

The Sabbath Recorder

duced the guest speaker, Dr. Owen L. Miller, newly installed pastor of the First Baptist Church of Riverside, who preached a powerful sermon, "A Burning Heart." We realized anew the all-sufficiency of Jesus. The vocal solo by Mrs. Starlin Ross, "All in an April Evening," reinforced the message. The Sabbath School business meeting in the evening showed a great deal of accomplishment in the last quarter, for which we thank God.

—Correspondent.

SALEMVILLE, PA., — We are again without a pastor but that does not say we are not active in our church services. Laymen or organizations of the church have charge of worship services when we do not have guest speakers.

On November 6 we held an all-day meeting in the annex with women of the two other churches of the community cooperating in collecting, mending, and patching clothing for the Child Welfare Care of Bedford County, with seven cartons of clothing collected. We also had an open-house Thanksgiving supper Sunday evening, November 23.

Sabbath, December 19, the Juniors gave a Christmas program for our worship service. With the help of the Women's Society the Juniors delivered Christmas cheer boxes to the homes of the ill and shut-in friends and sang carols.

We held our yearly business meeting January 4. Re-elected at the meeting as moderator was Warren Lippincott who has served in this office for several years. Other principal officers elected, were Mrs. Frances Kagarise as clerk; Albert Blough, treasurer; and Duane Ebersole, treasurer of the Building Fund. Jake Ebersole was chosen as the new trustee for three years. Mrs. Mildred Robinette is the chorister. Mrs. Albert Blough was elected as church correspondent. Mrs. Carol Guyer was appointed as advisor of the Youth Group and Mrs. Warren Lippincott as Junior superintendent.

The church paid \$36 to the Southeastern Association to help sponsor the radio program over station WPDJ in Clarksburg, W. Va. The Women's Society, Sabbath School, and Junior Society gave \$11 to the "Portable Organ Fund for Jamaica."

Sabbath, March 21, Brother Montie Slusher and family of Jackson Center, Ohio, were with us. He gave us an in-

teresting message. We held a fellowship dinner in the new annex of our church so we could all get better acquainted with the Slusher family.

We are looking forward to the visit of ministers from the Southeastern Association in the months of April and May.

The ladies spend Wednesday of each week quilting in the home of Mrs. Jake Ebersole. The Women's Society meets in different homes the first Wednesday evening of each month for their business meeting and discussions.

Plans are being made to redecorate the parsonage. We hope and pray that God will lead someone to answer our call to be our minister. — Correspondent.

Births

Stuart. — A daughter, Carole, on February 20, 1959, to Mr. and Mrs. Elmer Stuart, of Stephentown, New York.

Obituaries

Stephan. — Alfred D., son of David and Mary Hatfield Stephan, was born in Pine City, Minn., Nov. 13, 1887, and died at his home in Nortonville, Kan., April 4, 1959.

Mr. Stephan worked faithfully in the Nortonville Seventh Day Baptist Church for many years until his health failed and he became confined to his home.

He is survived by his wife, Bernice; a daughter, Mrs. Hubert Bond; two sisters: Mrs. Florence Deland and Mrs. Jack Zeek; four brothers: Earl, Tom, Lee, and Hatfield; two grandchildren; three great-grandchildren, and many nieces and nephews.

Memorial services were conducted in the Nortonville Seventh Day Baptist Church by his pastor, the Rev. Robert Lippincott. Interment was in the Nortonville Cemetery.

R.P.L.

Wing. — Ella Witter, wife of the late Luther A. Wing, was born May 12, 1865, and passed away March 24, 1959, at Berlin, N.Y.

Her husband served the Seventh Day Baptist Church in Denver, Colorado, for seven years; the De Ruyter, New York, Church for seven years; spent one winter in Daytona Beach, Florida; and served the Berlin Church for seventeen years.

Mrs. Wing was always very much interested in the community and served on many boards, including the town library. She was always active in the church organizations and was loved by the entire community.

Mrs. Wing is survived by one son, Hubert, of Berlin; one granddaughter, Nancy, and two great-grandchildren.

Funeral services were conducted from the White Funeral Home in Berlin with the Rev. Paul Maxson officiating. Interment was in the Center Berlin Cemetery. — P.L.M.



MINISTERS CONFERENCE AT ALFRED, N. Y., APRIL 13-18

Front row (left to right): Neal D. Mills, Mrs. Rene Mauch, Earl Cruzan, Elizabeth F. Randolph, Mrs. R. T. Fetherston, Elmo F. Randolph, Loyal F. Hurley, Charles H. Bond; second and third rows: Leland E. Davis, Rene Mauch, Rex Zwiebel, Donald E. Richards, Helmet Strauss, Don A. Sanford, Everett T. Harris, Kenneth E. Smith, C. Harmon Dickinson, S. Kenneth Davis, Carl R. Maxson, Paul L. Maxson, Edgar F. Wheeler, Eugene N. Fatato; back row: Marion C. Van Horn, David S. Clarke, Delmer E. Van Horn, Roger J. Cazziol, Rabbi Jerome Malino, Melvin G. Nida, Leslie A. Welch, Charles D. Swing, J. Paul Green, Hurley S. Warren, Ernest K. Bee, C. W. P. Hansen, C. Rex Burdick, LeRoy Bass, H. Eugene Davis, Duane L. Davis, Kenneth B. Van Horn, Victor W. Skaggs. The editor, Leon M. Maltby, took the picture.

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor
Contributing Editors:

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

Terms of Subscription

Per Year \$3.00 Single Copies 10 cents

Special rates for students, retired Seventh Day Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

Second class mail privileges authorized at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., APRIL 27, 1959

Vol. 166, No. 17

Whole No. 5,841

IN THIS ISSUE

Editorials:

First Impressions of Ministers Conference .. 2
Can We Sing? 4

Features:

The Sabbath in the Modern World 5
Sabbath Rally Day, May 16, 1959 7
Joyce Biswurm Winner of C.E. Award 10
My Call to Be a Missionary 11
Spiritual Renewal Service at Ashaway 13
Teen Talk 14

Missions:

Future Jamaica Leaders 8
Brotherly Love in Action 8

Christian Education:

The Christian Education of Adults 9

Women's Work:

May Devotional Service 10

News from the Churches 14

Our World Mission Back Cover

First Impressions Of Ministers Conference

The Seventh Day Baptist Ministers Conference got off to a good start at Alfred, N. Y., on Monday, April 13. It was the first such conference in two years and the first that has been scheduled to last for a full week. The general theme for study and discussion was the Sabbath, as indicated in the program published in full in the March 30 issue.

The participation of the ministers of the denomination was greater than usual. The registration sheet showed 31 ministers, 5 guests, and 4 theological students in attendance. Of the ministers, 23 are active pastors. Others are secretaries, missionaries under appointment, and students, some of whom have pastoral responsibilities. The executive secretary of General Conference was also present through the conference, and the president, Wayne N. Crandall, gave an address the first evening. In previous years a number of retired pastors have been able to attend. This year former Missionary H. Eugene Davis of Alfred was the only one at the meetings. Some 21 ministers, active, retired, or in other than pastoral employment sent regrets.

It was the impression of the editor that more than the usual number of visitors attended either consistently or for part of the time. Among them were some interested in the ministry or missionary work and others who were just interested. In the latter category was a retired chemist, a member of the Alfred University Church, who devotes his time to religious study and activity and seemed glad to participate in the Sabbath discussions. Leslie Welch, a farmer from Leonardsville, N. Y., who has ability as a preacher and has long felt the call of the ministry, made arrangements to accompany his pastor to the conference.

Mention has been made in a previous issue of the expected attendance of a seminary student and a German minister from Washington, D. C. Both were present as observers and were counted as part of the conference. It is possible that more will be heard from them at a later time in relation to Seventh Day Baptist leadership in the United States and Germany. Roger Cazziol, newly elected principal of the Maiden Hall Vocational School in Jamaica,

did succeed in meeting the travel schedule arranged by the Jamaica Conference. He made the trip from Ghana, Africa, to New York City and Plainfield in one day and traveled with the New Jersey ministers to Alfred.

The only minister's wife present throughout the conference was Mrs. Rene Mauch of Montreal. Mrs. A. J. C. Bond, mother of David Clarke, attended part of the meetings as did a few of the wives of men in nearby churches. The foreign accent heard in conversations and discussion periods was of more than passing interest, since the participation of brethren born under other flags was new and stimulating. Rene Mauch and his wife are more at home in the French language, Roger Cazziol, in Italian, and Helmet Strauss, in German. The voice of Rabbi Dr. Jerome Malino, a liberal Jewish scholar, though coming in flawless English, was from another religion and therefore, in a sense, foreign. His informative and thought-stirring lectures will be reported in a later issue by Dr. Melvin Nida, chairman of the conference.

What of the meetings themselves?

An examination of the program printed in the March 30 Recorder would indicate a serious-minded study conference with far too much to be adequately reported in one editorial article. More will need to be said later if our readers are to grasp the significance of the papers presented and the discussions which followed. One of the major problems will be how to preserve the material that may be accounted as of permanent value. Certain portions of Bible studies and Sabbath papers will be of general interest to Recorder readers and will be published in our columns. Others are too long or too technical for this medium of communication.

Leaving to one side for the moment the main theme of the conference, it is interesting to observe that there were various opportunities for this large segment of the Seventh Day Baptist ministry to hear at firsthand and to become well acquainted with the two or three new missionaries mentioned above. Another observation worthy of note is the way the short breaks and the time between sessions

MEMORY TEXT

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. . . . And when he had opened the book, he found the place where it was written, the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. Luke 4: 16, 17b-18a.

was used by the ministers and board secretaries. Although the group refrained from considering itself a voting body and did not pass resolutions, a great deal of conferring was done, particularly during the first few days. It appeared that nearly everyone grasped the opportunity of being together to discuss work and projects of mutual interest. Much was accomplished that could not well be done by letter. This would seem to be particularly true of those concerned with home mission projects and the secretary of the Missionary Board.

We have mentioned scholarly papers which made their impression on the minds of the ministers and visitors. Almost without exception the writers of the more lengthy studies expressed reluctance to present partial reports when much more research was needed on the subject or related subjects. Some statements were made in the papers which were challenged in the discussions which followed and in informal conversation on subsequent days.

Your editor felt that the large and representative group of ministers came to a rather satisfying agreement before the discussion periods ended. The spirit of intolerance and the desire to "have my own way" could not be detected. Bickering and strife were not in evidence. The disappointment evident over some of the approaches to assigned topics was to considerable degree smoothed out as the brethren attempted to think through the matters. There was, to be sure, some inclination to avoid serious study, much as the pastors agreed that somebody ought to undertake it. It may be reasonably assumed that quite a few went home from

the conference with a determination to so budget their time that pastoral work would not preclude the study necessary to produce printed material that would add something worth while to the worship and Sabbath material now available to our people.

This report but lightly touches the things that the editor observed as he took part in the 1959 Ministers Conference. At the close it was agreed that there would be no decision made immediately as to the time, place, and length of the next conference. The chairman encouraged the group to think about it objectively from their several homes and to be prepared to respond to a questionnaire at a later date.

CAN WE SING?

There are times when it is difficult for those who ordinarily have music in their souls to sing. The circumstances of the Lord's people and the lack of progress in the Lord's work affect the voices of the Lord's people in ways that we can suggest. If the treasury is low the voices of many workers falter a little.

In the songbook of the Hebrew people there are many, many places where the writer bursts into spontaneous praise for the bountiful blessings of God. In Psalm 96 we find an often-repeated exhortation: "O sing unto the Lord a new song: sing unto the Lord, all the earth." But if we turn to a much later Psalm (137) the writer gives poetical expression to the difficulty of raising the songs of Zion when the nation was in captivity. By the rivers of Babylon they were tempted to hang their harps on the weeping willows. "How," they ask, "shall we sing the Lord's song in a strange land?" It isn't easy.

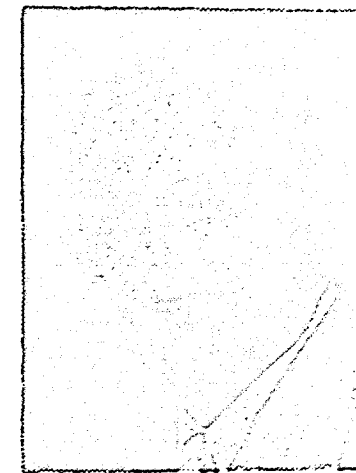
Seventh Day Baptists have sent their representatives to strange lands and expect to hear from them joyous songs as they serve the people of those lands. We have promised support to native Christians and we have pledged to keep supplies of Sabbath literature flowing out to meet the crying need. If we fully and sacrificially support the Our World Mission Budget our representatives will be able to carry

on their work with songs in their hearts and food in their stomachs. If we do not do this, can we expect our workers at home and abroad to "sing a new song unto the Lord"? Will there not be a temptation to hang their harps upon the willows in the midst of the land?

"Many daughters have done virtuously," to borrow a phrase from Proverbs 31: 29, but the over-all picture of the giving of our people during the past month and the preceding months of this Conference year lacks so much of being up to the standard we set for ourselves that there is cause for concern. Readers are asked to look carefully at the report of the treasurer on the back page of this issue. Draw your own conclusions — not as to the prospect of raising our budget, but as to what you and your church can do to make possible the conversion of sinners and the building up of the church. Do you notice that nearly every church sent in money but that in most cases the amounts were smaller than in the past?

On every hand there are opportunities for our people to move forward. The field is unlimited except as we limit it. Our boards and agencies and Conference have limited the expansion of the work to our expressed ability to support it. On the one hand our people call for "the armies of the Lord" to move out. Commission warns that we must keep our current budget below \$100,000 until more of our people catch the vision of extension and growth. Our World Mission Budget is not beyond our ability. What we plan for in the future is dependent on what we do in the present. We can measure up to our responsibilities! We can also be assured that funds contributed are faithfully channeled to their designated purpose and are wisely and frugally administered by those who have that responsibility.

Seventh Day Baptists can sing a new song unto the Lord. New converts can sing, as we hear them singing in many places, but we in the land of plenty must give liberally and give where our money will do the most good — to our program of outreach.



THE SABBATH in the Modern World

By Francis D. Saunders*

Across the street from our church in Los Angeles, an automobile dealer has posted a sign in his window: "We Observe Sunday By Closing." This sign seems to signify certain trends in the thinking of men concerning matters religious.

I

There is a definite trend away from antinomianism (against the law) and toward a more emphatic stand on the importance of the law of God. Many Christian leaders who once felt that they stood on firm ground with an extreme doctrine of grace have come to realize that the ground is not as solid as they once thought it to be. They have found to their sorrow that where there is no law, sin has its heyday. Too many of the products of their teaching have turned out to be society's problem children. So we find a trend in our Protestant faith which is toward a greater emphasis on the Commandments of God as basic to right Christian behavior. Consequently one can find through contemporary writings such statements as the following from the pen of Walter Martin in *Eternity*, June, 1958: "Antinomianism can be dispensed with quickly, since the Bible nowhere condones lawlessness."

A new search of the Word has had its beginnings in many minds, as lawlessness has become more and more prevalent in

*The Rev. Francis D. Saunders, pastor of the Los Angeles Seventh Day Baptist Church (4976 N. Figueroa St.), prepared this message for the Ministers Conference held at Alfred, N. Y., April 13-18, 1959. Being much briefer than other papers presented it is more suitable for publication here. It is not to be taken as representative of all the papers given, but is felt by the editor to be valuable reading.

our society. For those who believe that the Bible has the answer to the problems of life, this search is made in great hope that the answers will be found. Many searchers have to come to the conclusion that God's law is very important to today's perplexities and problems. In an editorial from the October 27, 1958, issue of *Christianity Today*, Carl F. Henry states: "A more powerful proclamation of the law is the desperate need today."

This trend toward a more dynamic presentation of the law can be seen in the messages of Dr. Billy Graham and others, as they preach strongly against sin and its effects. In the editorial quoted above, Carl Henry has this to say concerning reformation: "In His Word and in history, God has revealed the means by which He reforms the Church and society. Imperative among such means are the earnest prayers of God's people and the proclamation of Jesus Christ and Him crucified. Another means — if we are to witness a genuine reformation — is the preaching of the law." And further on in the same article: "A vigorous proclamation of the law, and nothing short of this, is the requisite that will drive people to Christ, who is able to cleanse from corruption."

One of the effects of this trend is to reconcile, in the minds of some, the seeming conflict between Paul and James on the matter of faith and works. Dr. Harold John Okenga has this to say on the subject: "Some have attempted to create a conflict between Paul and James on this subject of salvation by faith or by works and faith. The harmony comes in recognizing that faith is the root and works are the fruit of the matter. Whoever has

a justifying faith in God gives evidence of this by obedience. Faith produces love, and love is the fulfilling of the law. It is impossible to divorce Christian life from Christian faith" (Christianity Today, Sept. 29, 1958).

Another effect of this trend is to destroy the fallacy held for some time by many students of grace, that certain changes have been made in the matter of the law. I quote again from Walter Martin (same article quoted earlier): "The principles of the law, based on the eternal moral character of God, are unchanging and permanent." Also from Albert Lee (Preacher's Homiletic Commentary — Romans, p. 173): "All God's Commandments are binding on Christians, who have no right to ignore any of His laws under the plea that they do not belong to the present dispensation."

II

A second trend that the sign in the auto dealer's window suggests is that the Christian world is beginning a re-evaluation of the Sabbath commandment. So appearing again and again we have efforts to legislate Sunday observance, efforts made, no doubt, in hope of giving a new sanctity to the day most commonly observed as a day of worship. This shows that at least some serious thought is being given to the fact that God has commanded that there be a day of rest. The sign, "We Observe Sunday By Closing," seems to be a propaganda measure against the common practice of keeping open all the time in order to excel in the venture of selling autos. Almost anytime on Sunday, as well as every other day, the television proclaims that this company or that will be open to serve all day, and many times half the night as well. Sunday observers find that in the rush of these modern times their "rest day" has become more and more a day of little, if any, spiritual significance; and the trend seems to be to strive to rescue the child before it meets an untimely end. The emphatic "keep it holy" of the commandment is assuming new importance in the growth of this trend to re-evaluate the law.

"What does God expect in this regard?" is a valid question confronting those taking part in this particular search. And

the answer comes back, "Less commercialization and less holiday spirit, with more Biblical and spiritual activity." So laws are passed, and efforts made to enforce a "Sunday Holiness" upon the world. The fallacy of such attempts to force men to obedience is that it is contrary to the basic principle of Christian experience, which is, "Whosoever will may come." As men go about re-evaluating the Sabbath commandment, there are those who, in sincerity, catch a glimpse of the truth that "God blessed the seventh day and hallowed it." They come to know that the day is sanctified and holy, not because of any act or man-made legislation, but because God in infinite wisdom, and by divine decree, made it so. Thus they turn from the fallacy of trying to instill a holy atmosphere on a man-made institution to the truth that God has ordained and commanded that His own holy day be observed and remembered.

III

This brings us to a third trend suggested by the words "We Observe Sunday By Closing" — namely, that many men are, through the process of re-evaluation, accepting the seventh-day Sabbath as a part of the law which they believe to be binding upon Christians. In his book, *What Jesus Really Taught*, Clarence E. Macartney makes a number of significant statements concerning the long-held doctrine that Jesus and the early church authorized the change from the seventh to the first day of the week. May I quote a few of these statements: "In the New Testament there is no record of a statement on the part of Jesus authorizing such a change, nor is there the record of such a statement on the part of His apostles" (p. 76). Also, "Jesus taught the observance of the Sabbath and reverence for it, first of all by His example, by what He did on the Sabbath Day" (p. 71). Again, "The church fathers, such as Athanasius and Augustine, held that Christ and the apostles transferred the observance of the Sabbath to the Lord's Day. However, their authority for such a statement is not based upon any recorded saying of Jesus or the apostles" A careful study of the Scriptures can bring one only to the conclusion that

Jesus and His disciples were Sabbathkeepers by example and by teaching. As Albert Lee puts it in the above-mentioned commentary, page 172: "The historic aspect of the question proves that the Sabbath was not an exclusively Jewish institution and therefore the advent of Christianity did not annul it."

Opportunity for Seventh Day Baptist extension and growth should be plainly seen, if our observations concerning this trend are true. Too long have other Sabbathkeepers had the prime initiative in Sabbath promotion. Too often have our Sabbath converts come to us by rebound from others with a less sound Scriptural background and doctrine than ours. No longer must we allow the name "Seventh Day Baptist" to be met with the raised eyebrow and the quizzical, "Who are they?"

Note again the statement from Carl Henry: "Another means — if we are to witness a genuine reformation — is the preaching of the law." If this is true, then surely our responsibility in making this preaching include the whole of God's law must be clearly recognized. But may it not be said of us in this respect, that we do not practice what we preach. The best testimony that we can possibly give to our belief in the Sabbath is a people unitedly and consecratedly keeping the Sabbath holy. Our influence in this respect is greatly hampered by individuals who, by their practice, make light of the Sabbath day. Each minister who has charge of the flock of his particular fold has an opportunity and a responsibility in the midst of these trends, to emphasize continually, by example and by teaching, that there is a real blessing, a real joy, a continuing reward in the observance of God's Holy Day.

It may well be that God will bring about a reformation, a revival, or whatever you may care to call it and that this will be centered about a return of Christendom to God's Holy Sabbath. It is not inconceivable. At least we have our convictions, and we have our opportunities. Let's make the most of them!

Do you want Christ to represent you above as you represent Him below?

SABBATH RALLY DAY MAY 16, 1959

The annual Sabbath Rally Day sponsored by the Sabbath Promotion Committee of the Tract Board will be held May 16 in all Seventh Day Baptist churches unless local plans make another date more acceptable. Church leaders are urged to be imaginative and resourceful in making their own plans for a meaningful emphasis on Sabbathkeeping throughout the whole weekend.

Bulletin covers and a suggested responsive reading will be made available to all churches free of charge. These will emphasize the part that the work of our American Sabbath Tract Society plays in Our World Mission.

Other material for suggested use in various departments of the church will also be sent to pastors and leaders. Among other things will be a very enlightening historical paper by Miss Evalois St. John, a paper that was presented to the Ministers Conference recently held at Alfred, N. Y. It will challenge us to have a vision of Sabbath extension more comparable with the vision and effort of some 50 years ago. A report on how the paper is used would be appreciated by the chairman of the committee or the corresponding secretary of the society.

The ministers who were privileged to spend nearly a week in study and discussion of the distinctive feature of Sabbathkeeping Baptists may be expected to relate that experience to the life of the local church in many respects, both on Sabbath Rally Day and at other times. — Editor.

The Sabbath is God's day, given to man for his highest good. In every part of it we are to strive to find and respond to His presence.

"The Sabbath was made for man" — not something by which man is to be bound, burdened, bored, but a means of grace, by which he can receive help, strength, blessing.

— Prepared by Rev. L. G. Osborn.

FUTURE JAMAICA LEADERS

Mrs. Grover S. Brisse, teacher in Crandall High School, Kingston, Jamaica, writes, "We are happy to announce that two of our Seventh Day Baptists were successful in Cambridge (examination). Allen Weston, once a Crandall High School boy but who had to quit school while the Bonds were here, has been working to help the family." At the same time he has been "studying for Cambridge. He . . . made it this year." Jossett Duckett, a student-teacher, also passed Cambridge this year. "They are happy and we are happy. These are two we had in mind when we asked for Scholarships for Higher Education." The purpose of encouraging higher education for worthy students is to more adequately train them for future leadership. The Missionary Board's current budget carries an item of \$200 (on a matching fund basis) for such assistance in cooperation with the Jamaica Mission.

BROTHERLY LOVE IN ACTION

(An article written by Miss Beth Severe, nurse and teacher at Makapwa Mission, Nyasaland.)

Our medical work has grown so (3,752 patients this month excluding maternity) that we forget at times there are those opposed to the work of missions — that is until something comes up similar to what we experienced today.

It all goes back some days ago when a little fellow named Davide was admitted to the Annex. He was a very sick boy, but very good through it all. His mother, grandmother, and a sister were with him. They were very fine people, always grateful for what was being done for Davide. Davide was improving. When he came he was too sick to be up, later he was able to sit up, and the last couple of days he was up and about a little.

About 11:30 this morning I was on my way down to the Annex from the Pharmacy when the grandmother came up saying that they were going home. When I asked why, she said that the father had come saying Davide must be taken home. So

together we went to where Davide was, and with the help of one of the medical workers we tried to find out why they must go. Davide's mother came up about this time, with tears flowing down her cheeks. She told us that her husband was not Davide's father, his own father having died some time ago. When Davide first became sick, the stepfather refused to let her take him anywhere for treatment. Then one day the stepfather left their home, not telling where he was going. A few days later, when the mother saw that Davide was growing worse, she and the grandmother brought him to us. While they were here, the father returned to the village and found them gone, and had come here threatening to kill them all if they did not leave immediately.

Dr. Burdick was at the garage preparing to go to Blantyre, so I went to tell him about Davide. The husband who had gone away after threatening the others, returned while I was gone, and from the railway we heard a great disturbance at the Annex. When we arrived a large crowd had gathered, and the husband was shouting at the top of his voice. A tear-streaked little sister was clutching Davide in her arms. The mother, fearing her husband, had run away somewhere and was hiding. As our doctor approached, the grandmother took Davide, and crying said that she would not have him taken away to die in the village, and now she was giving him to the doctor. With these words she threw him forward, and she fell crying to the ground. Little Davide came to Dr. Burdick, and trustingly put his hand in the outstretched one. Together they stood, hand in hand, while the battle raged on between husband and mother-in-law.

Later when emotions were spent, and tears wiped away with the back of a hand, they were ready to listen. Dr. Burdick explained that Davide could continue his medicine in the village, that he was much improved, and should continue to grow stronger. With this the grandmother untied the blanket that bound her belongings in a large bamboo basket, and rearranging the clay cooking pots, a plate containing sugar, a basin of corn flour,

a smaller basket filled with avocados, and a bundle of clothing, she made a safe place for the bottle of medicine given her for Davide. This would all go on her head; Davide would be tied on her back; and thus they would travel to the village of the grandmother.

Why is it that Christ has sent His followers out into the world? Why is it that we as Christians must not sit back in a self-contented manner?

All need the transforming power of Christ in their lives. Without Him we are lost and in a hopeless way. It was the fiery sin of jealousy that made this man threaten his wife and mother-in-law. It was the killing sin of hate that made him refuse seeking help for his sick child at a mission where people of another race lived. Christ has promised cleansing from all this if we come to Him. He has promised that we can live in peace with one another if our lives are channels of His great love.

As they stood there quietly waiting, the large light-brown hand covering the little dark-brown one, I stood back thinking indeed this is how Christ would have us dwell together, with trust and brotherly love among all those created by Him.

No More Bonds

In the last issue (April 20, page 8) an opportunity was offered for interested people to "Buy a Bond" to help finance the construction of a new Seventh Day Baptist Church at Texarkana, Ark. Information now at hand requires that offer to be withdrawn. The pastor reports that all the money needed from this source has been received. The people who had contemplated making this type of investment in the expanding work of Seventh Day Baptists will rejoice that the work can now go forward. There are other denominational projects which might well be considered by any who are interested.

SABBATH SCHOOL LESSON

May 9, 1959

Fearless Speaking for God

Lesson Scripture:

2 Samuel 12: 1-7, 9-10, 13-14.

The Christian Education of Adults

Adults are not only increasing in number, they are turning in greater and greater numbers to adult education opportunities. Many of them are seeking training for larger responsibilities in the community. Much of this interest is passing the church by, as they seek educational opportunities in other institutions. If churches are to meet the challenge of adults who want to learn they must take a new look at the Christian education of adults and build programs that meet basic human needs.

A special issue of the *International Journal of Religious Education* for May, 1959, is being prepared to help local churches evaluate their activities and plan the kind of adult programs that are needed.

Sabbath Schools and other education organizations in our churches are not just for our children. Adults can learn. Lawrence C. Little, writing in the special issue mentioned above, says:

"The Christian education of children and youth cannot be fully effective without adult education also. Learning and change can take place in adult years as well as in childhood and youth. There are at least three reasons why every church should provide a comprehensive program of Christian education for adults. First of all, the potential strength that can come to the church from its adults can be realized only as the adults keep on growing in their Christian experience, insights, skills, and devotion. Second, adults have the right to personal growth and the right to look to the church for help in such growth. Third, adults have great influence on children and youth, not only as leaders in the educational program, but also through informal contacts."

The Board of Christian Education, Box 15, Alfred Station, N. Y., will be glad to order a copy of the May issue of the *International Journal* for you. Send in your request with 50 cents to get insight and knowledge from outstanding educators.

MAY DEVOTIONAL SERVICE

By Mrs. Merle Crow
North Loup, Nebraska

Theme: Pray, Go, Do.

Scripture: Proverbs 3: 6

Meditation: The theme for the past year has been "Pray, Go, and Do." Perhaps it is a good time to stop and take inventory. What goals have been accomplished? Where have we failed? Was the lack of progress due to lack of prayer or failing to put our prayers into action? I heard this statement on the radio a long time ago but it still comes to mind often: "Prayer is most often answered when a person is up on their toes as soon as they rise from their knees."

Have we been so self-centered that we could not see the need of others? If that is it, we may need to ask more and wait with great humility to receive. We are invited to come to "him who is able to do far more than we ask or think" (Eph. 3: 20).

Make thy petition deep, O heart of mine,
Thy God can do much more
Than thou canst ask;
Launch out on the Divine,
Draw out from His love-filled store,
Trust Him with everything;
Begin today,
And find that joy that comes
When Jesus has His way. — Selected.

There is no reason why we should not ask for large things, and no doubt we shall receive large things if we ask in faith, with courage to wait, preparing our hearts to use them.

In many churches this month of May is considered family month. Did you try this past year to unite your family with you in your effort to pray, go, and do? Any project, you know, becomes more interesting if it has the ideas and inspiration of others. To go and do for some one in need of friendliness, comfort, or care may be a rich family experience.

Reading:

The bread that bringeth strength I want to give,

The water pure that bids the thirsty live;
I want to help the fainting day by day.
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears,

Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into hungry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

— Author unknown.

Prayer Hymn:

O Master, Let Me Walk with Thee

Benediction: Proverbs 139: 23, 24.

JOYCE BISWURM WINNER
OF C. E. AWARD



Joyce Biswurm, president of the Senior Christian Endeavor Society of the First Hopkinton Seventh Day Baptist Church, Ashaway, R. I., has been named winner in Rhode Island and the New England Region in Division A of Christian Endeavor's Citizenship Contest. During the meeting of New England Christian Endeavors at Cambridge, Mass., April 3-5, she received recognition. Eighteen adults and young people from Ashaway were present on April 5 when Joyce was announced as the winner.

Joyce will receive her award at the International Christian Endeavor Convention to be held in Philadelphia, July 6-11. Her essay on "Speak for Christian Citizenship" will now be judged in international competition.

A carload of young people from Ashaway plans to attend the International Convention.

My Call To Be a Missionary

R. J. Cazziol*

"For my thoughts are not your thoughts, neither are your ways my ways" is a familiar passage in Isaiah 55: 8 and it is a verse that induces us to realize in how many wonderful ways God can lead people to Him. We have in the Bible a number of examples of the different ways used by God in calling people to work in His vineyard. Jonah and Paul are the two most outstanding examples. But there are hundreds of thousands of cases far less dramatic in which the Lord has called people to be a minister, an evangelist, or a missionary.

I had a personal experience when I decided to become a missionary. My missionary call was in two different stages.

The first stage was over ten years ago after I had completed my studies in college. As most of the youngsters nowadays, I had my own hero. He was not a soccer-player or movie-star or a singer of great talent but I am glad, and somewhat proud, to say that he was one of the most outstanding men of this century, Dr. Albert Schweitzer of Africa. The reading of some of the works of this genial French missionary, theologian, and musician had focused my interest on Africa. It was this interest that ultimately persuaded me to sail for East Africa, engaged in a new project of agricultural cooperation. I must say, however, that despite the fact that I had part of my education in a Baptist Bible School, the driving force to lead me to the Dark Continent was the humanitarian and ethical thought of Schweitzer rather than a purely Christian concern. I spent several

*Roger Cazziol, a citizen of Italy of Baptist parentage, is under appointment of the Jamaica, W.I., Board of Christian Education to become principal of the new vocational secondary school which is expected to open its doors next September. This article is the substance of a message given at the morning worship service of the Plainfield, N. J., Church on April 11. Mr. Cazziol is scheduled to complete his journey from Ghana, W. Africa, to Jamaica on April 27 in order to take up his heavy responsibilities in behalf of the Seventh Day Baptists of that island on May 1.

years in different parts of Africa, and among my different experiences there was some teaching in a rural school of a large mission in Kenya. But most of my work could not be really considered missionary work in its intrinsic meaning.

The second stage of my call, and what really consisted in God's call, was, however, some years later, in 1954, when the Mau-Mau terrorist revolt in Kenya was at its zenith. The call came while I was serving as a social worker in a detention camp where we had several thousand hard-core Mau-Mau adherents.

I was in a team of workers which included Anglican clergymen, Moral-Rearmament organizers, a Quaker, and an Irish Catholic priest. The detention camp where we were working had a good collection of Mau-Mau leaders, most of them educated people and, sad to say, a product of the Christian missions among the Kikuyu tribe. We had been cautioned by the camp superintendent, who told us, as it was apparent, that most of those detained had taken advantage of the six-year Moscow training of Jomo Kenyatta, the African leader, and had Communist indoctrination. I found, for instance, a young "detainee" busily studying a "Teach-Yourself-Russian" handbook because, as he told me, he was awaiting the time the Russians would come to free him.

The whole setup of the camp was far from being encouraging. The camp was placed in the hot Masai wasteland and it comprised several tar-painted wooden barracks surrounded by a labyrinth of barbed-wire fences. We had to talk to people who were separated from us by barbed-wire, in an atmosphere that, to say the least, was quite unfriendly. We found ourselves talking for hours to the "detainees" squatted on the sand, looking at us with the most expressionless, bored, indifferent faces I ever saw. We were supposed to proclaim all the wonders the government was going to do for them, but we soon realized how useless it was

to talk to people who could not and would not believe us.

We were faced with people who had an ideology, and we had no better ideology to offer them but our well-meaning but useless arguing. But the problem was what sort of ideology would be powerful enough to challenge the Marxist materialistic doctrines.

This time some of us realized how we had forgotten what Paul says to the Romans (Rom. 1: 16) ". . . for I am not ashamed of the gospel, it is the power of God for salvation to every one who has faith."

In this very verse of the Word of God we had the solution to our problem; and it was then that we realized that some of us as Christian missionaries had been too much concerned in expounding dogmas and doctrines, but had left aside the vital appeal of our religion, that is, to preach the Gospel of salvation of Jesus Christ.

The challenge was great, but eventually we succeeded to some extent after having, each of us, a good share of mockery, insults, and a case of open violence. While I was preaching the plan of salvation, I clearly realized how dangerous it was to produce nominal Christians who had no personal experience of what salvation means to a believer. I also realized how great was the need for skilled people to use their "know-how" and their abilities in coupling them with a preaching ministry, so that we could produce some "new-born" creatures in Jesus Christ.

This realization prompted me to decide to become a full-time missionary in a way that I could use my previous experiences in winning souls to Christ. Shortly after that, and after joining with the Mill Yard Church in London, I went out to Nigeria and lately to Ghana, where in spite of many difficulties and handicaps, I had the privilege to lead some youths to Christ.

Call to Jamaica

The latest development in my missionary call was the invitation of the Jamaica Seventh Day Baptist Conference to become principal of their new Maiden Hall Secondary/Vocational School which is supposed to provide some forms of tech-

nical education for our Jamaican youths. I leave for Jamaica in a few days' time, and while I look forward to this new and challenging venture, I covet your prayers for its success and for overcoming the many problems we shall have in this new project which is the first indigenous attempt of our Jamaican brethren to give their modest contribution to the development of their beautiful island.

We need your prayers in the fulfillment of Galatians 6: 10: ". . . so then, as we have opportunity, let us do good to all men, and especially to those that are of the household of faith."

MAY SPECIAL ISSUE

The May special issue of the *Sabbath Recorder* edited by Kenneth Smith, with its 24 pages and its wide use of color, will replace the regular issue of May 11 at no extra cost to regular subscribers. Every subscriber is urged to secure extra copies (15 cents each, 10 for \$1.00) for distribution to friends, acquaintances, and others who might appreciate the best thoughts of many of our ministers. Orders may be sent through the local church or direct to the *Sabbath Recorder*. They will be honored on a first-come, first-served basis. We cannot stock large quantities for future orders.

Coming Features

The regular issues of the *Recorder* will have more than the usual amount of space given to some aspect of the Sabbath because this subject has been the object of some rather extensive research by some of our ministers and laymen. It is expected that the May 4 issue will feature a very enlightening article by the Rev. Kenneth Smith on "The Sabbath and the Reformation." What was Luther's attitude toward the Sabbath? Calvin's? Have we been wrong in maintaining that Luther's associate, Carlstadt, kept the Sabbath? What forces made possible the acceptance of the transfer theory of the Puritans which has given England and America the so-called Christian Sabbath — Sunday? These questions will find interesting and well-documented answers.

SPIRITUAL RENEWAL SERVICES AT ASHAWAY, R. I.

By Rev. Edgar F. Wheeler

Special spiritual renewal meetings were held at the First Hopkinton Seventh Day Baptist Church, Ashaway, R. I., March 24-28. The pastor, the Rev. Edgar Wheeler, brought the following messages:

"Good News for Our Time"

"The Price and the Prize"

"Managing Our Menageries"

"Expanded Horizons"

"Living in Hope — The Message of Easter"

"After All Is Said and Done"

Variety and inspiration were added to the meetings by inviting other Seventh Day Baptist pastors and a Baptist pastor in the area to conduct the worship services at each meeting. Laymen and visiting pastors led in the song services, and special numbers were rendered by individuals, duets, and children's and adult choirs.

Commitment to Christ as Savior, and rededication to Him, were urged upon those present at each service. While there were not the open professions of faith we could have desired, there were signs of a spiritual moving. It was felt that these meetings had helped, in some cases at least, to prepare the way for seven of our young people to declare their faith in Christ at a later youth rally. We rejoice in these young lives given to Him.

In the concluding meeting, church members present stood and sang "Come Ye That Love the Lord" in a covenant of rededication to Christ.

Average attendance was 69. This number was encouraging in the light of flu in almost epidemic proportions in the community. Surely interest shown and results achieved may be traced largely to the persistent prayer and careful preparation preceding the meetings. The effort had been a special topic for prayer in our Friday night prayer meetings and in private for several months.

The week preceding the meetings, evangelistic workers came together one evening for a meal, instructions, and calling. The following evening they met for worship, preparation, and further calling. These ex-

periences were in themselves greatly rewarding for those who participated.

We continue to pray that under God's blessing the seed sown during these meetings may multiply to His glory, and we praise Him for enriching our own faith.

OTHER FOLDS AND FIELDS

Foreign Missions

U. S. and Canadian boards now support a total of 25,058 missionaries outside the border of the two countries, a study shows. Better than 40 per cent are related to groups cooperating in the Division of Foreign Missions NCC.

The study also shows that foreign missions is a \$150,000,000 per annum enterprise, that sub-Sahara Africa has nearly one-third of all missionaries from the U. S., but that there are more North American mission boards (97) represented in Japan than in any other country.

— Religious Newsweekly.

Okinawa 100,000 Watt Transmitter

While China's 653,000,000 enslaved people are being taught fear and bitter hatred of the West by her communist masters; while the individual Chinese is being reduced to an indistinguishable, interchangeable part in a vast inhuman machine by "the most frightful form of regimentation in history": the People's Commune — rising on China's threshold is a messenger of hope . . . a 100,000 watt radio station dedicated to tell that God Himself has given the individual soul worth by the Love Gift of His Son!

— Far East Broadcasting Co.

New Churches in Korea

"During the last four years, the Korean Methodist Church has organized a new church every 10 days," reports the Rev. Dr. Charles Sauer, missionary in Korea. New churches, even in the United States, require subsidy at first. Although many of these new churches are fully or partly subsidized, of the total paid for ministerial support in 1957, 90 per cent was paid by Korean Methodists and only 10 per cent came from mission subsidy from the United States."

Teen Talk

Dedicated Lives

Lives can be dedicated to the Lord as readily in Jamaica as in America, though the problems of youth are far greater on that southern island than here in our home churches. They do not face the problems that go with television and, since most of them do not have electricity in their homes, they are not tempted to listen to radio programs of questionable value much of the time. This very lack may make other temptations stronger.



The story of this girl in her early teens is not fully known. She is one of several attractive, light-colored children in a family living near the chapel at Maiden Hall in the mountains of Jamaica. She was too young to be enrolled as a camper but she came to several of the evening evangelistic meetings all dressed up in her finest as you see her here.

When the young people of the camp planned a "concert" for the community on Thursday evening she was invited to give a religious recitation, which she was doing when the flash of our camera picked her up. She did well. After the concert the pastor of the Waterford Church, just a few miles distant, preached a very short sermon and gave a strong call to the people in the crowded church to give their hearts to the Lord or to rededicate their lives to Him. This girl, who said she was already a Christian, was one of those who

came forward for prayer and rededication.

A little congregation has already been built up which holds services regularly in this beautiful chapel. When the vocational school opens there will be a much greater opportunity to help girls and boys of this age and older to grow in the Christian life and in understanding the blessings of the Sabbath. As you look at this girl you can think of her and the many others who may learn to be better homemakers and better Christians by the education that is soon to be offered to them by consecrated Seventh Day Baptist teachers. Pray for the boys and girls of this part of Jamaica and those who love and lead them.

Your attitude toward the Sabbath shows your attitude to God who instituted it, and toward Jesus Christ, who is its Lord.

NEWS FROM THE CHURCHES

NORTONVILLE, KANSAS — The past year had been a busy one for the various departments of the church. Rest rooms have been installed in the church basement, the old furnace has been replaced by a modern gas heating system, and the church building painted.

In September we held our annual barbecue, and although "the rains came" everything went off well and we had an excellent crowd. In October we entertained the Mid-Continent Association, experiencing the usual good Christian fellowship.

Each quarter a special "Our World Mission" program has been presented. Pastor Lippincott has conducted a teachers' training class and at present is having a baptismal class for a number of young people.

The Tract Committee, with the help of several of the young people, has distributed tracts and special numbers of the Sabbath Recorder to every home in town.

On two Sundays the men have cut and split wood for the barbecue this fall.

A Sabbath School band has been organized with about twelve young members, which plays every other week for the opening exercises.

The Missionary Society is small but active. In November they served a noon luncheon to the district meeting of the Presbyterian ladies, for which they realized a nice profit. The society also purchased 24 more metal folding chairs for the basement. Before our pastor arrived, the parsonage was completely redecorated and new rugs laid in most of the rooms.

The community Easter cantata was presented in our church Sunday evening, March 22, with a good attendance.

Vacation Bible School plans are nearly complete. The school will start the last week of May or the first week of June.

Our prayer meetings are inspirational and we are hoping for an increased attendance.

Correspondent.

PLAINFIELD, N. J. — The Plainfield Church sends Christian greetings to all our friends in the denomination.

Beginning with Lent the pastor has been having a study of the Epistle of First John at the Sabbath eve service, using workbooks to make it more effective. The pastor is planning a baptismal service for Friday, May 8.

At Eastertime we had an inspiring cantata by the choir, "Victory Divine," by Marks, with a sermon by the pastor on "The Resurrection and the Meaning of Life."

We held our annual business meeting on April 5. Officers for the ensuing year were elected: Frederik J. Bakker, trustee for 5 years; L. H. North, treasurer; C. Harold Thompson, assistant; C. V. Davis, F. J. Bakker, and William Armstrong, auditors. After 19 years of faithful service our clerk, Courtland V. Davis, resigned and a new clerk, Miss Evalois St. John, was elected. Mr. Davis was elected moderator for the year. Committee reports showed the church to be in healthy condition, and the church budget was adopted with increases in the pastor's salary and in other items added to it this year. We also voted to join the Plainfield Council of Churches. After a delicious supper served by the Fellowship Committee, we heard an inspiring and challenging talk by the Rev. C. Rex Burdick, on "Effective Evangelism for the Church." We had the

pleasure and privilege of having as our guests the Ministerial Training Committee of the denomination on this occasion. Out-of-town members included J. Leland Skaggs, Albert N. Rogers, C. Rex Burdick, Paul S. Burdick, and David T. Sheppard.
— Correspondent.

WATERFORD, CONN. — The annual business meeting and election of officers was held on January 3, at the church.

During the first quarter of 1959 we began a study of the Book of John at our Friday night prayer meetings.

During February, when Pastor Burdick was in the hospital and recuperating, our pulpit was occupied by the Rev. Allen Scott and the Rev. Edith Northrop of Niantic, and Chaplain Roderic Smith of the U. S. Coast Guard Academy.

We have sponsored monthly hymn sings at the church, and the Ladies' Aid Society has held several bake sales.

— Correspondent.

WESTERLY, R. I. — The 119th annual business meeting of the Pawcatuck Seventh Day Baptist Church was held Sunday evening, April 12, in the church parlors. A supper of baked chicken with all the trimmings was served to 85 members by the Woman's Aid Society with the assistance of the Senior Youth Fellowship.

The officers for the ensuing year are Karl G. Stillman, president; Elston H. Van Horn, treasurer; Loren G. Osborn, clerk; Wilfred B. Utter and Clifford W. Langworthy, trustees; Dwight Wilson, collector; and Norman Loofboro, auditor.

Adoption of the budget for the coming year, plans for working with Pastor Cruzan when he arrives in June, and reports of church committees and organizations were the main items of business transacted. The Rev. Harold R. Crandall, interim pastor, presented the pastor's report. The accession of one new associate member was noted — David Walker of Salem, W. Va.

The church's pledge to Our World Mission was increased to \$4,200 annually. It was pointed out by President Stillman that this is a binding pledge to pay, and is carried as a church debt just like any other outstanding bills, until it is paid.

— Clerk.

OUR WORLD MISSION
Statement of the Treasurer, March 31, 1959

	Budget Receipts					
	Treasurer's March	6 mos.	Boards' 6 mos.	Treasurer's March	6 mos.	Boards' 6 mos.
Balance, Mar. 1...\$	2.54					
Adams Center ...	97.80	569.33		Marlboro	245.46	1,417.71
Albion	67.62	322.75		Middle Island	10.00	97.50
Alfred, 1st	600.25	2,190.14	5.00	Milton	357.15	3,002.11
Alfred, 2nd	190.72	974.04	39.00	Milton Jct.	118.10	831.60
Associations				New Auburn		13.00
& Groups		159.31	247.04	North Loup	287.67	479.80
Battle Creek	521.91	3,341.32	31.20	Nortonville	286.75	882.80
Bay Area			50.00	Old Stone Fort ...		45.00
Berlin	48.22	460.40	83.00	Paint Rock		50.00
Boulder	53.44	337.61	25.00	Pawcatuck	328.96	2,221.16
Brookfield, 1st ...	31.00	319.00	45.00	Plainfield	164.25	1,573.79
Brookfield, 2nd ...	36.50	201.80		Richburg	88.50	476.25
Buffalo		50.00		Ritchie	20.00	160.00
Chicago	75.00	383.00	240.00	Riverside	236.27	2,269.60
Daytona Beach ...	92.25	322.50		Roanoke	12.00	74.00
Denver		210.03		Rockville	25.27	156.32
DeRuyter		133.00		Salem	177.00	954.00
Dodge Center ...	67.76	741.03	700.00	Salemville		59.20
Edinburg	31.00	74.00		Schenectady	40.00	98.00
Farina	29.00	104.75		Shiloh	423.22	2,611.77
Fouke	63.00	100.00		Texarkana	12.00	23.00
Hebron, 1st		143.00		Tract Society		2,000.00
Hopkinton, 1st... 143.50	824.15			Twin Cities	50.00	100.00
Hopkinton, 2nd ...	4.00	32.00		Verona	116.43	864.16
Independence	68.00	609.00		Walworth	28.50	189.50
Individuals	15.00	2,429.00	369.06	Washington	11.00	223.00
Irvington		600.00		Washington,		
Jackson Center ...		10.00		People's	5.00	15.00
Little Genesee ...	150.00	302.26	10.00	Waterford	70.59	505.32
Los Angeles		915.00		White Cloud	46.44	296.97
Los Angeles						
Christ's	12.00	110.00				
Lost Creek	118.34	706.17				
					\$5,679.41	\$39,365.15
						\$2,611.94

Treasurer's Disbursements

	BUDGET (Designated & Undesig.)
Missionary Society	\$2,226.72
Board of Christian Education	469.92
Ministerial Training	801.32
Ministerial Retirement	725.82
Historical Society	103.04
Women's Society	98.16
General Conference	492.80
Tract Society	641.16
Trustees of General Conference	44.80
World Fellowship and Service	69.52
Memorial Fund	5.00
	\$5,678.26
Balance, March 31	1.15

NON-BUDGET GIFTS

March Receipts	\$15.00
March Disbursements:	
Salem College	10.00
Alfred University	5.00
	\$15.00

SUMMARY

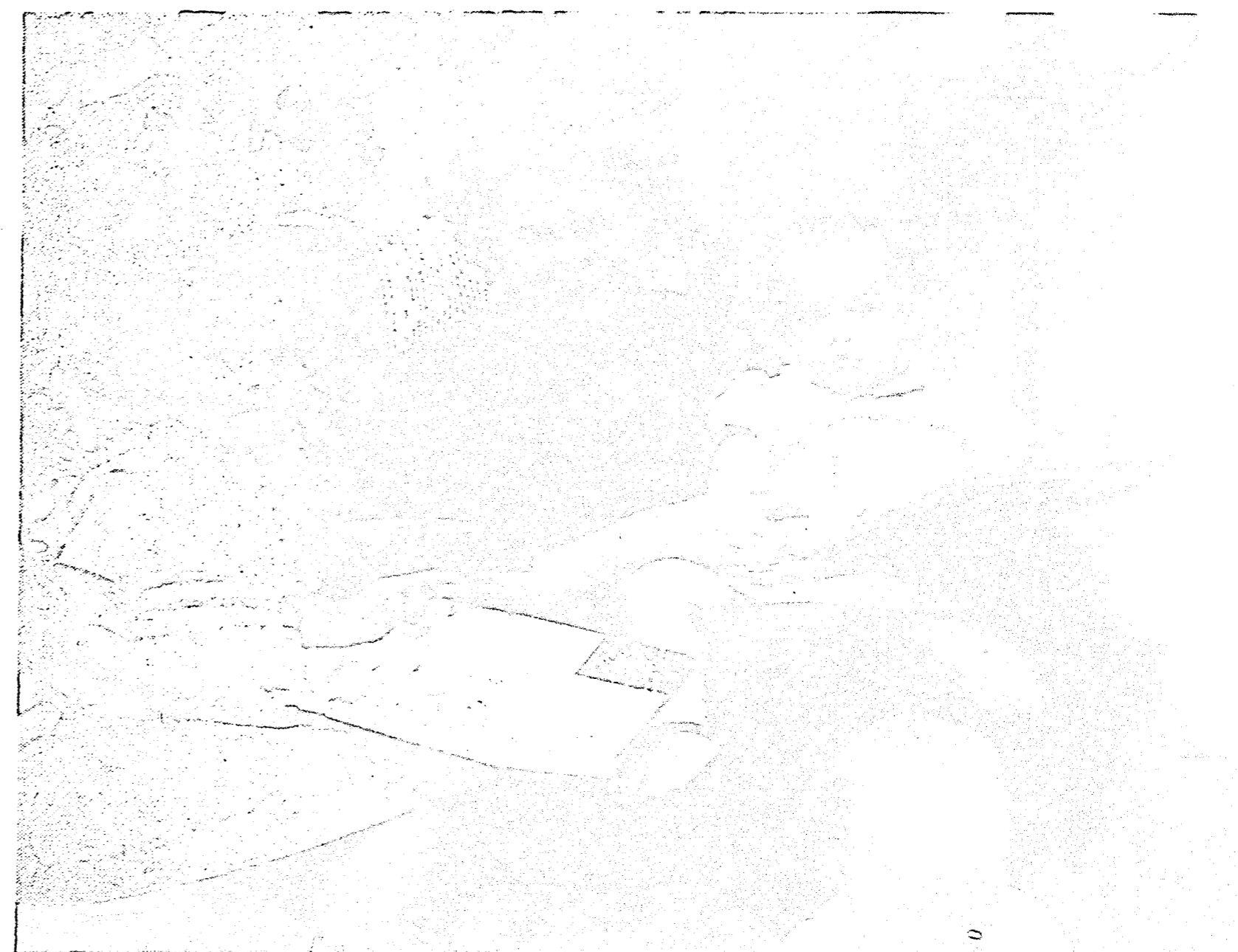
Current annual budget	\$99,735.00
Treasurer's budget receipts 6 mos. ...	39,365.15
Boards' budget receipts 6 mos.	2,611.94
	\$41,977.09
Remainder required in 6 months	\$57,757.91
Percentage of budget year elapsed	50.00%
Percentage of budget raised	42.09%

Eldred H. Batson,
Treasurer.

1612 Lawrence St.,
Parkersburg, W. Va.

MAY 4, 1959

The Sabbath Recorder



BETTER THAN GOLD

Better than gold is a peaceful home
Where all the fireside characters come,
The shrine of love, the heaven of life,
Hallowed by mother, or sister, or wife.
However humble the home may be,
Or tried with sorrow by heaven's decree,
The blessings that never were bought or sold,
And center there, are better than gold.

— Abram F. Ryan.

GENERAL CONFERENCE MEETS AT SALEM, W. VA., AUGUST 17-22.

Colorado Christian Endeavor Fall Conference at Indian Hills. Pastor Clarke gives the invocation as one of the state pastor-advisors.

Our participation in the Boulder Council of Churches goes on through representatives in each division. Herbert Wheeler was Publicity Division chairman last year, and Pastor Clarke was chairman of the Audio-Visual Evaluation Committee. Mrs. David Clarke and Mrs. Vera Wright attended a September 22 workshop for women leaders, and Mrs. Clarke helped present a skit showing the pitfalls of a nominating committee.

Paul Hummel's letter (Sabbath Recorder, Oct. 5, p. 7) indicates our advertising plans, more of which will be reported with related evangelism work. — Press and Publicity Committee.

The Case
Against the Blue Laws

A Catholic President,
Pro and Con

The above are titles of thoughtful, well-documented articles that will be featured in next week's special 24-page issue of the Sabbath Recorder. Have you arranged to have sufficient copies for distribution? Gift subscriptions bring all of the regular weekly issues as well as the special issues to your friends. Subscription price, only \$3.

SABBATH-KEEPERS' 1960 CALENDARS

The logical calendar for use in the homes, offices, and churches of Sabbath-observers. Sabbath, the seventh day of the week, the true Lord's Day, in color. Space provided for filling in times of Friday and Sabbath sunsets. Fold-back sheets with memoranda spaces on backs. Front set off by a beautiful nature scene depicting a portion of the Creator's handiwork. Inspiring, educational, and important Sabbath truths appealingly presented in Twelve Lessons of new Sabbath-study Series, logically arranged. General topic for 1960, "THE SABBATH IN THE BOOKS OF THE PROPHETS." Intolerant, Constitution-violating Sunday Laws exposed. Our regular low price, 25c each, with new liberal discount on quantities, as follows; 10-49, 5%; 50-99, 8%; 100 or more, 12%. Order early from

The Bible Sabbath Association
FAIRVIEW, OKLAHOMA

Non-sectarian

Undenominational

Marriages

Timmerman - Williams. — Merl E. Timmerman, son of Mr. and Mrs. Merl Timmerman of Ord, Neb., and Betty Williams, daughter of Mr. and Mrs. Harold B. Williams of North Loup, Neb., were united in marriage August 15, 1959, at the Seventh Day Baptist Church in North Loup, the Rev. C. W. Buehler officiating.

Obituaries

Collins. — Nathan Alfred, Jr., was born at Pawcatuck, Conn., Sept. 16, 1891, and died at Richmond, R. I., Oct. 9, 1959.

He was baptized and became a member of the First Hopkinton Seventh Day Baptist Church upon profession of faith in Christ on April 26, 1959. In the brief time that he spent as a member of the church, he was faithful and zealous in his service to the Lord.

Survivors are a son, N. Alfred of Manchester; a daughter, Mrs. Dorothy Patnoad of Pawcatuck; his wife, Norma N. Collins of Lower Pawcatuck, all in Connecticut; and a sister, Edith Taylor, Charlton City, Mass.

Funeral services were conducted from Schilke Funeral Home, Westerly, R. I., in charge of his pastor, the Rev. Edgar F. Wheeler, with burial in Hopkinton Cemetery, Ashaway, R. I. E.F.W.

Births

Wheeler. — A daughter, Catherine Jeanne, to the Rev. and Mrs. Edgar F. Wheeler, Ashaway, R. I., October 25, 1959.

Recorder Comment

"I have enjoyed the articles in the Sabbath Recorder very much during the past year, so please continue to send it. Also please send me the tracts. . . ."

— Lancaster, Mass.

Nov. 9, 1959

The
Sabbath
Recorder



In This Issue:

"A SABBATH DIALOGUE, 1892"

The Sabbath Recorder

First Issue June 13, 1844

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

REV. KENNETH E. SMITH, Editor

REV. LEON M. MALTBY, Managing Editor

Terms of Subscription

Per Year \$3.00 Single Copies 10 cents

Special rates for students, retired Seventh Day Baptist ministers, and servicemen.

Special Issue

Single copies 15 cents; 10 copies \$1; 100 copies \$8.50.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

Second class mail privileges authorized at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., NOVEMBER 9, 1959

Vol. 166, No. 17

Whole No. 5,867

CONTENTS

I'm Glad You Asked That Question!	3
Can the Church Stop the Liquor Traffic? <i>Rev. Charles H. Bond</i>	4
A Sabbath Dialogue, 1892 <i>Rev. James Bailey</i>	7
You Can Understand the Bible <i>Dr. Melvin D. Nida</i>	8
Man, Sin, and Salvation	12
Going Beyond the Requirements <i>Rev. Everett T. Harris</i>	15
True Forgiveness <i>Rev. Marion C. Van Horn</i>	17
The Case Against the Blue Laws	21

OUR COVER

On the outskirts of the mile-high city of Denver a new church is nearing completion — a relocated Seventh Day Baptist Church. The view from this elevated plain is inspiring, but one must climb the windswept heights to catch the grander view lying before the young lady. So, too, we must go higher to get a real vision of the new life to which we are called by our Lord.



Introducing
the Editor

KENNETH E. SMITH

Kenneth E. Smith, pastor of our Denver Church, is again guest editor for a special issue of the Sabbath Recorder. He writes of continuing progress in the building program of the church which he serves and says, "This issue was put together in snatches of time sandwiched into the schedule. I am grateful for the cooperation of those who share in the final result. If we will only use the specials and see to it that they are read widely, our small effort will be a great investment."

Since editing the last special issue Mr. Smith has been elected to the Commission of the General Conference.

* * *

The enlarged edition of the Sabbath Recorder is a special project of the American Sabbath Tract Society to meet the demand for a periodical adapted for more widespread distribution. Published three times a year on the basis of advance orders, it is designed to serve an evangelistic purpose and to call Christians to a thoughtful consideration of some of the burning religious questions of our day.

A variety of editors assures the readers that the material in each successive issue will have a newness of approach to the questions discussed. Previous color editions have been widely used by churches and individuals anxious to use every good tool for the advancement of the cause of truth.

Another new editor is already at work on the February, 1960, issue, which will contain a strong emphasis on the present opportunity of the church to fulfill its Christ-appointed mission in the community.

— Managing Editor.

"I'm Glad You Asked That Question!"

By the Editor*

Q. Recently I have been somewhat troubled by the Sabbath issue. Although I have never really observed Sunday it seems to me that it would be easier to get everyone to worship on Sunday rather than on Saturday. Isn't one day of rest the main thing, anyway? My pastor (Baptist) says that Saturday is Jewish and Sunday is Christian.

A. This question makes two assumptions that must not be overlooked. The two assumptions form the basis of the question. They are: (a) We ought to observe the day that would be easiest for the largest number of people so that we might all worship on the same day; and (b) the "main thing" is that we should rest some specific day rather than a specific day. We do not agree with either assumption. The first is the common present-day attitude that whatever we do, right or wrong, we should do it together. Togetherness is a fine thing if the common cause is right and good and true. If the cause is not right it does not become right because everybody does it. If, as the Bible indicates, there is a right and proper day of worship established for all time, the togetherness of ignoring it cannot be made right. The second assumption is also modern. It is an attempt to rationalize our indifference to a specific commandment by saying, "Oh well, we keep the spirit of it and surely God doesn't mind." If we get a specific order from our employer to do something on a definite day, do we do it another day and say to ourselves, "Oh well, it's done, and that's all he really cared about"? You can answer for yourself. (The last sen-

*The editor answers these questions as an individual and does not speak for every other Seventh Day Baptist. Since we believe in liberty of conscience we can only say that the answers are probably representative rather than authoritative. While there is no dogmatic formula, there is usually a historic position which can be stated. This we hope to do.)

tence of the question is not only untrue, it is an appeal to prejudice not unlike the attitude that originally brought about a change from the "Jewish" Sabbath. Jesus kept Saturday. That is our answer.)

Q. If Seventh Day Baptists are right in their stand why are they not growing like some other groups are these days?

A. This question has something in common with the last one. It is based on an assumption with which we cannot agree. The belief behind the question is simply that if a cause is true it will prosper and if it is false it will fail. If only life could be that easy. Yet millions seem to believe this. That is why everyone is impressed with success and prosperity these days. It's growing and thriving so it must be right. Would God allow truth to diminish? The first answer to this question must be that it is a historical fact that wrong has often swept the world like wild-fire. More often than not it has been. "Right forever on the scaffold, wrong forever on the throne." As long as God grants us freedom we shall abuse it. Don't judge truth by size or growth. Yet, there is something else to be said. Seventh Day Baptists are recovering from two factors which have controlled our growth: one is the location of many of our churches in declining rural communities and the other is a general lack of evangelistic concern during the first half of the twentieth century. We are now engaged in exciting plans to change the tide and we will do our best to spread our message. Strangely enough, however, the Bible concept of the remnant and the New Israel leaves no room for discouragement about size. That is an American heresy.

Q. Do Seventh Day Baptist believe in the second coming of Christ?

A. Two recent tracts on this subject

(Continued on page 11)



It was two o'clock in the morning, Sunday, August 30. Most of the village of Shiloh, New Jersey, was tucked into bed unconscious of the activities of the night, when a beautiful new Chevrolet came speeding into town. The traffic light was blinking its warning, saying, "The curve in the road is sharp — slow down." The driver evidently was not watching for signs and had no intention of heeding them. The tree standing directly in his path was determined not to move, and after a big crash it was all over. The front of the car was literally wrapped around the tree. This drove the motor back toward the driver's seat and the steering wheel up to the roof of the car. The driver never knew what happened. When the ambulance arrived, he was dead.

Yes, he was drinking. The beer can found in the front seat was crushed in such a way that one man asked, "Do you suppose he had it in his hand while driving?"

Hundreds of people came by the garage where the wrecked car was parked to take a look. Everyone seemed to remark about how terrible it was, and it was bad. The blood on the floor indicated that there was more than a wrecked car. A life was lost. I wondered how many of these people had a gnawing feeling within their hearts which said, "I am partly responsible for this! I am a member of a Christian society and have done nothing to stop the Liquor Traffic."

It is sad to say there was nothing unique about this accident. It just happened to take place in Shiloh. Such scenes are common throughout the land. It is alarming to read that in the United States alone

there are 65 million persons who use alcoholic beverages and that 8 million are habitual drinkers. We are also told that 4 million of these drinkers become a serious problem to themselves and others. But even more alarming is the fact that the number of problem drinkers is increasing at the rate of 250,000 a year.

No threat to the family, community, or nation is as subtle and serious as this cancer which will sooner or later destroy its victim if it is not stopped. As these thoughts are being written the people of the United States are watching carefully every move made by our visitor the Soviet Premier Nikita Khrushchev. Many are filled with fear because they know not what this powerful leader is actually thinking or might do, and what's more there is very little this nation or any other can do about it. However, everyone is anxious for something to happen which will ease tensions and assure peace. But how long is it going to take us to realize that public enemy number one is on the loose and everyone seems bent on helping him escape the clutches of the law. I am not speaking of Khrushchev, but the destroyer alcohol.

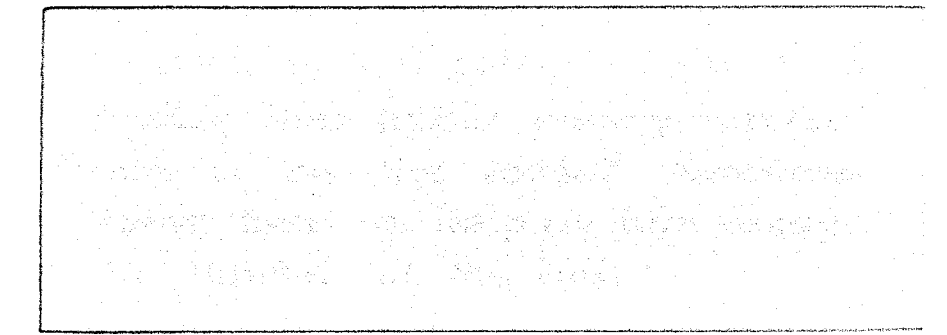
Christians, Awake!

Believe me, it is time the Christian Church became alarmed and went into action. There was a time when the church was awake to the menace and something happened. Prohibition didn't last but that is no sign it was not good. It is time we realized that making a thing lawful does not necessarily make it right. The wolf was still a wolf when dressed in the clothes of grandmother and it didn't take a child long to discover this fact. When is the church going to awaken?

Perhaps some will say we must wait on government. What government are you thinking about — the national or state? Please don't wait for Washington to act. Our capital city has the highest per capita liquor consumption in the country and it is the shame of our nation. Your state government can hardly point a finger of shame. Oklahoma has now gone wet along with the others. According to the figures before me the State of Wisconsin has an annual per capita consumption among those over twenty-one of 11½ gallons of liquor and a barrel of beer. Why not check to see what your state is doing?

Some foolish Christian people even try to justify the Liquor Traffic by calling attention to all the revenue it brings into the state. What revenue are you thinking about? Do you know that, even when you never touch a drop of alcohol or will not spend a penny directly for it, you still spend thousands of dollars each year to promote this business? According to Judge Joseph T. Zottoli, in the Report of the Massachusetts Commission, written a few years ago, there was collected a total of \$13,139,226.79 from the beverage alcohol business. Now subtract this amount from \$61,000,000, the cost to society and the state, and you have a deficit in excess of \$47,000,000. What were you saying about the revenue from the Liquor Traffic? Who can estimate the cost in dollars and cents when liquor produces poverty, want, accidents, absenteeism, family quarrels, divorce, and loss of life and property! Are you willing to continue to pay the bill for the liquor industry? I want to be counted out!

The business of the Christian Church is not to destroy life but to save it. "Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are" (1 Cor. 3: 16-17, RSV). The human body is the temple of God. Our democracy, due to the Christian teaching, has come to look upon the individual as sacred. "A little lower than the angels" is mighty lofty thinking.



Then how can the Christian Church stand by and see human lives ruined?

Thank God a few Christians are beginning to ask again, "What can I do and what can the Christian Church do about the Liquor Traffic?" For those who sincerely seek there is an answer.

Work Through Local Government

First of all, use whatever law there is to regulate the sale and use of alcohol. Let me tell you about an experience I had a few years ago. Perhaps it will show a sleepy church and some awakened public officials.

I went to a town hall one evening because the council was meeting and the clerk had called asking me to give the invocation. He said the various ministers were being called in turn. The council was wrestling with the ever-present problem of issuing licenses for additional outlets. They knew the liquor interests would be well represented at the open hearing. They also knew they needed the courage and the leading of the almighty God. They could be certain the church would not be present to back their action and only one of the ministers would be on hand, and that by special request. The chances were strong that he would leave immediately following the prayer because of the press of important obligations. At least the minister usually did leave, but what appointment could be more important?

Upon my arrival at the town hall I was ushered in to where the councilmen were informally discussing their problem. They felt they must limit the number of outlets and it was in their power to do so. That night they would set the limit even if another request was coming before them. It was not hard to see that these men had the interest of the community at heart.

but where were the church members who should be on hand to back them?

The meeting opened at the scheduled time with the councilmen seated around a large table in the front of the room. After the opening prayer I took a seat in the back of the room to listen to the proceedings. A lawyer, representing a certain individual, stood and read the request for a liquor license. He then spoke at some length about what a fine man and good citizen his client was — he was earning his fee. In the face of this the council moved to limit the number of licenses issued. You can rest assured the debate was on — councilmen versus liquor interests. When I could keep my seat no longer, I stood and asked to speak. I talked briefly about the evil of alcohol and commended the council on its stand. When their ballots were cast the vote was to limit. I went home feeling I had a small part in a matter that was for the good, but I knew many places were already licensed and that another council could easily raise the number of outlets.

But this story doesn't end here. About 7:00 o'clock the next morning the telephone rang, and I soon learned the man on the other end was a member of the town council. He said, "I wanted to call before I started for work to tell you how glad I was that you stood and spoke at the meeting last evening. I supposed you had gone like the other ministers until I heard your voice. It surely was good to get some support from the floor. Thanks!"

This caused me to realize anew that our elected officials may want to do the right but they need your support and mine. They need the backing of the Christian Church. What would and could happen if Christian people turned out in number to council meetings and expressed themselves? They could sway public opinion and even an indifferent council. The church could bring tremendous pressure to bear on governing bodies and law enforcement agencies and set the stage for stopping the Liquor Traffic.

Preacher — Preach

But this can never happen if the preacher is afraid to speak out from the pulpit

and then hides his thoughts under a bushel when in public. It is time the minister of Jesus the Christ began to take his rightful place in the church and in society. He is to form public opinion and should never be molded by it. Of course the minister will be promoting an unpopular cause, but is this anything new? Doesn't he always have to swim against the tide? Let him preach again on the topic: "Come Out From Among Them."

One day I sat with a group of ministers discussing the possibility of setting a weekend when each would preach from his own pulpit a sermon related to the alcohol problem. I was amazed at the reaction. One man said, "I am not about to preach on the subject. I have two members who own liquor stores and they give the church wine for Communion." Another minister said, "There are people in my congregation who drink liquor on social occasions and serve it in their homes. I would not want to offend them." A third man said that this was also his position. The remaining ministers set a date and delivered their messages, but the Christian Church was unable to stand united. Shame on God's spokesmen for righteousness! Read again the command found in 2 Corinthians 6: 17-18: "Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, and I will be a father to you, and you shall be my sons and daughters, says the Lord Almighty."

But never wait for another to act when in your own heart you know what is right to do. Remember you are a leader, not a follower. This is true of all Christians. I know the man who spoke to the editor of a daily paper about his place as a Christian leader and how the publishing of liquor ads was not in harmony with what he professed. But how could the paper carry on without this additional money! The paper is published today without this advertising and is doing well. Never underestimate the power of your own witness.

Fellow ministers, we can lead our people out into the clear, clean air of Christian

(Continued on page 10)

A Sabbath Dialogue, 1892

JAMES BAILEY

Question to the clergyman: In your opinion, was the Sabbath given to the whole human race or to the Jews only?

Answer. To the whole race.

Q. Then you believe it was instituted in Eden?

A. Certainly.

Q. And you believe the fourth commandment to be perpetual and universal in its obligation?

A. Most certainly.

Q. Do you believe the seventh day of the week was commanded to be observed, or only one day in seven?

A. If any day one chooses, after having worked six days, is the meaning of the commandment, it would allow every day in the week to be so observed at one's pleasure, and one day would be observed by some and another by others, and so all would be confusion, and God could not have blessed nor hallowed a particular day, but the blessing and hallowing must have been on the resting, and not the day, but the commandment says he blessed the Sabbath-day and hallowed it. When I was consecrated and set apart for the ministration of God's Word, it was myself alone and not part of the time myself and part of the time one of my brothers. No, it was the day that was blessed and sanctified.

Q. Then, if God blessed and sanctified a particular day, why is not this day still observed as the Sabbath?

A. Because God has seen fit to change the day of the Sabbath from the seventh to the first day, in order that we should commemorate the resurrection of Christ and the great work of redemption.

Q. Is there any direct command of God for this change?

A. No, there is no such plain command as that spoken by God on Sinai, but the example of Christ and his apostles shows that the change was made, and is as obligatory upon us as a direct command.

Q. Do you believe the example of Christ and his apostles is always sufficient authority to bind us to follow their example?

A. It is when there is unity in their example, as in that of keeping the first day of the week as the Sabbath, and in their teachings concerning baptism, and other like questions.

Q. Would you feel it always your duty to follow such example?

A. Most certainly.

Q. Well, when Jesus and his disciples went through the field of corn, and his disciples did pluck and eat, what day did they say it was?

A. The Sabbath-day.

Q. And what day of the week was it?

A. As he was talking with the Pharisee Jews, it could have been no other than the seventh day, or the day we call Saturday.

Q. And what name did Jesus call this day by?

A. He called it the Sabbath, but this was before his resurrection.

Q. When it is said by Matthew, "In the end of the Sabbath, as it began to dawn toward the first day of the week," is not the seventh day, the day which the Jews observed, the day which is meant by him?

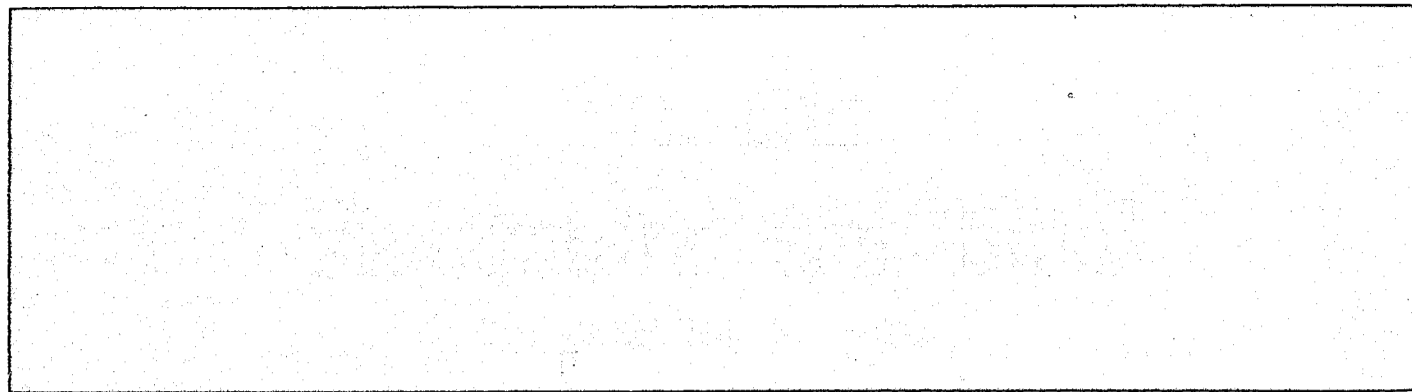
A. Certainly.

Q. When Jesus saw the impotent men at the pool of Bethesda and said to him, "Rise, take up thy bed and walk." John says, "and that same day was the Sabbath," was not this also the day we call Saturday?

A. Certainly it was.

Q. When Paul went into the synagogue of the Jews at Antioch, and stood up and preached, and in his preaching said: "They that dwell in Jerusalem and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath-day," what day was it which Paul called the Sabbath-day?

(Continued on page 23)



"The Bible is like an old Cremona," wrote Emerson, "it has been played upon by the devotion of thousands of years until every word and particle is public and tunable." Carlyle made a similar statement when he said, "In the poorest cottage is a book wherein for several thousands of years the spirit of man has found light and nourishment and an interpreting response to whatever is deepest in him."

Sadly, however, this idealism of a former century is not true in our day, nor for that matter has it ever been true. Even those to whom the Bible is "public and tunable" all too often do not use it as they ought, and many times the music that is produced from its pages is harsh and unlovely. Emerson might well have considered another proverb before his idealism produced one about the Bible. It is: "Practice makes perfect if it is perfect practice." But the Bible can help produce "tunable" music in the heart of man, and it can help create "an interpreting response" through the life of man.

If the promise of Jesus is correct when He said, "You will know the truth, and the truth will make you free," we can be delivered from fear and frustration and all that would hinder us from being our best selves in our "little corners." To this end the Bible is probably the greatest force for good when it is sincerely appreciated and used aright.

The Bible has been defined as "the story of God's activity in seeking to deliver man from all that spoils his life." But if we are to understand the Bible, we must not allow it to usurp its rightful place. It is not the Bible, but God who delivers man. The Bible is a tool; it is not the Deliverer. The Bible can point us to God, but it is

God who saves; and just to read the Bible does not mean that we are truly Christian.

This was brought home very forcefully to the author when as a boy he observed an elderly uncouth man who literally swore he read the Bible every day. He had the Bible but he didn't have the Deliverer from "all that spoils his life."

While it is true that the Bible has been a Magna Charta of freedom for many peoples and has been the means of liberation and enlightenment, it has also been used as the keynote for oppression and the restrictor of liberty. It can be used as a tool for evil. One must remember the Inquisition and the Ghetto where oppression was supported by words from the Book. It is even true in our own day that support for racial prejudice is found in the Bible by some who read it. Whether the Bible is a Magna Charta of freedom or a keynote for oppression depends upon the interpretation of the words of the Book.

There are varieties of ways of interpreting the Bible, and as usual the extremes are probably the most well-known and also the most noxious to a real appreciation of its unique values. The most ancient of these extremes is the approach to the Bible as a fetish. The Bible thus becomes a magical means of protection or a literal voice telling me how to live and act. It has power in itself. An example of this was a popular belief during the war that the Bible worn in his pocket would protect the soldier from being shot.

Another extreme is that of the critic who approaches the Bible as a tool to ridicule basic religious attitudes and motivations. To him the Bible is only some ancient story of heathen practices. Examples of this were many a few years ago when

men would tear the Bible apart but never seek to understand its deeper meanings.

But in the economy of God even the extremes have their place. The extremes point out that selfishness is at the heart of misunderstanding the Bible. In both the extremes mentioned above the interpreter wanted something for himself. He thought he had earned protection by reading or the right to stand in judgment of the ages by virtue of having read. From this we might learn what is probably the primary rule to understanding the Bible: It is to be able to pray in all sincerity, "May thy will be done and my understanding be enlightened regardless of what I want." Augustine saw this when he wrote: "Who-soever seems to himself to have understood the divine Scriptures in such a way that he does not build up that double love of God and neighbor, has not yet understood."

Probably then, the *grundlage* or the basis for all rules of Bible study is simply to study in love: love of God and love to man.

There are some other simple rules that one can add, but they can only be built upon the foundation of love of man and commitment to God. One of these is to read the Bible. This may sound like an unnecessary injunction, but it is surprising how many will argue about the Bible without ever having taken time to read it. Take for instance, the argument that David wrote the Psalms. There are those who will argue by the hour that David is the author of all the Psalms, but if they would look in their Bible they would read that many of the Psalms are attributed to others than David. We must read to understand and not read to find support for what we think we believe.

This leads to a second rule of Bible study: It is to try to understand the intent of the book and the author. Very serious problems confront us here and the major of these is the chasm of time that separates the author and the reader.

We have different viewpoints. We are materialists (immersed in physical concerns) where they were concerned about

"Whoever seems to himself to have understood the divine Scriptures in such a way that he does not build up that double love of God and neighbor, has not yet understood."
— Augustine

spiritual things. They saw back of and through every physical phenomenon to that which was spiritual. Their viewpoint was thoroughly theocentric and they sought to interpret the activity of God in all of life.

The third rule of Bible study must be built upon the theocentric viewpoint of the Bible. We too, after having read must seek to find God in our lives and our activities and to conform our lives and our activities to His will. In other words, we must try to put into practice the lessons we learn from our study.

But above all the rules for Bible study that we might produce there is one final word that is the conclusion to the whole matter. It is this: Jesus Christ is our example, not only in living, but in study as well.

Jesus himself was an interpreter of the Bible of His day (the Old Testament) and He is our guide in interpreting the Bible today. He left us the example.

Above all the methods and systems of interpretation of the law, and there were many in His day, Christ seems to have placed man in the final determinative position as to what is the will of God. Man then is the possessor of truth and not some static contribution of the past. It is the present interpreter who is the possessor. God is not bound to any aspect of the past as Jesus saw when He said, "In vain do you worship me, teaching for doctrine the commandments of men." Not even the Sabbath was sacred except as it had meaning for man: "The sabbath was made for man and not man for the sabbath."

Of course, this places a tremendous responsibility upon the shoulders of every man. We are responsible to search until

we find meaning for ourselves within the crazy complication which we call civilization. It is apparent that Jesus made His mental peace with truth which He found within Himself and rested secure in the assurance that He had found the meaning of life and would not deny it even in the face of death.

How shall we understand the Bible? Very beautifully F. W. Farrar has summarized the answer: "We shall never go far astray in the interpretation of Scripture even though we be but wayfaring men and fools, if we strive by our theology to regulate our life, and to sway the whole movement of our intellect by the spirit which Christ manifested and by the Divine example which He set."

In interpreting the Bible as in our daily living we should "never be joyful save when we look upon the face of our brother in love."

Can the Church Stop the Liquor Traffic?

(Continued from page 6)

living where the germs of alcohol will die if we are not afraid to preach and live Christ. We can have a part in stopping the Liquor Traffic.

Live Your Faith

However, it is not enough for the preacher to preach. Each man and woman in the church must learn to stand on his own two feet for what is right. I like the courage of the soldier boy who said when the drinks were being passed out, "I'll take milk." It was later that some of his buddies came and said, "We would have taken milk too if we had known you were." How many people brought up in fine Christian homes fail to stand the moment it counts for the most. Stop drinking socially and live your faith.

Let us teach our boys and girls the evil effects of alcohol. Why not let them perform some simple experiment such as putting one plant in a glass of alcohol and another in a glass of water? Leave them there and see what happens. I wonder why it is that all liquor ads show the

person holding a glass ready to drink but never a picture at the height of his sickening experience? Our children need to know the man who becomes an alcoholic starts by taking his first drink. That great inventor, Thomas Edison, has a word for them, too: "I have better use for my brain than to poison it with alcohol. To put alcohol in the human brain is like putting sand in the bearing of an engine." Don't fail to teach them the truth as it is revealed in the Bible, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20: 1).

Christian laymen, do you have any stock in a liquor company? If you have, sell it today or your judgment will be corrupted by it. Evil and right cannot be yoked together. Remember to live your faith!

Christian people should be persons of distinction. This was pointed out by Dr. Charles M. Crowe in an address on "Men of Distinction" when he said: "1. Men of real distinction should be intelligent enough to be governed by the facts of life. 2. Men of real distinction should be independent enough to resist high pressure, commercialized social custom, and propaganda. 3. Men of real distinction are responsible enough to know that they cannot escape the implications and penalties of their own acts, and are men who are willing to exercise self-restraint for the public welfare."

If you want to be a distinguished individual, learn to live your faith. Remember: "Your body is the temple of God and the Spirit of God dwells in you." It is the Spirit of God in you that distinguishes you and represents the victory. It is this Spirit in the church that can and will stop the Liquor Traffic. But God is waiting on you to live your faith.

"Let us resolve to try to be more faithful in our witness, taking as our purpose: 'Every Seventh Day Baptist able to give a reason for the faith we hold and proud to give it.'"

"I'm Glad You Asked That Question!"

(Continued from page 3)

are available from our publishing house and you will see that the answer is "yes." If the questioner wonders if we emphasize this point as strongly as some other Sabbathkeepers do, the answer would be "no." We do not believe in predictions and time-setting which is intended to coerce by fear. Our position is probably similar to that of most Baptists. The motive for our preaching is the first coming of Christ as Lord and Savior. The victory is already won, but we shall "watch and pray."

Q. I am convinced that the fourth commandment means the seventh day and it seems clear that Jesus observed the seventh day, but doesn't the Bible say that the law was nailed to the cross?

A. I fear that we sometimes use a dramatic phrase such as "nailed to the cross" without thought for its meaning. We are apt to suppose that we have settled the matter if we have a Biblical word or phrase to use when a question is raised. It may be proper to say that the law is nailed to the cross if we mean what the Bible clearly states, that is, that the law as the means of salvation is no longer valid. Jesus has become the Way to God; the means of salvation. The involved ritual and ceremonial code has become obsolete because what it once did Christ has now accomplished. But Jesus could not have spoken more plainly than He did in stressing the commandments of the moral law: "Ye are my friends if ye do whatsoever I have commanded you." He says that those who minimize the commandments will be least in the Kingdom, and not a "jot or tittle" should be taken away from these commandments. He not only observed them, but went further than the letter of the law. Murder is committed in the heart and adultery in evil desire. We are not saved by the works of the law — in that sense one may say that the law is nailed to the cross. Our observance of the moral law is even more demanding than that of the Old Testament for we are to keep the law in the spirit of Jesus Christ and in re-

sponse to what He has done for us. If we truly love Christ the burden of the law is lifted in the joy of doing what is pleasing to Him. He is the "Lord of the Sabbath Day" and we cannot forget that.

Q. My pastor says that the observance of Sunday is not commanded or taught in the Bible, but that the church established the day in honor of the resurrection of our Lord. As I understand it, the Sabbath was given in creation, while the Lord's Day was given in redemption.

A. Your pastor is in agreement with most Biblical scholarship in regard to Sunday — it is post-Biblical. I do not know your denominational loyalty and that makes it a little more difficult to answer your question, if it is a question. You have raised the larger issue of authority. Does the church have a right in any century to change a Biblical teaching? Some would say that the "apostolic church" had the right and is in authority equal with the Bible. The Baptist position is quite different at this point. We contend that the church could never honor Christ by changing a Biblical institution such as the Sabbath — to do so would be to dishonor His commandment. The Bible ought not to be contradicted by the church at any time. The Sabbath was given in creation but there is not a shred of evidence that it was replaced by the resurrection. The day of Christ's resurrection seems to be open to controversy, but there is no indication that it is to be set apart whether it is Sabbath or Sunday. Since Christ speaks of the Sabbath as His day in the Bible it seems presumptuous to call Sunday "the Lord's Day." The evidence seems to point to the fact that Sunday was "explained" by reference to the resurrection some generations after it had been adopted from Roman religion.

Q. How do Seventh Day Baptists compare with regular Baptists in doctrine and practice? Are you really Baptists?

A. We are really Baptists. The observance of the Sabbath is the only distinguishing characteristic which sets us apart from other Baptists. We are one of the Baptist

(Continued on page 20)

Man, Sin, and Salvation

KENNETH E. SMITH

What Is Man?

It might surprise us at first to discover that there is a Christian view of man. We think of religious faith as having to do with God and His nature, and, of course, the Christian religion has certain views regarding Jesus Christ and the Holy Spirit, but what is the reason for studying about man? Actually, our religious faith depends just as much on what we think about man as it does on what we believe about God, and the two are very closely related. For example, some religions in the world have a very low regard for man as such. There are persons who regard human existence as a great burden; life is an evil to be endured. This they believe because of their religion, not despite it. What does the faith of Christianity say about man and his nature?

First of all, man was created by God. That is important. It means that God wanted human life on this planet and He fulfilled His will in the creation of man. Human life is not a cosmic accident. God created man.

Second, God created man with the capacity for divine fellowship. God did not create man by a whim. The Bible says that we are made "in his own image." The Psalmist says that man is "a little lower than the angels." Whatever this means to the theologian, one thing is clear: Man is more than the highest form of animal life. He comes, in the words of the poet, "trailing clouds of glory." Man was made for eternal life in fellowship with God and with a capacity to be a child of God. Now all of this sounds rather idealistic, and since we have lived long enough to know that sometimes men can be a whole lot lower than the angels, we know that this is not the whole story about man. Nevertheless, the Bible does give us a glimpse of God's intention for man and lifts the veil just a little on what he might be if he fulfilled God's eternal purpose. Man's rejection of God's will is the story

of sin, and our glimpse of God's perfect will is the life of Jesus our Lord.

If the Bible tells us that man is heaven-bound it also tells us that he is earth-born. That is what makes the study of man so confusing. It is a study of contradictions. Man is an Adolph Hitler and a David Livingstone, a saint and a killer, a creative genius and a ruthless animal. There is some of this strange mixture in each individual of the species called man. The Bible paints no one-sided picture and neither does the historic Christian doctrine of Man.

Now there have been attempts to explain how the evil and the good in man are to be separated. You will still hear people say that the body represents this world and is the evil part of man's nature; while the spirit is of God and is the good part. That idea was strong in Greek philosophy back in Bible times and it still prevails in some parts of the Orient. It is not Christian. Let us not pretend that the lusts of the flesh belong to our body and the noble thoughts belong to our spirit. As a matter of fact, it is precisely in our hearts that the Bible places the blame for sin. Man is sinful in his will, that is, right in the heart of his innermost being. Christianity recognizes no inner sanctum that is free from sin. The whole man is sometimes a saint and sometimes a sinner.

We have said that man is made for fellowship with God. This implies two things about him that we ought to look at rather closely. We will not be able to understand the meaning of sin unless we get these two points in mind.

First, if man is going to have fellowship with God he must be a free being. That is, he must be able to accept or reject fellowship. We could not conceive of a friendship in which one of the persons was forced to be a friend. In fact, it is the essence of friendship that a person wants

A theological outline written especially for youth by the guest editor of this special issue.

to be a friend and could, theoretically, choose not to be. Any human relationship could be otherwise than it is since human beings are free to love or not love, fellowship or not fellowship, obey or not obey. Every good choice implies that we might have chosen the wrong. It sounds very obvious, but it is very important. Man is a free being.

Second, man is a person only as he relates himself to other persons. He is, biologically speaking, a high type of animal and there is just no use trying to deny it. But (and this is sometimes not said) he is much more from the Christian point of view. Man is a person as God is a Person. The lower animals are not persons and do not, therefore, have the capacity for fellowship or relationship with God. It is possible for a human being to have some sort of relationship with a dog, for example, but that relationship must be limited by the very nature of the dog. Between human beings the relationship can extend to infinitely high levels, indeed to levels of creative thought where we can think God's thoughts after Him. The dog is limited by his nature, while we limit ourselves by choice. Our growth as persons lies in our relationships. No matter what our I.Q. or our native ability every one of us has an "open end" for growth and that is in our relationship with God. He is the Perfect Person.

It would be much easier to understand the nature of man if he were not a sinful creature, lost and confused, wilfully indifferent, yet a little lower than the angels, made in the image of God, and taking whatever meaning there is to be found in his existence from his relationship with God.

Just as we cannot know man apart from what God is, neither can we know man apart from what sin is. Let us ask the question: What is sin?

What Is Sin?

Our society doesn't talk much about sin. Surely one reason for that is our lack of a "sense of sin" and a confidence that we are not worse than other people. When we do talk about sin we reveal our confusion as to what it actually means.

Sin is broken fellowship with God. If men do not believe in God they will not understand what sin is all about; if men have little concern for God and His will for them they will have little sense of sin in their lives. The word "sin" can only be understood as a religious term. It is not crime or anti-social acts (although sin is surely involved in such), it has to do with the relationship between a man and God.

Sin is not mere acts of wrongdoing. There are millions of people who cannot conceive of sin apart from "smokin', drinkin' and card-playin'." A sinner is thought of as one who does certain public acts which are regarded as sin. Thoughts and attitudes are not so easily detected so that the gossip is not as "bad" as the person who is being talked about. The Bible makes it perfectly clear that sin is man's condition and his sinful acts are the outcropping of his inner state. The way that our society has twisted the meaning of sin is not really so new, however. Jesus called the Pharisees "hypocrites" because they were concerned about all details of public piety, but forgot that their inner lives were full of sin. "All have sinned," the Bible tells us, and we have all fallen short of the holiness of God. Let us keep in mind that sin has to do with what we are, rather than with specific acts which are outward indicators of what we are.

Sin is self-centeredness. We have said that God has created man because He has an eternal purpose. God's will for each man is each man's part in that eternal purpose. Because man is a person, free to choose his way, he has two alternatives constantly before him. He is heaven-bound

and earth-born. He is in a life-and-death struggle in this momentous choice. Earth and heaven do not wait for him to decide. Both are after him. There is God's will and his own will. The sin of man is his desire to be his own god. Even when he thinks he is at his best man cannot be quite sure whether he is listening to God or himself. Sin is the self-centeredness which we cannot overcome. It contaminates everything we are and all that we do.

There is a loneliness and lostness in sin. In the parable of the Prodigal Son Jesus gave us a picture of the relationship between man and God. The young man wanted absolute freedom and that meant leaving home. Only when he found himself in desperate need did he realize that he had no one to turn to except the father who loved him. The rejection of God is the most terrifying loneliness a man can know. Our society is full of loneliness for the Father's house.

This sense of lostness in our society leads to much of the evil in human relationships. When a man is not right with God he is not right with his fellow man. One of the most common causes of aggressiveness and violence is found right at this point. Self-disgust is veneered with apparent self-importance. Guilt and anxiety are covered up by a pretended indifference and carelessness. Sin makes people sick. Psychosomatic medicine is merely the discovery that man's body breaks down under mental and spiritual pressures. Much of the staggering cost of chronic illness is the price we pay for guilt and pride; guilt because we know what we are really like, and pride because we must keep up the front.

Sin is death at work. Sin is spiritual and physical ruin to the person and his society. Wholeness for man is to be found in complete surrender to God's will. But we are unable to conquer ourselves because of the fact of sin, and, though we know the right and good and true, we cannot attain to it. Our best efforts to reach up toward God are undermined from the outset by our motives and our attitudes which are always mingled with self-will.

This analysis of man's condition is rejected by most people as too pessimistic; as too dim a view of man's nature and capacity. Let us say again, however, that we are talking about sin as a religious concept. Only a truly religious person has a real sense of sin and we do not hope to convince everyone that he is a sinner. Indeed, this is the work of preaching and it remains perhaps the most difficult message that the church has to give. Nobody likes a crepe-hanger, and it is historically true to say that society has never enjoyed being called sinful and corrupt. In that sense the Christian faith can never be popular.

Yet, it is the task of the Church to see man much as God sees him. From the perspective of a holy and righteous God is sin important? If we believe that God created man for fellowship and loves His creature even to the extent of the Cross, is sin really important? The only way to view sin is from the Cross of Christ. If this be the cost of sin let no man ever minimize what it means to the Christian.

The awful impasse of sin is obvious. Sin is not something external to man's nature but is indeed centered in man's will. Man cannot will not to sin because his will is sinful. Between sinful man and a righteous God there is a gulf, a void, which no man can cross. Only God can span it. That is the story of the Christian Faith; that is the Gospel. "God was in Christ reconciling the world unto himself." If this is so, it is the greatest news this lost and lonely world has ever heard!

What Is Salvation?

Everything that we have said about man and sin must serve as the stage setting for history's greatest drama — the story of salvation. We have seen the impasse of man as sinful and out of fellowship with God. The primary meaning of salvation will be that the impasse is broken and man is restored to the relationship with God that he was intended to have. Salvation will transform the death and decay of sin into complete and whole life.

The key to the Gospel is stated very well in a phrase from the Bible: "God

(Continued on page 22)

Going Beyond The Requirements

Text: Unless your goodness excels that of the scribes and Pharisees, you will never get into the realm of heaven. . . . If you only salute your friends, what is there special about that?

— Matt. 5: 20 and 27 (Moffatt's translation).

EVERETT T. HARRIS

There should be something extra special about a real Christian, just as there was something very special about Jesus, our Lord. We should seek to express some special quality in life which will set us apart from the ordinary run of people.

This special quality will be seen in many ways. One such way which we would emphasize today is a willingness to go beyond the bare requirements of the law. It is in this way that we become "the salt that savors" or the light on a hill which cannot and should not be hid.

In Jesus' day the scribes and Pharisees stuck to the letter of the law. They sought to get by with a minimum of goodness. They did just what the law required of them and no more. And in some instances they worked out detailed laws which allowed them to circumvent the real meaning and spirit of the law.

Jesus tried to strike through this maze of detail to the heart of the law. He came, He said, to fulfill the law and not to do away with it.

Now the way to fulfill a law is to keep it unreservedly, to live above it, not to try to get around it.

Applying this matter to our moral code, when we try to live just within the bounds of the laws of decency and order, it is all too easy to slip over the line occasionally. As a young fellow growing up near a farm woods, I know how easy it was for me to step across the hunting laws as long as the only inner prohibition was a desire to not get caught. What a different inner satisfaction comes when the motive is to uphold the law and help others to do the same. What a different feeling comes when driving a car if instead of driving as fast as we can and getting away with

it, we drive with leisure and sanity and do our best to get other drivers to do the same (with courtesy and consideration).

When we keep just within the bare requirements of the Sabbath law and haggle over the details of what constitutes work or what doesn't, or just the exact second the sun goes down so that we can get back into some job we have been thinking about all Sabbath afternoon, What is there special about this? Nothing, just nothing! There is no "sparkle" to such Sabbath-keeping. There is nothing in it that would inspire another to want to follow the way of seventh-day Sabbathkeeping. We lose our distinctive witness and winning power by such skimpiness in Sabbathkeeping.

The Sermon on the Mount tells us over and over again that going beyond the bare requirements is the distinctive mark of being a Christian. The "going of the second mile," the "turning of the other cheek" — these are all illustrations of that special "sparkle," that extra something which makes us truly Christians.

If we just speak to those who speak to us anyway, what have we contributed toward making the world a more friendly place? Nothing. All we have done is to just break even, and eventually we will not even break even, for some one with a grouchy headache will set back a half dozen people who are only breaking even.

Now this may sound like "small potatoes" — rather picayune. Well, it is not! A great principle of life is involved — the principle of goodness being so radiant, so overflowing and uncalculated that it goes beyond the bare requirements and becomes a positive, uplifting force for good in the home, in the community, in the world.

This is a life-changing principle. It is

of the very essence of Jesus' teaching. If we don't have that sparkle, that something special, that marvelous willingness for Christ's sake to go beyond the bare requirements, then we may well wonder as we take inventory whether we are Christians at all! If we are not helping those who cure the evils, could we possibly be a part of the evil? Here is something to give us pause.

A church-going woman once commented quite seriously, "I cannot love my enemies and I feel like a hypocrite to say that I can, but I have learned one thing, I can keep out of their way. I can leave them alone." This statement, which seemed to be accepted by the group as being real wisdom, revealed to me how far short we have fallen. Jesus never said to leave our enemies alone. He said, "Pray for your enemies."

The Sermon on the Mount has been called impractical. But if the turning of enemies into friends is the desire and longing of our hearts, Jesus' teaching is a very practical way to go about it.

Pray that God will remove the barriers of selfishness and pride from our own hearts and presently we will find that the other person is no longer an enemy. It takes two to make a quarrel. Let us begin our prayers by asking God to change us, by asking Him to give us the chuckle and friendly word that can break down the old barriers. This is going beyond the requirements in personal relationships. It begins in our own attitudes and disposition.

We would urge the seeking of this extra special quality, this going beyond the requirements for two very good reasons: first, it is this quality that makes our religious faith attractive to others; and second, it is this extra quality which makes our own souls safe.

Commenting first on this extra quality — making our religious faith attractive to others — we surely must realize that moderate goodness will never challenge another to better living or higher standards of conduct. Have you ever heard the remark, "Well, if that is how church people act, I want none of it"?

The basis for this remark was probably the fact that someone high up in church affairs lost his temper or transacted a questionable piece of business or cut a poor figure in his actions. Even though it may have been a slip and entirely out of character, still it will be the only thing the other man will remember and he will use it as an excuse for not professing faith or for carrying on some "shady business" of his own.

It is a thought to shake us, do I cut such a poor figure as a professed Christian that I am actually a stumbling block to some other person? We recall that Jesus once said of the Pharisees, "Ye shut up the kingdom of heaven against men, for you neither go in yourselves nor suffer them that are entering to go in."

We ought not to shrug this off quite so easily. Could this condemnation be upon any of us today? Say not that there is no possible fault or cause of stumbling in me. Pray rather with the psalmist, "Cleanse thou me from hidden faults," and then walk and talk a little more humbly hereafter, a little more willing to listen and to learn.

We remember that the Word of God dwelt among men, "full of grace and truth." O that we could combine the truth we hold with a grace or love or tact or whatever it takes to make it attractive to others! When our Christianity as we live it out daily and as it shows up in our thinking and talking ceases to be forbidding and harsh or just plain ugly, when it takes on a sparkle, when it reveals that extra special quality of going beyond the bare requirements, then, oh then, we will become the soul-winning people God meant us to be.

And just a few words about this special quality making our own souls safe. Jesus' warning is sharp and clear. Unless we exceed the skimpy righteousness of the scribes and Pharisees we will never enter the kingdom of heaven. Is there any mistaking this clear warning?

When engineers ascertain the amount of strain a bridge may take and set up a sign "maximum weight of load," we un-



There is a great deal of uneasiness in human relationships. Just ordinary

folks find it hard to get along with their neighbors. Many devout Christian people, without having done any overt act of evil, still have a feeling of guilt. It just might be because they have not forgiven someone else's sin. I believe that these and many more of the difficulties among people are due to the unbalance between sin and forgiveness. Is there some person to whom you can go with forgiveness for a wrong done to you, and help to even up the balances? True forgiveness in the relationships of people must outweigh the sin. Even the sinner must take to himself

derstand that they always post a weight which allows for a "margin of safety." They figure the amount of strain which the bridge may take and then post a lower figure. The difference is the margin of safety.

You and I need a margin of safety in the moral and spiritual realms of life. If we aim to keep just within the bounds of conventional morality there will come a time of temptation when the moral wall will collapse. We will know within ourselves that we are not fit to be around people. Presently, others will know it, too.

Such a margin is stored up in hours of personal devotions. Does it sound quaint to be told that we need the "Quiet Hour" restored to our personal lives, time to read the Bible and pray alone with God? Well, then, let's be quaint. For God knows, this is our need!

To be spiritually renewed and radiantly alive for Christ, this is a marvelous thing. This is the sparkle that makes our faith attractive to others. Christ looks at our prim respectability, our skimpy righteousness, and He says, "It is not enough. It will not keep your own soul safe and it

the spirit of forgiveness — "Forgive us our debts as we forgive our debtors."

The art of forgiveness is one of the finest of the Christian graces. It is truly a fine art. But as in the other arts, if one is to become proficient in it, one must rehearse and practice. The pianist must work incessantly, the painter must use unbelievable quantities of paint and brushes, the singer must spend hours and hours and sometimes years, each to become master in his particular art. Forgiveness is the Christian's finest art.

Many have not even recognized it as an art, much less practice to bring it to perfection. Jesus told Peter to practice more. Peter thought "seven times" might be

just never will win another." He would have us go beyond the requirements and do it with a chuckle. Break out of this terrible circle of discouragement and seeming futility by living out the Sermon on the Mount in your daily contacts today. The world looks wonderfully different from the point of view of the arena of life. So let us step down out of the bleachers, stop criticizing others, and join our efforts to those who are working hard at this matter. Let us resolve to try to be more faithful in our witness, taking as our purpose, "Every Seventh Day Baptist able to give a reason for the faith we hold and proud to give it."

In this year of grace we Seventh Day Baptists are being granted a little more time in which to serve God and to present our distinctive Sabbath truth as a part of the Gospel message of Christ, our Lord. This day and hour, this very moment, let us ask God to grant us the inner spiritual renewal which we will need in order to rise to this occasion. With His help we will go beyond the minimum requirements and make some real sacrifice for His sake.

enough, but Jesus said until "seventy times seven."

A very sincere and devoted woman was having trouble with this particular grace, and in conversation with her pastor asked, "But how can I forgive them if they do not ask me to?" Her pastor explained that forgiveness must originate in her own heart regardless of the attitude of the other. If the other did not ask for it, then she must offer it. Unforgiveness harbored in the heart of a Christian can destroy his calm and peace of mind.

The story of Saul and David in 1 Samuel 24 opens up to us our subject. Verses 1 to 7 set the stage. The deed is shown. Saul tries to hunt David down and kill him. Resentments flare. Opportunity for retaliation is presented. Then we see the beginnings of forgiveness. His men want to kill Saul, but David restrains them, and cuts off the skirt of Saul's robe. Only enough proof is taken to show David's good will.

Verses 8 to 15 show some of the actual practical workings of true forgiveness. This is the restoration of the sinner. Even before Saul asks, David has forgiven him. Verses 16 to 22 give another step in the process. This is acceptance by the sinner of the forgiveness offered. Not only the sinner but also the forgiver must have a contrite heart.

Forgive But Not Forget

Saul's deed was a sin against God. Something better should have been expected of the Lord's anointed. Certain standards of conduct, of right and wrong, are recognized as necessary to uphold the dignity of the state. Even though he was the king, his deed was a crime against the state. And finally, he sinned against David personally. Let us look into this three-in-one sin for some thoughts on our subject.

In a trial for a crime the state may acquit for insufficient evidence. This is not forgiveness. The sin is not denied. It may even be admitted. Even after the criminal has been sentenced and time is partly served, the state may still pardon. Neither is this forgiveness. Only the penalty or

part of it is set aside. The person is still the sinner, but relieved of paying his penalty. Many times, however, this is the type of relationship that is called forgiveness. How far it falls short!

Perhaps you have said, "I will forgive, but I won't forget." In effect you are saying, "I'll give up my claim, but I'll watch you from now on." Forgiveness is hardly begun here because resentment is harbored. This is a form of retaliation and has no part in forgiveness.

In the return of the Prodigal Son we see God's way in forgiveness. The wayward boy is anxiously watched for. The father puts away all the sin. No questions asked. No resentments held. No parole required. This is the unreserved restoration to a former status and even more. There is added now the kiss, the robe, shoes, the ring, and the feast.

This is a hard step to take. We seem to forgive, even to forget, and also to set aside the resentments, and then, still ignore the person. It is hard to give back our trust. Full and complete fellowship is often the hardest part of forgiveness to attain. The extent of God's forgiveness is seen in John 1: 12 where they are given power "to become the sons of God, even to those who believe on his name." And also in Romans 8, after a talk about how sin kills and the Spirit gives life, Paul says that "as many as are led by the Spirit of God, they are the sons of God." All too often the sinner hardly hopes to be restored to complete fellowship. But God expects it of us.

Saul was surprised that David had not killed him in the cave. It would have been justice, perhaps. It would have been the expected treatment. But true forgiveness goes far beyond simple justice, and does not stop with the expected treatment. Instead of returning evil for evil it overcomes evil with kindness. Only the grace of God enables one to forgive in such a way, and the goodness of God will always lead to forgiveness. If it is a true doctrine of faith then it will point out duty and undergird duty in our practical relationships.

Forgive Us Our Trespases As We Forgive Others

In the election campaign in 1884 Cleveland's opponents had said some uncomplimentary things. One of his cohorts had gathered and brought in a long list of misdeeds of the opponent. Cleveland started to read the papers, stopped and tossed the whole sheaf of papers into the open fireplace, remarking to the effect that we all need to be forgiven of many things, and let the others have all the monopoly on the mud. In another campaign another presidential aspirant, McKinley, remarked similarly and added that if we spend all our time digging up dirt to get even, they will surely win the election.

So many times the things that arouse our resentments and start us to retaliating are so little and insignificant. Try at such times to admit that you are not seriously injured. You can be assured that such hurts are seldom fatal. I have known persons to harbor insults for eight, ten, or twenty years. They are still alive, and happy, except for that one grudge — that one unforgiven remark.

Ask yourself if the unkind act represents the total character of the person. Does he do kindnesses for other people? With a change in your own spirit could you draw from him kindnesses to yourself? What an achievement that would be!

Another aid to forgiveness is to list God's mercies to you. The ones you do not deserve. Have His mercies continued with you even when you have been perverse and rebellious? Remember the words, "... even as God for Christ's sake hath forgiven you." Offer an honest prayer for yourself — "Forgive me my debts, as I forgive. . . ."

Forgiveness Is a Covenant

If we come back to our story of Saul and David now, we find that so far as David is concerned Saul is restored. He is David's king. He is the Lord's anointed. But see what is involved here. When any sin is committed two persons are always involved, the sinner and the one sinned against. Sin is always recognized

as man against man or as man against God. Now, forgiveness also involves two. And to be effective it also must be man to man and man to God. One must go and ask for it, or, one must come and offer it. It is a relationship between two. There is always a part in it for both parties.

In the story of Arthur and Guinevere, where she has sinned against him, he in forgiving her says, "All is past. The sin is sinned. And I, lo I, forgive thee even as the Eternal God forgiveth. Do thou for thine own soul the rest." There was also something for Guinevere to do for herself in regard to the forgiveness offered by Arthur. If forgiveness is to be complete the sinner must accept the offered grace.

Saul did accept from David, with contrite heart, the offered forgiveness, and the two men became parties to a covenant. David was true to it even after the death of Saul. Both men called upon God to witness their covenant.

One of our best-loved benedictions in the Bible comes to us because of sin and forgiveness. The story is a little involved because Jacob had not stolen the family treasures as Laban accused. But when Laban had been assured of his innocence, together they piled up a heap of stones into a monument and sat on it and broke bread and prayed, "The Lord watch between me and thee, while we are absent one from the other." Forgiveness was given and received and complete fellowship "under God" was restored.

Forgiveness Is an Atmosphere

The very atmosphere in which we "live and move and have our being" is one of forgiveness. Even the material, earthly atmosphere has all the elements of forgiveness. In a community where I once lived a certain neighbor would often start a fire and burn leaves or green grass or trash. How disagreeable it was! Often the bedroom windows had to be closed in order to sleep at all. But in a few hours they could be opened again and the stench would be gone — wafted away, absorbed, dispersed into the atmosphere. This would

be true even on evenings when there was no breeze to carry it away. It is truly wonderful how God has worked His spirit of forgiveness even into the air we breathe.

Who hasn't had the experience of driving along the road and coming to a place where a certain little animal has been struck, and what a smell! Then you come along again in a day or two and dread to pass by that same place. What a relief it is when you get there and the odor is all gone. Well, that is the way it is with true forgiveness. It takes away all the bad smell in our relationships, and the ill will. It clears the air. It is the very air you breathe. It is spiritual air for the soul.

There is nothing that can so unite two people as true and complete forgiveness. A man who had had an unusually happy and long married life was asked if his wife had no faults. "Oh yes," he said, "she has her faults all right." The friend said, "Well, what are they, and if she has such faults, how can you be so happy with her?" The old man thought quite a bit and said, "Well, anyway, when I married her I knew she had some faults, but I was sure her good qualities outweighed her bad ones. So, I forgave her her faults, and it has been so long ago I can't even remember what they were, and we have surely lived a happy life."

The practical working of forgiveness is in deeds, not in words.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hast ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

I'm Glad You Asked That Question!

(Continued from page 11)

denominations in the World Baptist Federation and our policy and beliefs give us more in common with Baptists than with others.

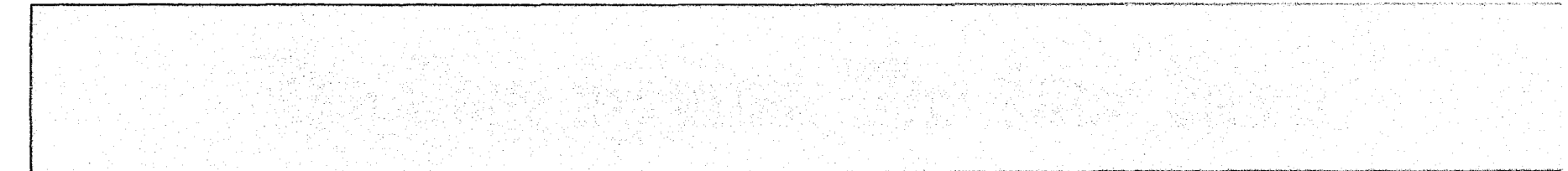
Q. I agree with the Seventh Day Baptist position in most every way, but I cannot join a church where some of the

members smoke. The Bible says that our bodies are the temple of God. Why does not your denomination do something about this matter?

A. This is a good, honest question and I shall try to answer it in the same spirit. Most Seventh Day Baptists do not smoke, but, as you have observed, many do. Our ministers do not smoke and I doubt that a minister could find ready acceptance among us if he did. It is to be regretted when a prospective member is offended by personal habits of a few members. That is part of the case against a churchman who smokes, as it seems to me. However, there is another side to the issue which I hope to make clear to you. Some of our local churches may take a stand against smoking, but the General Conference cannot take such a position. As Baptist churches we practice autonomy in the local church. Each church provides its own requirements and its own discipline. Some who do not understand our procedure suppose that we are lax about such things. We are not. Each man is responsible before God for his convictions and for his conduct. This is a terrible personal responsibility, but the church cannot usurp that responsibility. In some cases the Bible speaks clearly and discipline is justified. In many cases, however, interpretation is needed. While the church is to guide and persuade, it yet remains for the individual to determine what is God's will. In the specific problem which you have raised the writer would agree with you that the Biblical idea of the body as God's temple guides my judgment as regards smoking. Other Christians may not see it that way, though for the life of me I cannot see why. Since I demand my right to interpret for myself, I must grant that right to my brother. One last thought: You say that you cannot fellowship with a smoker. The church you do join may have in its fellowship gossips, liars, and cheats. There may be some who smoke, but in secret.

Perfect persons find few to fellowship with in this world.

THE SABBATH RECORDER



Most Americans do not like Sunday blue laws. In one state a curfew regulation sends thousands of angry fans out of the ball park at six o'clock on Sunday. Why? What is the purpose of such a law? The answer is not hard to discover. When the churches were unable to hold the line against Sunday baseball a compromise was reached which would assure that attendance at the Sunday evening church services would not be disturbed by baseball. Obviously, the law has a religious purpose in that state. Some states have regulations on trade during morning hours of Sunday when church services are going on. Who can doubt that such laws are religious in nature? Indeed, it is the churches, ministers, and councils of churches that initiate such laws in most instances. To the persons who have no intention of attending church such laws are a nuisance and an affront. Yet, under the banner of "a Christian nation" the blue laws remain in effect and, in many places, they are on the increase.

Strangely enough, the promoters of Sunday legislation do not consistently use a religious appeal. When the separation of church and state is pointed out as an objection to such legislation the social-economic argument is used by the blue law groups. The question is a simple one: "Is Sunday legislation religious in character and motivation, or is it primarily a social and secular concern?"

A review of Sunday laws in the states that have them is very revealing. Such religious terms as "the Sabbath," "Sabbath-breaking," "the Lord's Day," "the Christian Sabbath," "violation of the Sabbath," "profanation of the Lord's Day," etc., appear in a majority of such laws. Some of these laws have been revised to omit such religious terms, but the motivation of the laws seems rather clear. Religious worship is to be protected.

It would be impossible to deal here with the history of such legislation, but early

American laws were the direct descendants of laws in church-related countries. Puritan legislation was based on a church-state relationship which the Constitution does not allow. In 1610, for example, the Colony of Virginia issued this regulation:

Every man and woman shall repair in the morning to the divine service and sermons preached upon the Sabbath day, and in the afternoon to divine service, and catechising, upon pain for the first fault to lose their provision and the allowance for the whole week following; for the second, to lose the said allowance and also to be whipt; and for the third to suffer death.

(— Articles, Laws and Orders, for the Colony, the 24th of May, 1610.)

Most of these laws have been revised or repealed, but many of them have been changed only in the severity of the punishment.

In the 19th century many of these laws were given court tests across the country and the result was judicial confusion. Often the court upheld the "sacredness" of the day by quoting Scripture or otherwise trying to prove that the law was based on the divine authority of the Christian religion. Official rulings declared the law intended to "consecrate the first day of the week as sacred time," or "to promote morality and advance the interests of religion."

One cannot avoid the question: Do the courts of the land have as their function to defend the Christian faith? Is it the business of the legislature to determine what is sacred time? Ought the court to appeal to the Christian Scriptures as authority for its rulings? The answer to these questions can only be "yes" in countries where church and state make no pretense of separation.

The Supreme Court of Indiana has stated the matter with clarity:

When our existing government was created its creators determined that there were some matters in which the majority should not control the minority; that there were some things

(Continued on back page)

THE SABBATH RECORDER

MAN, SIN, AND SALVATION

(Continued from page 14)

was in Christ, reconciling the world unto himself." If we can begin to grasp the meaning of that simple statement we will have real insight as to the Christian doctrine of salvation.

Christianity is not an idea about God, and salvation is not a matter of knowing the truth. If that were the case the intellectual would have a head start in the Kingdom of God. Christianity is a person to person relationship. We are saved as we are restored to fellowship with God and that restoration is brought about in a person to person relationship with Jesus Christ.

Salvation is not initiated by man. It is the act of God. Any idea of salvation which comes from man is to be rejected. For example, there is the notion that man attains to salvation by doing the right things or by accomplishing what God would have him do. Any doctrine of salvation by self-improvement is false.

Another idea must be ruled out. That is the view that, since God and man are so far apart, we have a different being, part man and part God, who mediates between the two. The Christian faith believes that Jesus Christ is truly man in whom "the fullness of God was pleased to dwell." Again, "God was in Christ, reconciling the world unto himself." Christ is God's coming into history. It is God who initiates salvation.

How are we saved by the life, death, and resurrection of Christ? That is indeed a difficult question to answer and Christians have many differing ideas and explanations about it. The Christian faith is based on a fact; an event in history. All explanations are after the fact. Words are not adequate to describe so great a mystery, but they are all we have to work with. Thousands of Christians have found salvation in Christ to be real, but most of them could never give a satisfactory verbal description of how it happens. We will accomplish something if we begin to think carefully about it, however. If we could sum up the act of God in Christ in a single

word that word would be the Cross. Why is the death of Christ on the cross so important in the story of salvation? It is the key to everything — to all that has ever happened in human history.

First, the Cross reveals what we have said about man and sin. God sent His Son and man rejected Him in the most terrible demonstration of sin that history has to show. That is one side of it. The other side of that event is the greatest story ever told; the most astounding revelation of the love of God ever given. The same event that would appear to be the lowest point of human degradation has become the supreme revelation of God and the final victory over sin and death. That is, in part, why this event is like no other.

Let us suggest two important ideas from the Bible that might help us to understand what this means. One is the idea of sacrifice and the other is vicarious suffering.

It is not surprising that the followers of Jesus should have thought of His death as a sacrifice. The Jewish religion, like most ancient religions, presented a slain animal upon the altar for the forgiveness of sins. The New Testament, particularly Hebrews which was written for Jewish converts, places emphasis upon Christ as the "Lamb of God." In the plan of God He was "slain from the foundation of the world." In other words, Christ is the complete and perfect offering and the old sacrificial approach to God is now fulfilled. Every Jew would understand this way of presenting the cross. So Paul says, "We are justified by his blood," or, "the blood of Jesus Christ cleanseth us from all sin." Sometimes moderns, who know nothing about the sacrificial system from which this illustration takes its meaning, are confused and troubled by this concept of Christ as the Lamb that was slain. Perhaps some of the power of it is lost on us because we are not first-century Jews; nevertheless, it is only as we understand the Old Testament that many New Testament truths are made clear to us. This is one such case.

The second Biblical idea that has become part of our thinking about the cross

is the idea of vicarious sacrifice. This means, simply, that Christ died for me. What I could not do Christ has done for me. Vicariousness means that I participate in Christ's victory over sin and death. That is, by an act of faith, I choose to completely associate myself with the Son of God, "who loved me and gave himself for me." This is what Paul means by his frequent use of the phrase "being in him." We become one with God in Christ. This is the Bible's way of saying that what Christ has done is for us.

There is a danger in thinking of our salvation as "going to heaven" as if it has nothing to do with us now. Nothing could be more false. The Bible describes salvation in terms of "newness of life." We are to be made over. We are no longer "of the flesh, but of the spirit." That is because God puts a new power for good within us. Our will is to do God's will. That is, our wills are converted and we live to please God. The Bible says it is a new birth. A new dawn has come to our lives and we put off what Paul calls "the old nature."

Even though we have the means and the power to be new creatures we need to grow in Christ. We need training and guidance. We need the fellowship of the Church and the support of prayer. We need to study and to know the Bible. We must "grow in the grace and knowledge of our Lord Jesus Christ." The new birth is a beginning.

A SABBATH DIALOGUE

(Continued from page 7)

A. It was the seventh day.

Q. What name is always given to the last day of the week by Christ, the evangelists, and by Paul?

A. The Sabbath-day.

Q. And how many years after the resurrection was it that these writers wrote these things?

A. It is supposed to be from ten to sixty-three or sixty-four years.

Q. Yes, long enough, truly, so that if the Sabbath had been changed at the resurrection, these writers would not have continued to call the last day of the week

the Sabbath, but the first; but as they universally called the seventh day the Sabbath as the Jews always had, has not this calling the seventh day by this name, the force and obligation of apostolic example, and are you not required, by your own agreement, to follow this example and always call the seventh, instead of the first day, the Sabbath? Remember that neither Jesus nor his apostles ever used the words "Old Jewish Sabbath," or "the Christian Sabbath," though they would have had good reason to do so had the Sabbath been changed by them. I do not care to show at this time that if you follow apostolic example in the observance of the Sabbath, you are to keep the seventh day instead of the first, but when you have acquired the habit of calling the seventh day, instead of Sunday, the Sabbath, and when you have taught your people this habit, then it will be very easy for you to acquire the habit of following the practice of the apostles, and the Early Church for centuries, in the observance of the seventh day. But, without saying more concerning the observance of the Sabbath, you have agreed that you will follow apostolic example, and are you not convinced that their example obliges you to apply the word "Sabbath" to the seventh day and not to the first?

A. I must confess that I never saw the question in this light before. I have always thought that Sunday is the Sabbath and should be so called, but if I follow the example of the apostles in their names of the days, I must change my habit of speaking, and if I should speak of the seventh day as the Sabbath, I can hardly make my people believe that we have any authority for the observance of the first day, but I will think of this more.

Q. Trusting that you will keep your promise and remember that no people in the whole earth ever called Sunday the Sabbath until within about three hundred years, and that now only a few English-speaking people so call it, and that the nations of Europe and Asia, speaking more than twenty-five languages, call the Saturday by no other name than Sabbath, I bid you Good Bye.

The Sabbath Recorder

(Continued from page 21)

over which the legislature should not have authority; that in some things the people should not be within the power of the legislature. Such is our organization of government — our constitution. One of the subjects withdrawn by that constitution, in the Bill of Rights, from legislative interference, is that of religion; and the writer has no hesitation in saying, highly as he individually values the Sabbath, that if the "Sunday" law is upon the statute book for the protection or enforcement of the observance of that day, as an institution of Christian religion, it cannot be upheld; no more than could a law forbidding labor on Saturday, the Jewish Sabbath, or on any and all other days of the week, which may be in the fulfillment of a requirement of a creed, set apart for religious observance, by any portion of our citizens, whether Christian, Jewish, Mohammedan, or pagan.

— Thomasson Case, 15 Ind. 449 (1860).

Let us ask these questions:

1. When persuasion fails do we turn to legislation? It is manifestly the responsibility of the church to teach and preach its doctrines with conviction. We could wish that the church were more successful in this great task of bringing Christian training to the people in the pews. The observance of Sunday is variously regarded by the several denominations in their official statements. Some appear to attach the same authority as that given to the seventh-day Sabbath in the Scriptures while others do not claim any relationship between the first day and the seventh.

Christian leaders have often lamented that the official position of their church is not regarded by the general membership when it comes to the observance of Sunday as sacred time. The preaching and teaching ministry of the church has not been convincing at this point. Now, is it the right of the church on the American scene to turn to legislation to coerce where it could not persuade? All the first century church asked of the government was toleration. Are we asking for government assistance in backing up the claim of the Christian majority that Sunday is sacred time? It would be legitimate in Britain, Denmark, or Spain but not in America.

2. Do American Christians want business to cease on Sunday? The answer to the question would appear to be no. It is not even certain that ministers and councils of churches actually represent their

people on this issue. If all church-going people ceased Sunday shopping the problem would not exist for the churches. The fact seems to be that an increase in business is often noted immediately after the church hour of worship. That simple fact cannot be ignored in the discussion of blue laws.

3. Is there any place to stop with Sunday legislation? The nature of business and commerce is such that the problem of regulating some businesses and not others is very complex. For example, what about drugstores which sell a remarkable variety of merchandise? What about grocery stores that are almost department stores? Competition overlaps considerably from one type of business to another. When Sunday closing is mandatory some businesses will be discriminated against. Blue laws have always created more unfairness in the business world than they have ever alleviated.

From time to time Congressional committees have considered whether Sunday legislation is right and proper. The following report is an adequate defense of the position of most Sabbathkeeping Christians and is in complete harmony with the position of the Seventh Day Baptist General Conference:

The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. We are aware that a variety of sentiment exists among the good citizens of this nation on the subject of the Sabbath day; and our Government is designed for the protection of one, as much as another. . . . One denomination of Christians justly celebrated for their piety, and certainly as good citizens as any other class, agree with the Jews in the moral obligation of the Sabbath, and observe the same day. . . . It is not the legitimate province of the Legislature to determine what religion is true, or what is false. . . . It is a right reserved to each citizen; and while he respects the equal rights of others, he cannot be held amenable to any human tribunal for his conclusions. Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

— "Senate Report on Sunday Mails"
Amer. St. Papers, 1949 Ed, pp 210-212.



photo courtesy American Christian Palestine Committee

A CITY SET UPON A HILL

The city of Safed in Galilee (elevation 3,962 feet) was perhaps in view when Jesus said, "A city that is set on a hill cannot be hid." Be that as it may, the same verse applies it personally to His followers. Lord, make us more willing to have our Christianity exposed to view. May we be to the people among whom we witness as a city set on a hill.