you are robbing me; the whole nation of you. Bring the full tithes into the storehouse, that there may be food in my house; and thereby put

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me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing. I will rebuke the devourer for you, so that it will not destroy the fruits of your soil; and your vine in the field shall not fail to bear, says the Lord of hosts. Then all nations will call you blessed, for you will be a land of delight, says the Lord of hosts" (Malachi 3: 7-12 RSV).

However, many people who have tithed for years will bear witness to the fact that over their tithing years they have had a great deal more prosperity than in the days before which they were tithing. Be that as is may, all tithers agree that this practice aids their spiritual growth and brings them into closer fellowship with the church and God.

The Bible does not place tithing in the same magnitude as other teachings such as the Ten Commandments. Yet the implied teaching seems to be that it is a practice which was inaugurated in the Old Testament and sanctioned by Jesus in the New.

When we discuss the relationship between tithing and spiritual growth, it is somewhat like discussing the problem of the precedence of the chicken or the egg. Some will say that a person will never tithe until he has matured in his spiritual growth to such a point that he becomes very eager to help financially in the work of the church. That is to say, they believe that tithing is evidence of spiritual maturity. Others will say that as soon as one becomes a Christian, if he will undertake tithing, he will experience rapid spiritual growth. The question of which comes first will never be settled in the minds of all. However, for those of you who are not tithing, we invite you to join us for we believe that once you have practiced this method of stewardship, you will find, as we have, that we seem to be in a closer fellowship with God than we were in the days before we were tithers.

To those of us who tithe it is more than a practice; it is a spiritual experience. We invite you to join us. We believe that if all Seventh Day Baptists would tithe, there would be no budget problems; our pastors would have a standard of living equal to the parishioner whom he

serves; our missionaries would have their salaries when due, and there would be plenty for equipment to take care of our technical needs. We would also be able to build new churches when needed and expand our evangelistic outreach.

— E. Keith Davis, M.D.,
Physician and Surgeon,
Denver, Colorado.

(Continued from page 19)

The words "preparation," "certification," "evaluation," and "refreshers" are often heard in educational meetings. Every school system, and educator, is very much interested in the standards of the institution. A Christian teacher in any school, whether it be mission, public, or private, desires to meet God's standards as well as local and state requirements.

Jesus was the greatest teacher of all time. He is the model teacher, and we should strive to be like Him. Our goal is to give Him first place in our hearts and to live that we might be most effective in the classroom. Activities of the church, school, or community are places where Christ can be proclaimed through our constant witness.

God requires growth in Christian love by the renewing of our minds, and by the power of the Holy Spirit. To claim the great promises He has for us, we must continue in the study of His Word, and have a close communion with Him. The following lines should be part of our goal:

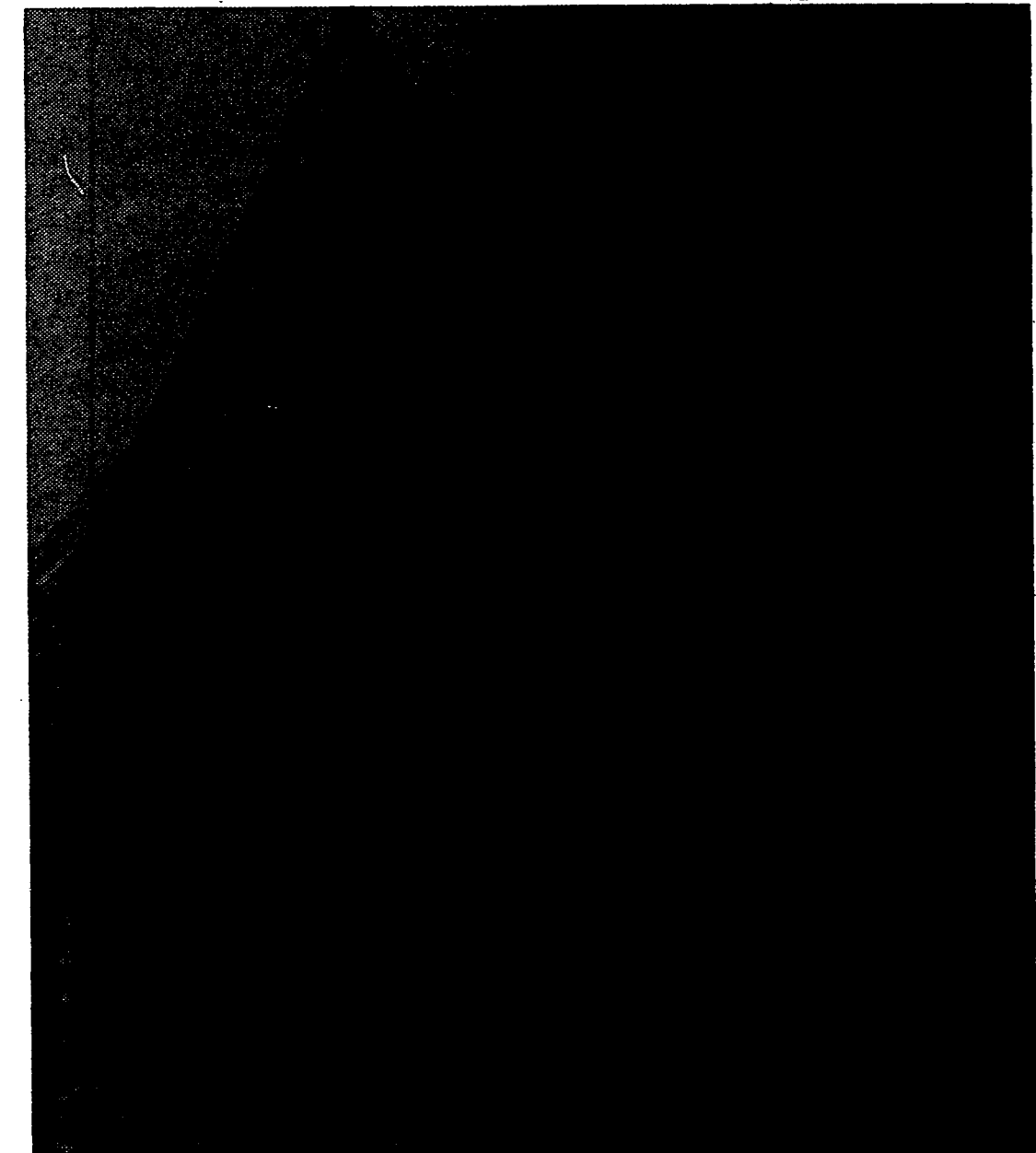
Take time to be holy, speak oft with thy Lord;
Abide in Him always, and feed on His Word.
Make friends of God's children; help those
who are weak;

Forgetting in nothing His blessing to seek.

Take time to be holy, the world rushes on;
Much time spend in secret with Jesus alone;
By looking to Jesus, like Him thou shalt be;
Thy friends in thy conduct His likeness shall see.

When these words are a part of our motive in teaching, we can pray in all sincerity "that in all things he might have the preeminence."

— Charles Harris, Head of
High School Science Dept.,
Bridgeton, N. J.



IMPRESSIONS OF A CHURCH

There is no single vantage point from which a church can be properly viewed. A partial view of the Seventh Day Baptist Church of Plainfield, N. J., as seen from the parsonage steps, shows one of the entrances to the building. This church is unique in having five entrances, all of which are used every Sabbath day — and still the church is not filled. Impressions of a church gained from walking around it are varied and inaccurate, lacking perspective. The purpose of the church can be appreciated only from within where coldness gives way to warmth, where wonder changes to worship, fault-finding to fellowship, and selfishness to service.