

# The Sabbath Recorder

so that all can see the financial program of our denomination. It is a ladder — challenging Seventh Day Baptist people to climb higher and walk the mountaintops in stewardship. It is an operation — promoting a method of financing God's work — the bringing of the whole tithe into the storehouse.

Are you a part of this great operation?  
— The Inspirer, Richburg, N.Y.

## Accessions

Denver, Colo.

- By Baptism:  
Dale Hastings  
Jeanette Thorngate (Mrs. Gordon)  
Mary Burdick (Mrs. Edwin)
- By Letter:  
Gary Cox
- Shiloh, N. J.
- By Baptism:  
Paul Ayars  
Sharon Ayars  
Timothy L. Bond  
Chester A. Bonham  
Clifton D. Bonham  
Irene Davis (Mrs. Irving)  
Maurice Davis  
Sandra Davis  
Melvin R. Dickinson, Jr.  
Catherine Fogg  
Donald Furniss  
Eileen Piampiano  
Cathleen Randolph  
Nancy Randolph  
Stephen Roberts  
Pamela Robinson  
Charles West
- By Letter:  
Charles H. Bond  
Margaret S. Bond (Mrs. Charles H.)  
Philip S. Bond  
Ronald R. Bond  
Mrs. Rebecca Dietz  
E. Rae Stillman

## Marriages

**Brown-Bee.** — Harry Kenneth Brown, Jr., of Mathews, Va., and Ethel Bee, daughter of Mr. and Mrs. Kay Bee of Reform, Ala., were united in marriage at the Seventh Day Baptist Church, Lost Creek, W. Va., on March 7, 1959, by the Rev. Duane L. Davis. Both are students in Salem College.

**Chaffee-Stearns.** — Olyn Chaffee, Jr., son of Mr. and Mrs. Olyn Chaffee of Le Raysville, and Maralee Stearns, daughter of Deacon and Mrs. Don Stearns of Coudersport, Pa., were united in marriage February 28, 1959, in the First Hebron Seventh Day Baptist Church by the Rev. Rex E. Zwiebel and the Rev. Delmer B. Van Horn.

## Births

**Bond.** — A son, James Brian, on January 31, 1959, to Mr. and Mrs. Walter L. Bond, of Nutter Fort, W. Va.

## Obituaries

**Hubbard.** — Bessie T., daughter of Joseph Mitchell and Eva Potter Titsworth, was born in Plainfield, N. J., April 23, 1875, and died in Daytona Beach, Fla., February 26, 1959.

Mrs. Hubbard was baptized January 30, 1885, and became a member of the Seventh Day Baptist Church of Christ, Plainfield, N. J., devoting many years in loving and faithful service to her church. She also participated in many worthwhile community activities.

She was united in marriage on June 9, 1897, to Frank J. Hubbard who died in 1927.

She is survived by her sister, Mrs. William M. (Ethel T.) Stillman of Plainfield, N. J.; by a cousin and niece, Miss Dorothy P. Hubbard, and a cousin, Roy E. Titsworth, both of Plainfield, and another cousin, Alexander Ross, Silver City, N. M.

Memorial services were held on February 28, 1959, in Daytona Beach, Fla., by the Rev. Herbert L. Polan, and on March 5, 1959, in Plainfield, by her pastor, the Rev. C. Harmon Dickinson. Interment was in Hillside Cemetery, Plainfield. — C.H.D.

**Jeffrey.** — William Maxson, son of Joseph and Alice Burdick Jeffrey, was born February 15, 1884, at Alfred, N.Y., and died February 4, 1959, at Topeka, Kan.

Will Jeffrey was an associate engineer with the U.S. Bureau of Public Roads from 1917 until his retirement in 1944, doing the pioneer work on some of Colorado's mountain passes. He was a veteran of World War I.

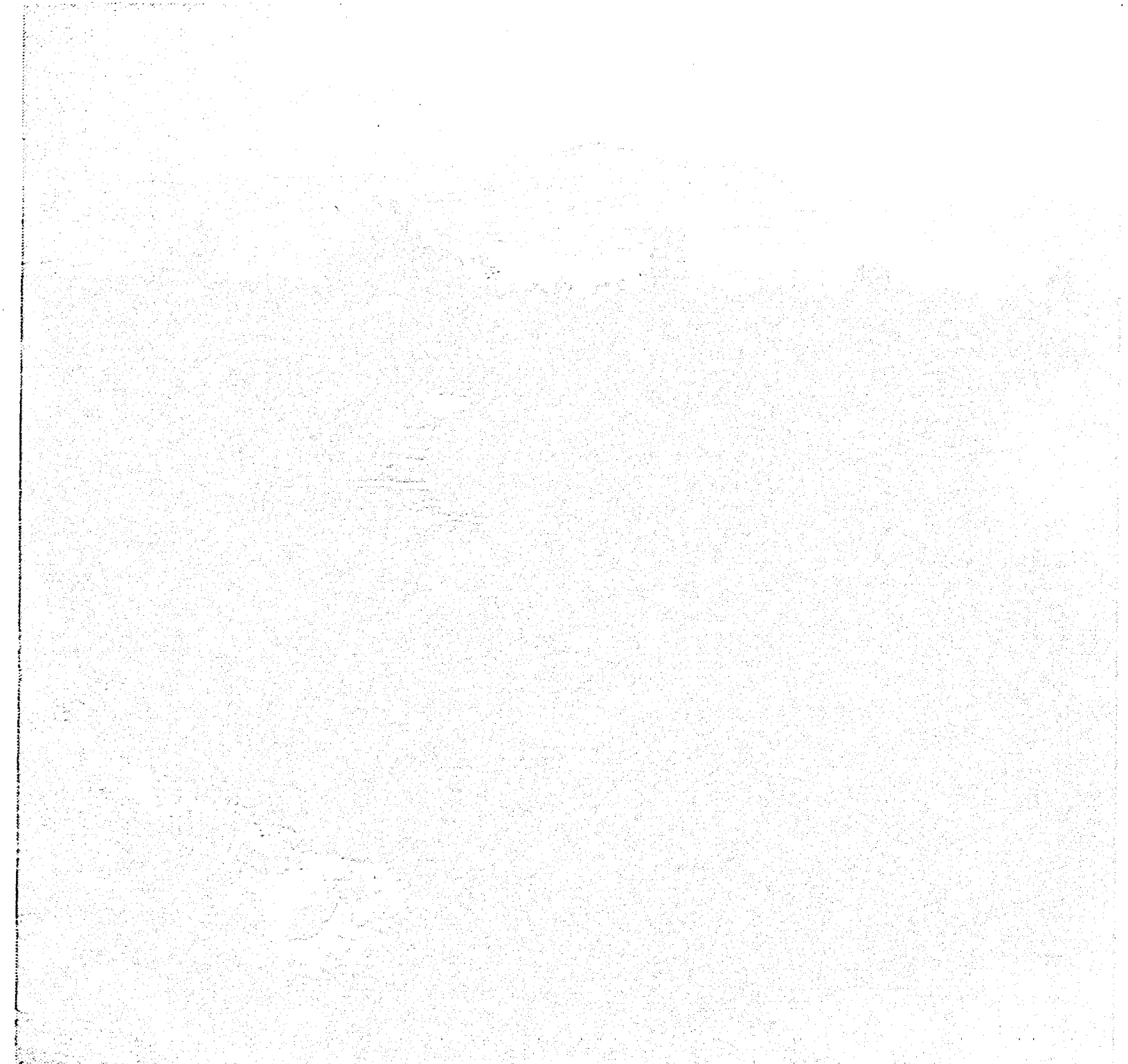
On August 25, 1919, he married Mildred Saunders and for most of their married life the Jeffreys made their home in Denver. Will was a charter member of the Denver Seventh Day Baptist Church, and it was in the Jeffrey home that the little group met for worship and study more than thirty years ago.

Surviving are his wife; two sons: Commander Joseph D., United States Navy, and Horace S., Los Angeles, Calif.; two daughters: Mrs. Sarah Elizabeth Smith, Tujunga, Calif., and Mrs. Mary Louise Akaka, Honolulu, Hawaii; two sisters in Kansas: Mrs. Otto Frey of Council Grove and Mrs. D. M. Narramore of Elmdale; and 11 grandchildren.

Funeral services were conducted from the Moore Mortuary in Denver with Dr. Erlo Sutton and the Rev. Kenneth E. Smith officiating. Interment was at the Fairmount Cemetery.

— K. E. S.

**Maxson.** — Clifford V., son of Russell and Hannah Babcock Maxson, was born April 21, 1871 in Cowley Co., Kan., and died at the home of his son at Battle Creek, Mich., February 27, 1959. (A more extended obituary appears elsewhere in this issue).



JORDAN RIVER

Photo by A.C.P.C.

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

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Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. A. Russell Maxson  
CHRISTIAN EDUCATION ..... Rex E. Zwiebel, B.A., B.D.

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## JAMAICA THOUGHTS

In the last issue there was an editorial thought about "taking the wings of the morning" and settling down "in the uttermost part of the sea," a poetic expression attempting to describe how one feels when leaving the greatest city in the world in mid-morning and landing on the Island of Jamaica six hours later to begin a vacation and missionary experience of two weeks.

It is only poetically that one can speak of Jamaica as being in the uttermost part of the sea. Places as nearby as this close foreign missionary field are remote only as they lie outside one's regular experience. More and more of our people have found that it is not at all impossible to enlarge their circle of experience to include the people and places of this teeming island which is in many respects the greatest in the chain of islands in the budding new nation (Federation) of the West Indies.

Speaking of distances in relation to the United States, we are reminded that with the recent addition of two new states to the Union our borders have been extended so far that Jamaica would be well within the circumference of a circle drawn from the center of continental U.S.A. and including those states. This island where we have nearly a thousand Seventh Day Baptists and one third as many churches as in the United States is much easier to visit than our newest states.

What does one find upon arrival at Kingston and as he visits church groups throughout the island? First of all he finds a heartfelt and well-spoken welcome wherever he goes. This was the editor's second plane trip from the cold north to the sunny Caribbean island discovered by Columbus. We knew something of what to expect in the way of pleasant temperatures and cordiality. Throughout the flight we had wonderful views of clouds that increased in density and depth as we neared our destination. A brightening sun made the billowing clouds far below us as glorious as a transfiguration, if such a figure of speech can be used where the physical presence of Jesus is lacking. But when we crossed the island at a lower level there were times when we almost felt that we, like the disciples, had come down

from a mountain-top, other-world experience into a vale of tears. The sun at times was hidden and the moisture-laden clouds streaked our windows with teardrops sliced into hair-line rivulets that vanished as quickly as the sorrow of parents after a healing miracle by the Lord in the valley. We had merely to rise once more above the clouds.

We knew that our haven would be a narrow strip of land upon the end of which centuries ago the pirate city of Port Royal sank like an orchestra pit into the sullen sea. It was necessary for us to drop again in our trusted, well-balanced Constellation through the clouds as we fastened seat belts for the landing. We sensed the change from smooth airflow under our wings and body as folded wheels emerged from their hiding places. They snap into place, and catch the air stream. As the wheels strain to touch the fast-approaching runway dead ahead we, too, reach down in anticipation of the welcome and the experiences which God has in store for us.

We are ahead of schedule. Will there be a welcome, or will we have to wait for the arrival of the missionaries who had invited us to spend our vacation with them? As our powerful brakes make the plane shudder reluctantly to a taxiing speed we rejoice to see our busy friends waiting at the gate. They are not too busy to drop their school and missionary work to transport us to the city. Our welcome begins.

It is a strange and pleasant feeling, under our circumstances, to remove in a few hours from a metropolitan area where every nation under heaven is tolerated and absorbed into a white population — to change to an island and a city where white people are seldom seen. We are foreigners of another race, a tiny minority except in resort areas. What seems strange is our own acceptance of the situation and the almost immediate identification with the people among whom we live.

We wonder why there is racial tension in certain areas of the United States when almost none appears in Jamaica. It is certainly something to think about. Perhaps if the present rise in the rate of tourism increases we will carry our self-

made problems as well as our money to Jamaica. Missionaries and native Christians have a tremendous struggle to lift these people out of poverty, out of low moral standards and into the joys of enlightened Christian living without falling into the snares that we have laid for ourselves in our favorite land by our all-too-apparent divided loyalty — divided between dollars and deity.

There will be more thoughts on Jamaica as we learn more of the problems which our churches are resolutely trying to face and as we spend a week with those leaders among the young people who find it possible to attend the first camp ever attempted by our people on the island. Will there be a bright new day for Seventh Day Baptist youth in this field "white unto harvest"?

## EDITORIAL NOTES

### Thought Provoking

The circulation manager of America's oldest Protestant magazine warns at the end of a subscription appeal, "If you insist on reading only the things with which you agree, then . . . is not for you. We do have opinions and beliefs and are not afraid to put them in print. . . ." He quotes the words of a pastor who had sometimes been "fighting mad" at what he had read, "So, while I can't always agree with you I can't afford to be without the mental stimulation that each copy . . . brings to me."

Words like this ought to apply to any self-respecting Christian periodical, and we believe they do apply to the Sabbath Recorder to considerable degree. It is always the hope of the editor that his own editorial comments will stimulate thought and will, upon careful consideration, be found to be in harmony with a fair interpretation and application of the Scriptures and will show a love for the truths represented by the denomination this periodical is designed to serve. It is also hoped that contributed articles, though representing the viewpoints of differing writers, will contribute to the same end, stimulating further study, promoting practical godliness, and encouraging local support of a program of evangelization — including the Sabbath.

APRIL 6, 1959





### The Lay Development Program

At the last General Conference held at Covina, California, it was decided to urge Seventh Day Baptist Churches to cooperate in the Baptist Jubilee Advance. One phase of that Advance has been designated the "Lay Development Program."

Why such a program?

"Because, historically, Baptists emerged essentially as a lay movement. Believing in the priesthood of believers, Baptists placed Christian responsibilities equally upon every member of every church."

What is the purpose of the program?

"To assist the churches in training men, women, and youth for effective Christian service."

What prompted the present emphasis on lay development?

"An awakening to the need for a more concentrated training program for the laity."

What organizational set-up is required?

"In the local church it begins when the church officially votes to take part in the program. Then it may begin with a church-planning conference. . . . "An annual retreat and a series of workshops on regular church meeting nights is the machinery for a successful program."

To what areas of study are the workshops geared?

The following areas are suggested: "commitment to personal (spiritual) growth; people and pastor relationship; a pattern (of growth) for the church; the music program; the community witness; the responsibilities of: deacons, trustees, boards of Christian Education and missionary promotion, youth work, men and women's work."

To achieve an ongoing total church program, with every member participating in worship and service, will require prayerful consideration and wholehearted support. This lay development program will never "get off the ground" by a half-hearted, indifferent approach to it. God help us to wake up and really work at it.

### MINISTERS CONFERENCE

Alfred, New York

April 13-18

### Story of a New Member

(Gathered from a pastor's letter)

Flanagan is not a common name in Protestant circles or in Seventh Day Baptist churches, but the day is fading — and should fade — when there are no other names in the other church than those of charter members a century or two ago. Italian, Spanish, French, Irish, and other nationality names which indicate conversion from Roman Catholicism should and do grace the rolls of many of our churches.

William Flanagan, a resident of Poughkeepsie, N. Y., now holds membership in a church many miles to the north. It is the nearest Seventh Day Baptist church and it was there on occasional visits that he had long studies with the pastor, the Rev. Paul Maxson, for a period of six or eight months, before being baptized and joining the church last fall.

A young man, with children 8 and 10 years of age and a wife who still opposes the new religion, he had always been a Roman Catholic. He served in the Far East during World War II. Toward the end of the war he began to study the Scriptures with the result that he began to question some of the things he had been taught by his church. Among the things he found in the Bible was the seventh-day Sabbath. It was new truth to him. He tried to put it aside but could not. He continued to study and eventually began to search for a church that adhered to truths he had discovered. After investigating one denomination and being dissatisfied, he was finally told that there was a group of Sabbathkeepers at Alfred. He wrote to the Alfred pastor, who communicated with the pastor at Berlin. With his address contact was made.

Thus a man named Flanagan eventually found his way into a Seventh Day Baptist church. He continues to study in order to get the teaching of the Bible clearly in mind so that he can help others. His past experience makes the subject of faith and works very meaningful to him. The Sabbath Recorder is glad to publish some of his thinking along that line. See his article on page eleven.

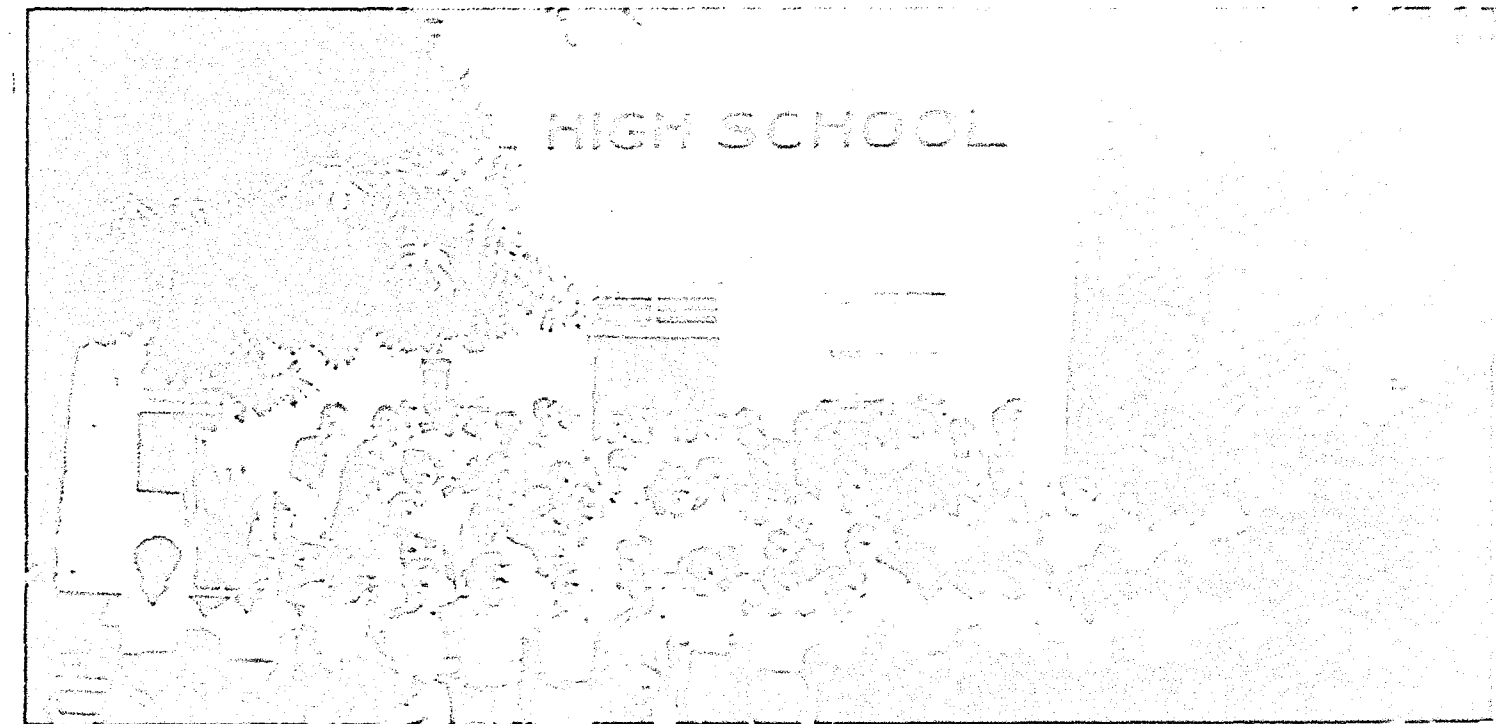
"The roots of the spiritual life are personal; the fruits are shared."

— Selected.

### HIGH SCHOOL AT KINGSTON, JAMAICA

The Editor's Camera Snaps Crandall High

Student enrollment at the Seventh Day Baptist high school was at an all-time peak during the term that ended with the spring holiday. When classes resume the headmaster, Grover Brissey, expects a further 15 per cent increase.



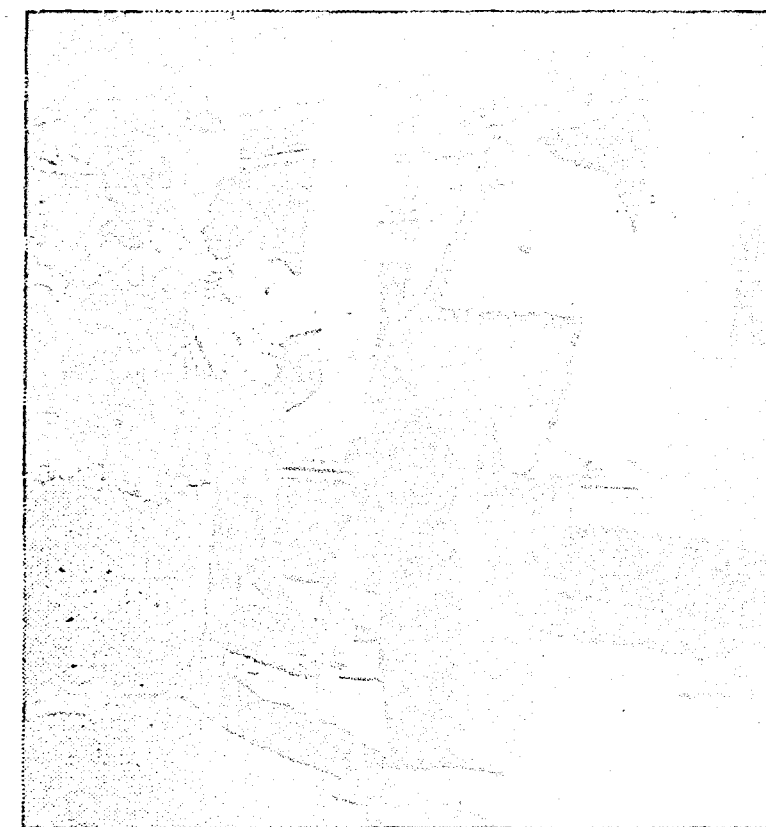
Pictured above is the student body and faculty in the courtyard between the church and the headmaster's residence.

### Improvements Noted

Under the administration of the hard-working Brisseys many physical improvements have been made. Benches in bad repair are now replaced, tile floor laid over the dusty concrete of a new classroom, library shelves built for a growing

library, cabinets and other furniture constructed from native materials. In a school of limited resources there is much besides teaching and administration that calls for the attention of a principal who is skillful with his hands.

Classrooms do not lend themselves to photography with cameras with ordinary lenses. The editor had to pass by some of the smaller rooms where students were huddled close about their teachers. Here an attempt is made to catch some of the members of Form I (Freshmen) in their



Rev. Grover S. Brissey, headmaster-principal



Some Crandall High Freshmen



large classroom. Eager young people long for an education that will lift them above their previous status and give them an ability to take positions of responsibility.

We are told that nearly one fourth of the present students are of Seventh Day Baptist parentage or connection. Not all of these have had a personal experience of salvation, as may be learned from the thrilling story in the February special issue by Naval Harley, whose conversion came after he had finished his training at Crandall. Other students are either from other churches or are without church connection. They present a challenge to Christian faculty members and the leadership of an evangelistic church. There are daily chapel services in the church conducted by the students as part of their training.

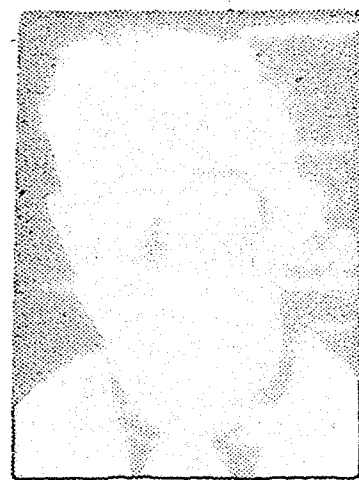
### Can You Help?

At a workshop on "Material for Sabbath School Use," which was held during meetings of the Pacific Coast Association, concern was expressed that Seventh Day Baptist "children and young people receive so little instruction on the importance of Sabbathkeeping, baptism, and other doctrinal beliefs of our denomination."

Association action authorized the appointment of a committee to "develop and provide suitable material, setting forth Sabbath truths, for all children's classes from Beginners through Juniors." Further action was that the Association "approach the entire denomination . . . appealing for short stories, true life experiences, poems, and tracts relating to Sabbath observance to be used in our Sabbath training program."

Such material is a felt need throughout our whole denomination and no doubt material prepared by the Pacific Coast Association would be made available for use in other churches and Sabbath Schools. If you have any material that would be of help to the committee which is charged with this undertaking, please send it to Mrs. A. Mackintosh, Acting Secretary, Pacific Coast Association, 1948 Estes Road, Eagle Rock, California. — D. H. F.

*He keeps busy with*



NIGHT SCHOOL

PREACHING

YOUNG PEOPLE'S  
WORK

Edward Sutton of Manassas, Virginia, a member and "assistant pastor" of one of our Washington, D. C., churches has been out of high school three years and is employed by the Washington Post Office. He spends his days walking and his evenings studying at a ministerial training school where most of the students are of another race. To become adequately prepared for the Seventh Day Baptist ministry looks like a long and somewhat uncertain road ahead, but he is working at it.

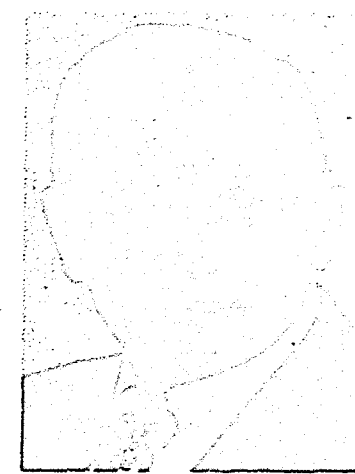
On January 10, after preaching on "Temptation, Good or Bad" at the morning worship service of the church at 1628 16th Street, he assisted the pastor, the Rev. Elizabeth F. Randolph, with the communion service. Miss Randolph thus encourages a young hopeful to "improve his gifts."

Edward writes of his young people's work at Manassas, which seems to be quite successful. As for a church at Manassas, eventually, he says: "It is nice to think that the possibility of establishing or organizing a Seventh Day Baptist church is so good, but we must wait for a definite answer from God about this. When He wants it, it will come about."

Young men not able as yet to devote full time to college or other academic preparation for the ministry, do find ways of making such preparation as are within their reach and at the same time grasping opportunities for service that lie near at hand. Let us pray for them and for others who might be led to do something similar.

— Editor.

Man is an able creature, but he has made 32,600,000 laws, and hasn't yet improved on the Ten Commandments. — Salem Herald.



## TEN REASONS WHY CHRISTIANS SHOULD NOT SMOKE

By Rev. C. Rex Burdick\*

### I

Smoking is harmful to the body. No tobacco company claims its product to be free from poisons, tars, and other harmful substances. Each company describes its product in relative terms such as, "milder," "less irritating," "better filters to filter out the tars," etc. The fact that nicotine, the poison present in tobacco, is used largely in certain types of poisonous insecticides would surely indicate that its continual use will have harmful effects on the human system. Scientists are accumulating a very large amount of evidence that ties the use of tobacco with lip, tongue, throat, and lung cancer, and with other body malfunctions. Since the body is the temple of the Holy Spirit, the Christian is morally obligated to keep it as clean and pure and healthy as is possible.

### II

Smoking makes a slave of the man. Steady smokers readily admit that smoking gets a "hold" on the person that makes it very difficult to give up the habit. But the Christian is a slave of the Lord Jesus Christ, and therefore must never allow himself to become enslaved by any other object.

### III

Smoking destroys self-reliance since it becomes a crutch to many to aid them in times of emotional stress. Many persons who are moderate smokers under normal circumstances find themselves smoking an endless chain when under nervous tension. This only clouds and befuddles

\*The Rev. C. Rex Burdick, pastor of the Verona, N. Y., Seventh Day Baptist Church, published this article in his local church publication, and upon the suggestion of some of the members submitted it for our wider readership.

the mind when it should be kept clear and alert. Further, the Christian should be able to find help from the Lord to meet his crises without relying on a crutch.

### IV

Smoking obscures the true personality of the individual. His clothing, body, and breath, otherwise sweet and clean, become saturated with the odor of tobacco and stale smoke. His fingers are stained and his teeth often coated with the same poison that makes him nervous and irritable instead of the calm and confident person that a Christian should be.

### V

Smoking is a waste of money, poor stewardship for the Christian. Every steady smoker literally burns up thousands of dollars in his lifetime. Many of these same persons are not able to give adequate support to their families, and others are giving very little if anything to the work of Christ and His Church. If every Christian who smokes were willing to abandon the habit and give the money thus saved to missions or to other types of Christian work, what a blessing it would be to humanity.

### VI

Smoking is offensive to most non-smokers, making many of them uncomfortable and some of them sick. The Christian should be concerned with the comfort of those about him and should seriously consider his moral right to force his own secondhand smoke upon them.

### VII

Smoking supports an industry which lives by exploiting humanity, by taking advantage of human weakness and the power of a habit.

### VIII

Smoking is a bad example to young Christians who are susceptible to the examples of Christians whom they respect. Many a young Christian would undoubtedly leave tobacco alone, but he finds justification, or so he thinks, from the examples of other Christians.

### IX

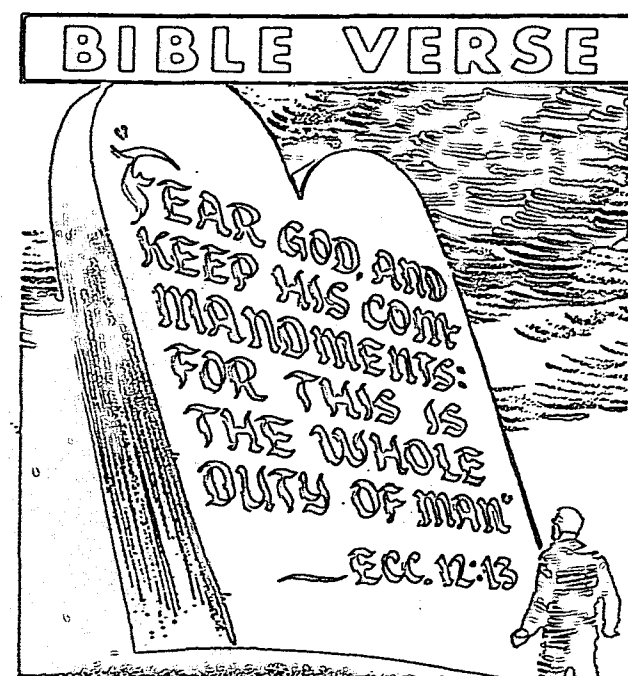
Smoking is dangerous to property as well as to life. The Christian cannot ignore

his responsibility for others' property. How many millions of dollars' worth of property destroyed by fires caused by smokers can never be estimated. Forest fires count for much of this loss, but fires in buildings have taken their toll, not only in dollars and cents, but in lives as well. There is a considerable amount of evidence that the recent Chicago school fire may well have been caused directly or indirectly by the habit of smoking. If smoking results, as we know it often does, in loss of property and life by fire, then it is one of the serious sins of modern society.

X

Smoking injures one's testimony for the Lord. If the Christian is not different from the non-Christians about him, the world will never know that he is a Christian. The Christian, redeemed at such awful cost, even through the life and death of Jesus, certainly should possess a distinctive Christian witness that will mark him as one who belongs to Jesus Christ.

In conclusion, we believe that the Christian cannot ignore the demonstrated facts relating to the use of tobacco. What the Christian does must be a matter of his own Christian conscience. Let every Christian be honest in his consideration of the habit for himself, and let him be charitable towards others who for reasons of weakness or other reasons arrive at conclusions different from his own.



### What the Tract Board Is Doing

The regular quarterly meeting of the Board of Trustees of the American Sabbath Tract Society was held in the Seventh Day Baptist Church, Shiloh, N. J., on Sunday, March 8, 1959, at 2 p. m. with Franklin A. Langworthy presiding. There were 20 members and consultant members present and 11 visitors. The visitors included the Rev. Elizabeth Randolph of Washington, D. C., and a young minister and his wife also from the capital city.

All of the committees of the board had held meetings and reported with recommendations with the exception of the Auditing, Investment, and Budget Committees. The Budget Committee had done its major work for the year prior to the December meeting of the board. Most of the business of the board centered around the activities of the committees and their forward-looking programs.

The Supervisory Committee, in addition to its other report, presented for consideration a thorough job analysis of the business manager of the publishing house upon which it had been working for some time. This outline of duties may serve as a guide for anyone occupying this position in the future. In general, it is a clear statement of what the present business manager has long been doing.

The Publications Committee authorized the reprinting of several tracts and recommended that the board be prepared to assist in any way possible with publicity material that may be called for later in the denominational program of growth and outreach. It may be noted that if all of the tracts and pamphlets already authorized are printed before the end of the present quarter, this fiscal year will show more tracts published than for many years in the past.

The distribution of literature was shown to be at a satisfactory level with approximately 21,000 tracts sent out on orders to churches and mission fields from December to February. The Distribution Committee, under the leadership of Everett Dickinson of Shiloh, N. J., has various plans under consideration for assisting local church tract committees in promoting the

wide distribution of our Sabbath literature. The committee called attention to the continuing offer of the board to match funds for Association advertising of the Sabbath and Seventh Day Baptists; also to the offer to provide postage to mission and pastorless churches desiring to send out tracts in their localities. A further item of interest to many is that the two booklets, "Handbook of Information" and "Seventh Day Baptist Beliefs — a Manual for Study," are now priced the same, 30¢. They may be ordered in quantity.

The filmstrip library also reported considerable activity in serving the churches during the past quarter. Particularly promising for the near future is a series of doctrinal lessons being prepared for use in Nyasaland in the native language. These lessons are to be recorded on tape in the Chinyanga language under the supervision of a board member, Carlton Wilson, presently of Paint Rock, Ala. As soon as possible they will be transcribed on disc recordings and sent to that mission land for use by local leaders with the people who have not yet learned to read and write. Some very interesting developments in this program may be announced in the near future.

Upon recommendation of the Radio and Television Committee the board took favorable action on a request to give financial help to the Southeastern Association in its radio broadcast on Sabbath afternoons over WPDX, Clarksburg, W. Va.

Suggestions of the Commission and of the Planning Committee, which had met just previously to the board meeting, were presented to the board by the executive secretary of General Conference, Mrs. R. T. Fetherston. It was apparently the consensus of opinion of the board that it would do everything possible to cooperate in the forthcoming program of growth which has been considered by Commission and will be presented to the General Conference in August. The particular part which the American Sabbath Tract Society can do in the initial stages of this denominational advance seems to be a further development of its widespread tract and correspondence contacts, relating these to the location of lone Sabbathkeepers in or-

der that new groups may be brought into existence in places where they have the best possibilities of successful organization and growth. There are numerous areas presently under consideration.

The secretary in his report made note of attempts to revive old correspondence in certain states and to follow up in a systematic way those who apply to us for literature and information. It was noted also in his report that there had been correspondence in the preceding three months with 13 foreign countries and 32 out of the 49 states. — Corresponding Secretary.

## Faith or Works

By William Flanagan\*

(A new member of the Berlin, N. Y., Church)

The law is not and never was the means of salvation. Were God to judge us by it we would all be condemned (Ps. 143: 2). Being divine, God could not be appeased by anything humans could do, or refrain from doing. The sins of humanity against God could only be atoned for by the sacrifice of a divine being. This having been consummated, salvation is ours for the taking if we accept Christ as our Savior and follow the teachings and examples He set forth.

Statements like those found in Romans 3: 28 and Galatians 2: 16, when used alone, tend to make us ignore those in Ephesians 2: 10 and James 2: 14-26. How then are we to reconcile these two seemingly opposite statements? To do this we must first notice that Paul, who made the statements in Romans and in Galatians, also speaks often of good works (1 Timothy 5: 10; 6: 18; 2 Tim. 3: 17; Titus 2: 7, 14; 3: 8).

Some people, using John 15: 19 and James 4: 4 for an example, make hermits of themselves and ignore Mark 16: 15 and John 17: 15-18. Christ showed this "hermit" idea to be erroneous in His Sermon on the Mount (Matt. 5: 14-16).

It is evident that faith alone cannot save

\*The above article by Mr. Flanagan was somewhat edited by his pastor and by the editor. See the story of his conversion as told by his pastor on page six of this issue.



us, for the devils also believe, but they do no good works. Works cannot save us, for God had to be appeased by the divine sacrifice of Christ. Christ has bought salvation for all those who accept Him as Savior and obey His teachings.

#### Love Is the Key

The clue lies in 1 Corinthians 13. The third and most important ingredient for salvation, frequently overlooked in this much-worn discussion between faith and works, is charity, which is love. See what Christ says in John 14: 21, 23-24. Not only are the commandments mentioned but also "my sayings," which cover all His teachings.

The devils believe but have no hope of salvation, but we who believe and have charity will follow His teachings and therefore will also have hope (1 John 2: 3-6). To digress a moment, notice especially 1 John 2: 5 and 4: 14. We may have faith but love is brought about by the keeping of His word, and this love growing stronger gives us the will to follow more closely Christ's teachings while He provides us with the strength.

Love of worldly things kills love of God. It is all right to enjoy non-sinful things in the world, but to love them is wrong, for no man can serve two masters. True faith is not just belief, but implies a trust and a love wherein we follow God's instructions without question, knowing that His guidance is above all other.

Lest we who have done some good works become puffed up, we should see Ephesians 2: 8-10. You are saved by grace — it is a gift. The good works that you do are not of your own selves but the power of Christ. "We are his workmanship."

#### ONE DAY AT A TIME

There are two golden days in the week about which I never worry — two care-free days kept sacredly free from fear and apprehension.

One of these days is yesterday. Yesterday, with all its cares and frets, all its pain and aches, all its faults, its mistakes, and blunders, has passed forever beyond my recall. I cannot undo an act I wrought, I cannot unsay a word I said. All that

it holds of my life — of wrong, of regret, and sorrow — is in the hands of the Mighty Love that can bring honey out of the rock and sweetest water out of the bitterest desert. Save for the beautiful memories, sweet and tender, that linger like the perfume of roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine — it is God's now.

And the other day that I do not worry about is tomorrow. Tomorrow, with all its possible adversities, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond my mastery as its dead sister yesterday. It is a day of God's. Its sun will rise in roseate splendor or behind a mass of weeping clouds, but it will rise.

Until then, the same love and patience that held yesterday holds tomorrow. Save for the star of hope and faith that gleams forever on the brow of tomorrow, shining with tender promise unto the heart of today, I have no possession in the unborn day of grace. Tomorrow is God's day. It will be mine.

There is left for myself, then, but one day in the week — today! Any man can fight the battles of today. Any man can resist temptation for just one day. Any woman can carry the burdens for just one day. It is only when we willfully add the burdens of those awful eternities, yesterday and tomorrow — such burdens as only the mighty God can sustain — that we break down. It isn't the experience of today that drives men mad — it is the remorse of something that happened yesterday and the dread of what tomorrow brings. Those are God's days — leave them with God.

Therefore, I think and I do and I journey but one day at a time. That is man's day. Dutifully I run my course and work my appointed task on that day of ours, and God, the Almighty and All-loving, takes care of yesterday and tomorrow. — Selected.

Reaching every family in America with the message of religion is probably the most vital task facing all of us today.  
— De Land, Fla., Sun News.

## Youth Speaks

### Why Should We Join a Church?

By David Ayars \*

(A talk given on C. E. Day at Shiloh)

In this time of trouble in the world many people are coming to God for guidance. They ask Him to lead them. The church is one place to find this guidance, because often God is revealed through hymns and Scripture. What better reason is there for joining the church than to have a closer walk with God?

Another reason for joining the church is for fellowship with other Christians. Friends are important. A friend can be the deciding factor as to the life you will lead and the things you will do. One of the purposes of the church is to give you fellowship with others.

Christ wants us to confess Him. In Matthew 10: 32, He says, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." When you attend and join a church you are confessing Christ before men. You are showing others what you believe by your actions and words. Romans 14: 11 says, "Every knee shall bow to me, and every tongue shall confess to God" — though for some it will be too late and will not mean salvation. For He shall be "Lord both of the dead and living" (Rom. 14: 9).

According to this verse there will be two types of people, the living and the dead. The dead will be the ones who didn't believe in Christ or confess Him. But the living will be the ones who accepted Christ as their Savior and served Him. This second group is the one that everyone should belong to. Jesus once said, "Strait is the gate, and broad is the way . . . and few there are who find it." The church serves as one way to find the path of life and of confessing Christ.

However, before joining a church you should be baptized. Jesus commanded us in Matthew 28: 19: "Go, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy

\*David, a son of Rex and Earline (Main) Ayars, is a Sophomore in Bridgeton High School and looks forward to a life of service for his Lord.

Ghost." As Seventh Day Baptists we believe that baptism of believers by immersion is a "witness to the acceptance of Jesus Christ as Savior and Lord, and is a symbol of death to sin, a pledge to a new life in Christ." So, before joining the church we should accept Christ and wash away our sins through baptism.

Another thing you might consider, before joining the church, is when to join. There isn't any particular age when you should join, but rather when you feel in your heart that you want to fully pledge your allegiance to Christ and serve Him. In order to give full allegiance to the church you should consider these things:

#### I

There is no such thing as a solitary religion. If it is solitary, it is not religion for Jesus. It is expressed religion which is love to God and love to man. There can be no love to man unless life is lived out in right relationships.

#### II

With all the faults of the church it is still the best serving institution on earth. Yes, the church does make mistakes, but it is still the one unbroken fellowship around the world. All other ties have snapped but the tie between Christians lies unbroken.

#### III

The church is for the worship of God. Here men can get in contact with God and here men can come and forget their worldly troubles and have inward peace. They can feel God's presence in them.

But everything isn't finished after joining the church, because it is only the beginning. After joining you should take an active part in it. When you join our church you "agree to cheerfully attend the appointments, bear the burdens and the expenses of the church, according as God has given you the ability." You also agree to take the Bible as your guide and to keep the commandments of God and to make Christ the Lord of your life.

Then what we all should do, in accordance with God's Word and the words of Christ, is to be baptized, join a church, and serve God. How true the words are in Psalm 122: 1: "I was glad when they said unto me, let us go into the house of the Lord."

# The Development of Religious Liberty

An Address by  
United States Senator Jennings Randolph\*

(Given at a congressional banquet of the National  
City Christian Church is printed here in shortened form.)

With the following words, Roger Williams gave first expression in the New World to the ideal of liberty of conscience:

"In vaine have English Parliaments permitted English bibles in the poorest English house, and the simplest man or woman to search the Scriptures, if yet against their soules perswasion from the Scripture, they should be forced (as if they lived in Spaine or Rome if selfe without the sight of a bible) to beleeeve as the church beleeeves."

With this statement, published in London in 1644 — the same year in which Milton delivered his famous *Aeropagitica* in defense of a free press — Roger Williams laid the first foundations for the separation of church and state and the beginnings of religious freedom in this country.

And now, though more than 300 years have passed since Roger Williams gave voice, it behooves us still to pause and give thought to the origins of our doctrine of freedom of conscience, for too often we fail to cherish our most precious possessions until their loss brings to us the realization of their true value.

We have come to take for granted the liberties we possess today as little or no cost to ourselves. Seldom do we stop to think what it means to be able to speak our minds freely and without fear of punishment by state authority.

Yet, religious freedom, as we know it today, is one of the most recent achievements of modern civilization — and even now it is an accomplished fact only among a minority of the people of the world.

Little does the sunshine — pouring forth light and beauty and contentment on a

\*The Honorable Jennings Randolph of West Virginia is a Seventh Day Baptist who holds membership in and actively supports the work of the Washington, D. C., Church he was elected to the Senate last November.

glorious Sabbath morning — betray the persecutions, the conflicts, and the bloodshed of earlier days when religious freedom was unknown and religious tolerance was scarcely recognized as an ideal. Yet, even now the struggle to maintain and extend the domain of liberty of conscience is not a completed one — problems of separation of church and state continue to arise in new and subtle forms.

The ideal of freedom of conscience, the awareness of the distinction between that which is God's and that which is Caesar's must be continually refreshed from the springs of thoughtful examination. Ours is a dynamic society, and if the principle of liberty is to retain its vitality among us it must meet the challenge of changing conditions.

For example, in the District of Columbia itself the question of whether a local ethical society will be granted tax-free status, as are the more traditional religious bodies, turns on the issue of whether or not it is a "Religious" organization — the state thus injecting itself by attempting to define the nature of "Religion." And, in California, a law recently was passed denying tax-free status to any religious organization whose officers refused to sign a state loyalty oath.

Although these and other similar acts do not involve the physical oppression and persecution of earlier times, they do imply the continuing need for vigilance in maintaining the separation of church and state and in curbing the power of over zealous officials.

This inevitable and necessary separation of the church and the state was foreseen by Dante Alighieri, the great poet and visionary of Medievalism, long before the national state was established as the sovereign institution in human society. . . .

But if Dante failed — due to the circumstances of his own time — to visualize

a democratic state or a Protestant church, he nevertheless expressed the fundamental problem of separating the powers of the church and the state.

Though the Protestant Reformation, under the leadership of Luther and Calvin, and with the support of national princes, broke the temporal power of the Holy Roman Empire and established the sovereignty of the national state, it did not establish freedom of conscience. Nor was it so intended, for throughout the sixteenth and seventeenth centuries the national states adhered to the Doctrine of the Divine Right of Kings and the belief that the function of the State was to enforce God's will through the established ecclesiastical structure.

Even in England, where the idea of civil liberties was first beginning to dawn upon a rising merchant class, religion was considered an affair of the state. Thus, Henry VIII tried to divert the religious reformation of England through the establishment of the Anglican Church and the suppression of all other Protestant sects. The Jew was despised; the Catholic was suspected of ceaseless plotting against the state.

Even the English Puritans and Separatists who removed to the New World sought not freedom of conscience for the individual, but rather, freedom to establish a society in conformity with their own interpretation of God's will. Thus, they developed a theocracy which, for several decades, was even more rigid than that of their parent country, persecuting and pursuing Quakers and other non-conformists as "contemners of the laws and magistracy," and restricting political suffrage to members of the established church.

In Virginia, too, as in the rest of the South, the Anglican Church was just as rigid in its enforcement of uniformity of belief as were the Puritans of New England, even to the extent of fining any ship's captain 100 pounds sterling for bringing in a Quaker. And, as late as 1744, the Virginia Assembly passed a law reaffirming the penalties for denying Christianity or the Trinity, with a second offense bringing three years' imprisonment and loss of rights of suit and legacy.

But it remained for Roger Williams to combine principle with practice in recognizing the need of absolute severance of church and state for the well-being of the individual conscience as well as religion itself. In his argument with John Cotton of Massachusetts, Williams maintained that the magistrates had no right to enforce the "First Table" of The Ten Commandments, those dealing with the relationship of God and man; their powers were to be restricted to keeping the peace and enforcing the "Second Table," the last six Commandments which deal with man's relation to man.

As the colonies became peopled with an increasing variety of sects — Calvinists, Mennonites, Baptists, Lutherans, Presbyterians, Quakers, Methodists, and Huguenots, as well as agnostics and atheists — and as they turned from the settled life of the seaboard to face the hazards of the frontier, they discovered that their common need of one another transcended their sectarian differences.

This collective spirit achieved its highest justification in the common triumph of the War of Independence, which taught the colonists what they might accomplish by cooperation. Men of all creeds, of all the colonies, and of all economic and social classes had joined in the struggle for independence. And all would demand benefits for their sacrifices, which meant, above all, that no special privileges be conferred upon any religious creed.

Thus, when the Federal Union was established in 1789, the complete separation of church and state was incorporated as one of its fundamental principles, and later was extended to the individual states by the Fourteenth Amendment.

It might seem, therefore, that Dante's prophecy of the separation of church and state has been realized and that we can now dismiss the problem from our minds as being settled. But such an attitude might well be fatal, for the United States is not a simple medieval principality, but a complex commonwealth with divided and delegated powers.

Thus, when we speak of the separation of church and state in the United States, we do not mean simply the absence of a church supported by federal taxes — nor



# The Sabbath Recorder

do we mean simply that the rights of citizenship are guaranteed regardless of religious creed or the absence of such a creed. Indeed, if religious freedom is to remain secure in our Republic, its spirit must live not only within the constitutions of each of the several states, but also within the hearts of the citizens.

For those of us of the Protestant Christian majority, this principle is particularly important. We must not forget that the first of the seven deadly sins is that of spiritual pride, the attitude that assures me that I am keeper of the one and only truth and that all else is error. No matter how alien or repugnant an idea may first seem to us, within it may be contained a kernel of truth: And if freedom of conscience is not assured for each of us, it is not secure for any of us. Just as the accepted truths of today were once repellent to the established authorities of the past, so might contemporary unpopular ideas become in the future the vehicle of new truths.

The United States does not have divine dispensation from the tragedies that have visited Europe and the civilizations of the past. History happens to us as well as to the rest of the world. Unless we stand eternal vigil over our liberties, they can, in subtle ways, slip away from us or be eroded by our own apathy.

High upon the walls of the Department of Justice Building are inscribed these words: "Justice in the life and conduct of the State is possible only as first it resides in the hearts and souls of its citizens." This inscription — imperishable as the stone upon which it is carved — serves to remind us that freedom of conscience for each is the chief guarantee of justice for all.

## ITEMS OF INTEREST

### Pilgrimage to Palestine

In the western outskirts of Jerusalem, surrounded by pine-clad hills, is the village of Ein Kerem, birthplace of John the Baptist.

No pilgrim ever fails to visit the Galilee whose ancient beauty is a source of eternal inspiration. The Sea of Galilee remains as it was in the days of Jesus, when He and Peter walked over the stormy waves (Matt. 14).

On the northern shore of the sea is the Mount of Beatitudes, the scene of the Sermon on the Mount. A few miles

distant, are the ruins of the Synagogue at Capernaum where Jesus healed the Centurion's servant (Matt. 8). Also in the same area is Tabgha, where He performed the miracle of the loaves and fishes (John 6).

At Cana of Galilee, Jesus performed His first miracle, the changing of water into wine (John 2). But it is to Nazareth, the childhood town of Jesus, that most pilgrims eventually turn. To many, a visit to this peaceful Galilean town marks the fulfilment of a life-long ambition.

— Israel Government Tourist Office.

The number of Roman Catholics who become Methodists is almost four times greater than the number of Methodists who become Roman Catholics.

This is the claim of Dr. Albert C. Hoover, director of the statistical office of The Methodist Church, based on a survey of Methodist ministers conducted in 1952 and again in 1958, and published in the October issue of *Together*, the new Methodist magazine for families.

### Moscow Shocked by Praying Baptists

The South African Baptist reports a leading article in the *Moscow Evening News* "attacking the marked increase in church going, particularly among girl workers living in hostels."

The newspaper reports that at one hostel in the Moscow area there is a "serious outbreak" of belief in the Baptist faith. Published under the headline, "Why Klava does not go straight home," the article flays the Communist youth committees for not taking immediate steps to stop religious worship among the young people.

— BWA.

## Births

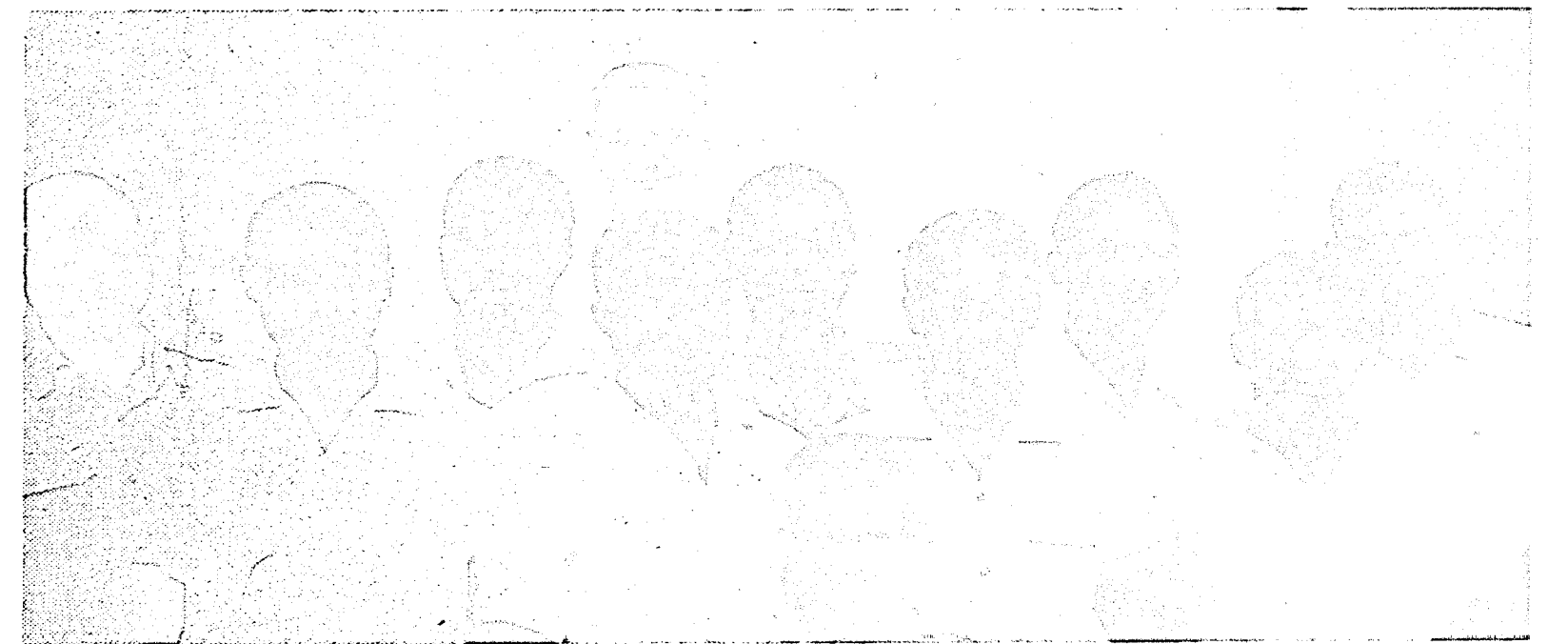
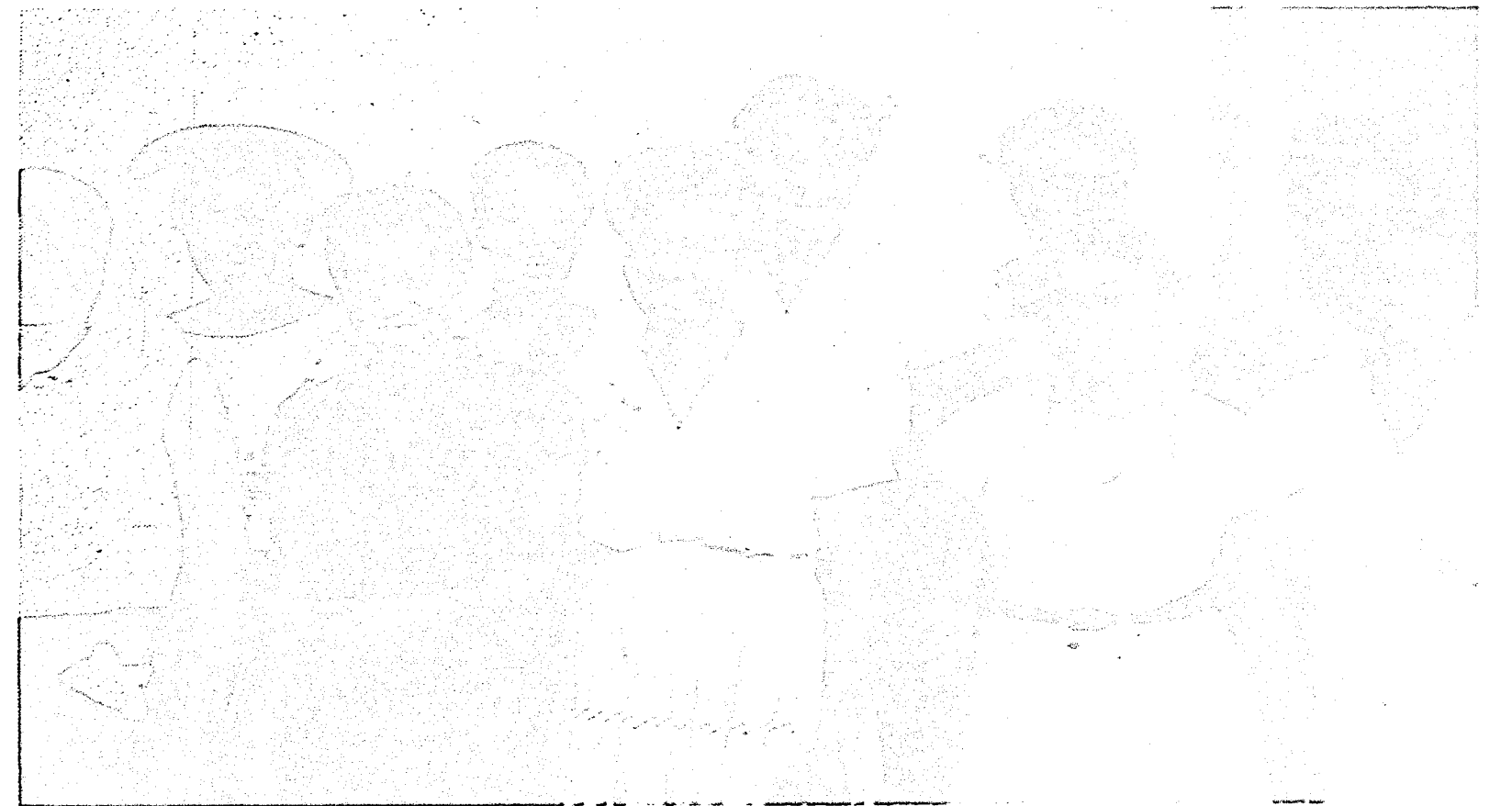
Schoonover. — A son, Scott Joseph, to Mr. and Mrs. James Schoonover, of Janesville, Wis., on February 4, 1959.

Burdick. — A daughter, JoAnne Kay, to Mr. and Mrs. Robert Burdick, of Milton Wis., on February 18, 1959.

Drake. — A daughter, Gail Lee, on February 22, 1959, at Homestead, Fla., to Mr. and Mrs. Donald Drake, of Milton, Wis.

Thorngate. — A son, Russell, to Dr. and Mrs. Stephen Thorngate, Monterey, Calif., March 17, 1959.

Marrs. — A daughter, Laura Jean, to Mr. and Mrs. Donald Marrs, Milwaukee Wis., March 23, 1959.



### SEVENTH DAY BAPTIST CAMPERS

First Young People's Camp at Maiden Hall, Jamaica, held from March 29 to April 5, 1959. See editorial story.