

CORRECTION

The address of the Little Rock Seventh Day Baptist Church is 801 North Polk Street, Little Rock, Ark. The street name was incorrectly reported in the March 16 issue.

Accessions

Richburg, N. Y.

By Letter:

- Mrs. Gertrude Burrows
- Mr. Victor Burrows
- Mr. Duane Burrows
- Miss Susie Robinson
- Mr. Paul Baker
- Mrs. Hannah Baker
- Mr. Hubert Cass
- Mr. Willard Cass
- Mrs. Vivian Cass
- Mr. William Irish
- Miss Lora Greene
- Mrs. Edith Blouvet
- Miss Cora Greene
- Mrs. Mabel Davidson
- Mrs. Essie Young

Marriages

Van Horn-Hurley. — Carroll Dean Van Horn, U. S. Air Force, son of Mr. and Mrs. Lloyd Van Horn, of North Loup, Neb., and Terry Anne Hurley, daughter of President and Mrs. K. Duane Hurley, of Salem, W. Va., were united in marriage on April 19, 1959, at the Seventh Day Baptist Church, Salem, W. Va., by the Rev. C. W. P. Hansen and the Rev. Duane L. Davis.

Births

- Curtis. — A daughter, Susan Gail, to Glen and Joan Curtis, Riverside, Calif., on Aug. 4, 1958.
- Ross. — A daughter, Kathy Ann, to Starlin and Joy Ross of Riverside, Calif., Sept. 9, 1958.
- Dodson. — A daughter, Lenora, to Darrell and Annabelle (Lee) Dodson, Brea, Calif., Nov. 5, 1958.
- Patton. — A daughter, Linda Marie, to Bob and Jean (Maxson) Patton, Lake Charles, La., Nov. 24, 1958.
- Stillman. — A daughter, Melissa, to James and Carolyn (Coon) Stillman, Riverside, Calif., Dec. 25, 1958.
- Boatman. — A daughter, Rebecca Lynn, to Clarence and Kathy Boatman, Sheppard AF Base, Texas, Feb. 10, 1959.
- Henry. — A daughter, Rachel, to Paul and Marcia Henry, Fontana, Calif., Feb. 28, 1959.
- Elmer. — A daughter, Karen Suzanne, to Jack and Anne (Babcock) Elmer, Riverside, Calif., April 6, 1959.
- Irabrit. — A son, Craig, to David and Dixie (Crouse) Irabrit, Los Angeles, Calif., Mar. 29, 1959.

Obituaries

Cockerill. — William Henry, son of Richard and Jane Davis Cockerill, was born June 21, 1872, and died December 18, 1958, in McAllen, Texas.

He was married to Emma Sager at Grafton, Wis., April 27, 1904. In 1927 they moved to Edinburg, Tex. He was a deacon in the Edinburg Seventh Day Baptist Church.

Mr. Cockerill is survived by a daughter, Mrs. E. S. (Alice) Kiland, of Red Lake Falls, Minn.; a son, Edward J., and two grandsons, William H. and Edward J., Jr., all of Rice Lake, Wis.; two brothers, Hugh L., of Berlin, Wis., and Walter B., of Milton Junction, Wis.

Funeral services were held in the Edinburg Seventh Day Baptist Church with Pastor James M. Mitchell officiating. The body was sent to Rice Lake, Wis., for burial. — J. M. M.

Williams. — G. Grover, son of George D. and Estella Hall Williams, was born Oct. 30, 1888, at West Edmeston, N. Y., and died Feb. 13, 1959, at his home in Leonardsville, N. Y.

He attended Leonardsville schools and Alfred University. Mr. Williams was a retired machinist and a veteran of World War I. He was a member of the Leonardsville Church.

He leaves a brother, Roger A.; four sisters: Mrs. Nellie Davis, Mrs. Minnie Sawner, the Misses Mary and Elsie Williams, all of Brookfield; a niece, and several nephews.

The funeral was held from the Leonardsville Seventh Day Baptist Church, the Rev. Addison Appel officiating. Burial was in Leonardsville Cemetery. — A. A. A.

Daland. — John Norton, son of William and Agnes Norton Daland, was born at Elizabeth, New Jersey, July 16, 1885, and died in Edgerton Memorial Hospital, Edgerton, Wisconsin, March 28, 1959, following a prolonged illness.

On June 24, 1914, John Daland was united in marriage with Nellie Furrow at Riverside, California.

John Daland was baptized by his father at Leonardsville, N. Y., in 1900. As a long-time member of the Milton Seventh Day Baptist Church he was faithful and active in its life and program. His judgment and counsel were valued in many important church matters through the years.

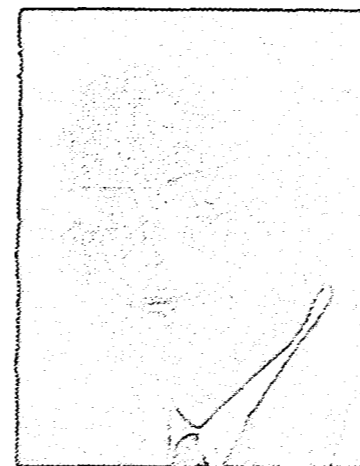
The major contribution made by John Daland came through his more than fifty years of teaching and leadership in Milton College: as head of the History Department, as dean, and twice during his association with the school as acting president.

Surviving are his wife and a daughter, Elizabeth, both of Milton; a son, Robert, of Storrs, Conn.; a sister, Mrs. Gregory Hall, Durham, N. C.; two brothers: Clifton, of Battle Creek, Mich., and Alexander, of Rockford, Ill.; and two grandsons.

A memorial service was conducted at the Milton Seventh Day Baptist Church on March 31, by his pastor, the Rev. Elmo Fitz Randolph. Interment was in the Milton Cemetery.

E. F. R.

The Sabbath Recorder

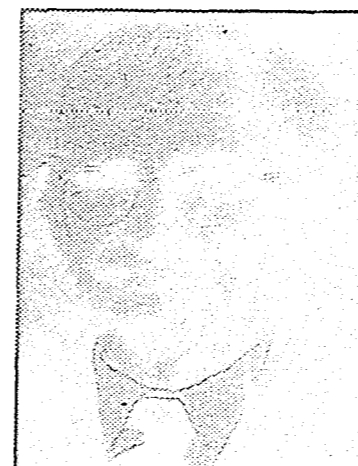


God's Drawing Power

FRANCIS D. SAUNDERS

Men of Distinction

DON A. SANFORD



Salty Christians

DR. ERLO E. SUTTON

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

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Introducing
the Editor

KENNETH E. SMITH

The editor of this special issue of the Sabbath Recorder is Kenneth E. Smith, pastor of the Denver Seventh Day Baptist Church. A graduate of Milton College, Milton, Wis., and Garrett Biblical Institute, Evanston, Ill., he also attended Salem College, Salem, W. Va., and the Alfred School of Theology, Alfred, N. Y. In 1955-56 he was a Rotary Fellow at the University of Edinburgh, Scotland, where he studied philosophy of religion. He holds the M. A. degree from Northwestern University, Evanston, Illinois. Prior to his present pastorate he served the Albion and Milton Junction, Wisconsin, churches and taught philosophy at Milton College. Active in ecumenical relations, he is clerk of the Denver Area Council of Churches and a member of our denominational Ecumenical Committee.

Mr. Smith grew up in Westerly, Rhode Island, and was a member of the Pawcatuck Church until he left home to go to college in 1947. In 1949 he was married to Dorothy Heinig of Milton, Wisconsin. They have two children: Linda (7) and Donald Scott (4). They have recently moved into a new home on Wadsworth Boulevard in Denver, on the site of the new Seventh Day Baptist Church to be built there soon.

The guest editor is not entirely new to his task since he is the editor of *The Advance*, a quarterly publication sponsored by the Denver Church for Sabbath promotion.

It will be observed that this special issue brings us a cross section of Seventh Day Baptist leadership, speaking to the spiritual problems of our time. "What are Seventh Day Baptists saying today?" Here is a partial answer to that question. We trust that this is an issue for thoughtful reading and re-reading.

Time To Be Bothered

MYNOR G. SOPER

"Bartimaeus! Bartimaeus! Just wait until I tell you the news!" breathlessly exclaimed the only close friend Bartimaeus had. "People are talking about a man called Jesus, who has a small band of close followers. Those who have listened to Him teach say they have never heard such wisdom. And they say He has power to heal all sorts of diseases. He has healed lame men and lepers and people with palsy. I've heard He even raises people from the dead. And Bartimaeus, they say He can give people their sight who have been blind all their lives!"

This was thrilling news to blind Bartimaeus of whom we read in Mark 10: 46-52. In this account we are not given any details about Bartimaeus' life, yet we know that he surely had a story, so let us do a little imagining as to what his story might have been.

Bartimaeus' father, Timaeus, and his mother were poor people. When they realized that their son was blind they were heartbroken. Carefully they saved from Timaeus' meager wages to get enough money to take him to the doctors in the hope of finding help for their boy. But it was of no use and finally they had given up any hope of Bartimaeus' ever being able to see. Life was hard and often very bitter for him. He did what he could to help with the family finances by begging in the streets of Jericho. Now that his parents were gone, it was his only means of livelihood.

Bartimaeus had only one close friend who was willing to take time to help him find a good street corner where he might sit, and who visited with this lonesome man from time to time. They talked about the Romans and the condition of their

Mynor Soper was born in North Platte, Nebraska, and is the pastor of the North Loup Seventh Day Baptist Church, North Loup, Neb. Serving with the U. S. Army of Occupation near Cortina, Italy, he committed himself to Christ and received his call to the ministry. He was graduated from Salem College, Salem, W. Va., in 1954 and has studied at the Alfred University School of Theology, Alfred, N. Y., and at California Baptist Seminary. Prior to his present pastorate he was associate pastor at Los Angeles, California.

country, and also about the Messiah who would come some day and put an end to this foreign yoke.

Now this wonderful news that in the land was a man with power to heal — even blindness! The two friends often talked about Jesus and the rumor that He was the promised Messiah. Bartimaeus' hopes soared. Wouldn't it be wonderful if this Jesus would come to Jericho and perhaps even heal him? But the days wore on and much time passed with no sign that Jesus was even near Jericho. Gradually, the hope that had sprung to life in him faded and almost died.

Then one day as Bartimaeus sat begging at the edge of Jericho, on the road that led toward Jerusalem, he heard the noise of a crowd of people coming his way. "It must be a large crowd," thought Bartimaeus. As they drew nearer, his curiosity mounted and he called out to a passerby to ask what the crowd meant. But none of them had time to even bother to answer him. They were hurrying to join the crowd. Then he heard the voice of his friend calling his name as he hurried to him.

"Bartimaeus! Jesus is coming. We must get Him to help you!" By now the crowd was upon them. Hope flooded back into

Bartimaeus' heart — but would Jesus have time to be bothered with him? He began to call out to Jesus, "Jesus, thou Son of David, have mercy upon me!" Those who thronged past told him to be quiet and not bother the Master. Panic seized at the heart of Bartimaeus. He couldn't make Jesus hear because of the noise of the crowd, and they were passing him by. The one chance he had hoped for would soon be lost. Jesus just had to hear him and he cried out desperately for Jesus to have mercy upon him.

Suddenly the crowd was still. They had stopped. His friend was saying that Jesus was calling for him to come. Quickly, Bartimaeus got to his feet and as his friend led him to Jesus, he was thinking, "Jesus did have time to bother with me!"

Several days before Jesus reached Jerusalem in that throng that shouted His praises, and quite a few miles down the road, He had decided that now was the time to go to Jerusalem to keep an appointment that all history had been waiting for. The Bible says that He "steadfastly set his face to go to Jerusalem."

Jesus was headed for the most important appointment the world has ever known; yet all along the way He stopped to help anyone who needed Him. He had a great deal on His mind and even though He was going to keep an important appointment, He never once was too wrapped up in His own concern or obligations that He was not sensitive to the needs of those He met.

Regardless of the fact that the mission He was on was urgent, He took time to be bothered by those who sought Him. He took the time to straighten out the Pharisees on the matter of divorce, showing them plainly that divorce was not the Father's will, but that it had been allowed for a time because of the hardness of people's hearts.

A rich young man came to Jesus with a very real problem. He was a good man, but he felt something was lacking in his life. Jesus took the time to hear his story and to point out the thing which the young man needed to do to make his life happy and worth while. Even though His words

were not heeded, Jesus did not begrudge the time taken to try and help the young man.

Children were brought to Jesus that He might lay His hands on them and bless them. But the parents had difficulties getting to Him for those close to Him would turn them away with the admonition to "not bother the Master." But when Jesus realized this He told His disciples never to refuse to let even the little children come to Him. Though time was running out for Him on this earth, yet He had time to be bothered by even the desires of a child.

One day Jesus explained to His disciples why it was necessary for Him to go to Jerusalem even though it was dangerous. When they objected, He went further and explained to them that it was necessary that He should be killed in order that salvation might be for all men. How this hurt them. It seemed so unfair that Jesus — the greatest teacher ever, the greatest physician ever, the friend of the downtrodden and sinners, the one who could some day be king — should have to die. Certainly they could go somewhere else so this would not be necessary. Jesus took time to explain carefully to these heartbroken men that this was the way His heavenly Father wanted it. "And besides," He comforted them, "this will not be the end, for I will be in the grave only three days and nights. Then I shall be alive again. You will see."

Later on, Jesus took time out of His busy schedule to settle a quarrel between these same devoted men concerning who should be first among them in importance. The wisdom of His advice to them concerning the desire to be first, comes ringing down through the ages to guide us when we feel that we are being neglected, or when we feel our own importance and tend to become egotistic. "Whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all."

The triumphant march actually had begun when Jesus "steadfastly set his face to go to Jerusalem." However, it really

(Continued on page 14)

"Are we losing the vital distinctions between right and wrong, clean and unclean?"

Men of Distinction

DON A. SANFORD

Through the medium of popular advertising an attempt has been made to make the American public think of the successful business executive, surrounded by the trappings of modern society and balancing a glass of beverage in one hand, as a man of distinction. The implication is that here is a man who is somehow above the average citizen and is therefore a better judge of the "finer things in life." If he were inclined to use another product of our culture, they would say that "here is a man who thinks for himself." But while they hold such men up as an ideal, actually we know that the companies who pay for these ads do not want people to be true men of distinction, that is, they do not want the general public to be able to make distinctions, or to be able to distinguish what is right or what is wrong. They want to reserve that privilege for themselves. The true men of distinction who can see the results would not touch either of these products so highly advertised.

In the tenth chapter of Leviticus we have the story of the commissioning of Aaron and his sons as the true men of distinction for the Israelite nation, for they were to set standards — to draw a line between the holy and the common, between the unclean and the clean. It was an assignment calling for discriminating judgment and absolute integrity. The Hebrew nation had just come out of bondage in Egypt and were inexperienced and untrained in religion. During a part of their bondage, it had been a crime punishable by death for anyone to give instructions in religious matters. As a consequence, they came out of Egypt a raw mass of humanity, illiterate, without moral

Don A. Sanford is pastor of the New Auburn Seventh Day Baptist Church in Northern Wisconsin. A graduate (summa cum laude) of Milton College, Milton, Wis., and the Alfred (N. Y.) University School of Theology, he has been the editor of *The Helping Hand* since 1955. Before coming to Wisconsin he was pastor at Independence and Andover, New York. For eight years he has been a member of the Board of Christian Education and served as president of the board in 1954-55. Under his leadership the New Auburn Church has built a new edifice largely with volunteer labor.

judgment, and ready to be molded into any shape their leaders chose. It was to Aaron and his sons that Moses gave the tremendous job of shaping the religious life of those people. And in commissioning them with this task, the Lord set forth one of the fundamental tasks of the Christian Church: "You are to distinguish between the holy and the common, and between the unclean and the clean."

But the church, over and over again, has failed in this task. It has too often been unable to make the distinctions which are needed. We of the free church Protestant tradition have failed miserably at this point. In our desire for individual freedom, and in our rebellion from the more authoritative churches, we have often lost the art of distinguishing between the holy and the common. At times we have withdrawn from the areas of tension in contemporary life, lest we offend someone. We have allowed the church to become so engrossed in its own problems that it has often had little to say to men who have had to live difficult lives.

Because the church has not been speaking positively enough on many of the moral issues before it, the people who should be following the leading of the

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Truth Will Not Burn

Fire is the Great Destroyer. From time to time the world has witnessed the burning of books and manuscripts. Bonfires have been built in order to rid the world of ideas and unwanted opinions. Worse yet, in the fanaticism of religious intolerance human beings have been burned up like the books they wrote in order to obliterate their ideas. Out of the ashes of such conflagrations we ought to have learned a great lesson: Truth will not burn. Books and bodies are but earthen vessels, but truth is eternal.

An ancient king sat before the fire in his summerhouse reading the scroll of a prophet. Perhaps if Jeremiah had written with more caution — but, alas, he was a prophet, indeed. Even kings were not to be spared the truth. Section by section the king read the scroll, cut it into pieces, and burned it. Jeremiah did what any prophet would do; he wrote another scroll stronger than the first. Paper burns, but truth will not be downed.

The Church ought to know this fact. Galileo was forced to recant his views of the universe, but still he knew that he was right. Perhaps he felt that an academic opinion is not worth dying for, but he knew that the truth about the cosmos does not depend upon the opinion of the Church.

When in 1600 Bruno was burned at the stake for his scientific views the Church saw the folly of its action. By destroying a man's life you do not destroy his beliefs — not if they are true. If only the wisdom of Gamaliel had been preserved in Christian history. How often has organized religion been fighting against the truth, and against the Almighty.

A church historian has said: "The blood of the martyrs was the seed of the Church." Men died with a song on their lips and a sense of privilege in their hearts that they should be chosen to die for the

Faith. Better, they believed, to die in the truth than live in the false.

The little ribbon-maker of London who was hanged in 1661 held this conviction. Someone has said that the martyrdom of John James would be enough to perpetuate Seventh Day Baptists for a thousand years. It is amazing to find a man dying for a truth about which most men care not at all. Millions of people know that the Sabbath is Biblical truth and yet do not seem to care. The death of John James is a protest against indifference.

Indeed, indifference is a greater destroyer than fire. Fire can destroy the body, but indifference can destroy the Spirit. It is an awful thing to hear a man say, "It is my own business as to whether or not I attend church." Indifference is the cancer of the Spirit and it is hard to watch a man die inch by inch. There is nothing harmless about indifference. It is the mortal enemy of truth. It destroys by just not caring enough.

About a century ago it was popular to debate certain issues of the day. One of the religious issues centered around the question: "Which day ought Christians to observe, Sabbath or Sunday?" It was the hope of the Sabbath reform movement that Christians would see the truth and in the light of that truth accept the Sabbath in their lives. Today we see that our task is not so easy. It would be possible to find thousands of contemporary Christians who would agree with almost every facet of our case for the Sabbath. They know it is the historic and Biblical Sabbath, the day that Jesus and the apostles observed; they know it is "the right day to keep" as they put it. The amazing thing is that they do not observe it nor do they intend to. It is recognized as true and valid, but they are indifferent to its observance.

This is the most insidious enemy we shall have to face. In a clean-cut, logical argument truth need never have a fear.

Even in the face of burnings and stonings, when the vehicle of truth is utterly destroyed, the truth itself goes on through new ways and means. Even the cross is not the end of it. But when men no longer care what is the way, and the truth, and the life, society enters an ebb tide in spiritual things. Thus, we behold a generation thronging to the Church, but caring not what church, what creed, what gospel. Religion without discernment is idolatry.

It is a time of testing. The greatest test that truth must face is the content, impassive, indifferent generation who "call me Lord, Lord, but do not the things which I say." But faith in God is coupled with the conviction that right is not "forever on the scaffold," and the knowledge that, in all things, God has the last word.

K. E. S.

Get Ready for The Dawn

In a small dry cave a few miles from Jericho a precious library of ancient manuscripts awaited human discovery. During the fall of Jerusalem, the rise of Christianity, the Dark Ages, the discovery of America, wars, scientific advance, almost two-thousand years crammed with history, the scrolls rested in their quiet, remote hiding place. Then one day a Bedouin boy threw a stone into the tiny opening of the cave and they were discovered. It is one of the most amazing contacts that modern man has made with the ancient world. For centuries scholars wondered about certain aspects of life in that time and place, then, suddenly a veritable deluge of information poured forth.

This is a parable of the way in which God works — the way in which all history moves. "The mills of God grind exceedingly slow, but they grind exceeding-

ly fine." Every truth and every idea has its periods of dormancy and its periods of fulfillment. God has a way of making preparation. The New Testament reminds us that Jesus came, not by the will of man, but according to the plan of God from the foundation of the world — "in the fullness of time."

In spiritual progress man goes by fits and starts. There are golden ages and long desert stretches in which there is little to nourish the roots. Surely the high point of spiritual life is to be found in Jesus Christ and the spread of the apostolic church. Yet, within a few centuries after Christ men reached a new low in religion, education, and culture. The "dark ages" almost lost the New Testament. It certainly lost the Christlike qualities of the first-century church and most of the social and ethical idealism of primitive Christianity. It lost the Sabbath both as a specific day and as a religious idea.

Yet, in the Reformation of the 16th century much that had been lost was regained. Justification by faith, the authority of the Bible, the priesthood of all believers, the right of private judgment — this was surely a divine outpouring and a new peak of spiritual growth. The Sabbath, lost in a time of decline, was not restored to its rightful place in the Reformation.

Every truth will have its day, and nothing can stop an idea whose time has come. Yet truths are preserved and restored by human agents. Truth, like the Dead Sea Scrolls, can wait, and wait, and wait, but men are impatient. We Seventh Day Baptists have the stewardship of the Biblical Sabbath. For this truth, as for all others, the day will dawn we know not when. The essential armament of our faith is that it will dawn. In a time of conformity, convenience, and economic priority God sees the truth, but waits. That does not mean that we should be inactive in our mission for Christ and the Sabbath. Indeed, the door may be just now ready to open. We will not know unless we push.

K. E. S.

Remember the days of old, consider the years of many generations; ask thy father, and he will shew thee, thy elders and they will tell thee.

A Voice from the Past Speaks

EVALOIS ST. JOHN, Librarian

The power and permanence of Christianity in the history of the world, in spite of human elements which enter into the organization and work of the church, is due to the spiritual leadership of Christ. Without this, the human element is little more than a rope of sand. The best forms of polity, lacking divine presence and power, are like machinery without motive power, a skeleton unclothed with flesh, or a bloodless heart. . . . This truth is of deep importance to us.

A great truth has been placed in our keeping, the possession of which creates a momentous and glorious mission. Whatever we may hope for or seek to attain of power, efficiency or wisdom must come through the leadership of Christ and our obedient following of Him who is Head and Leader of all His people.

We must be convinced of the high and holy mission to which we are called as servants of Christ, and as Seventh Day Baptists. Nothing worthy of our time and place can be attained without conviction. We shall be flabby of soul, lacking in power, and wanting in zeal, without this conviction. Convictionless people are a worthless people. God himself cannot use such for any great purpose, or in any high calling. Our history has been miraculous. In the ordinary course of things with the opposition we have had to meet, and the indifference with which we have been surrounded, we should have disappeared from history two centuries ago. . . . Without being fully conscious of how and why, and with but slight appreciation of what our mission means, we have been kept.

I appeal to you by every consideration, and in view of your high calling to deepen in yourselves the conviction of the important and far-reaching work to which we are called. Let this be supplemented by a devout consecration of heart and an opening of the soul to the constant pres-

ence of divine power. Believe that you as individuals, as churches, as a denomination, can be and must be united with Christ, the Head of the Church, in absolute spiritual life, that you are ingrafted as branches of the True Vine; that into all purposes and plans, hopes and aims, the divine life flows, giving power to every purpose, ennobling every endeavor, sanctifying every gift.

That all this will demand the highest type of holy living goes without saying. We are in the world, must deal with its duties, meet its trials, and perform its work. But all this must be done under the consciousness that we are yet children of light, and that the purpose of all living is to do the work of Him who has sent us; to upbuild the kingdom into which we are called.

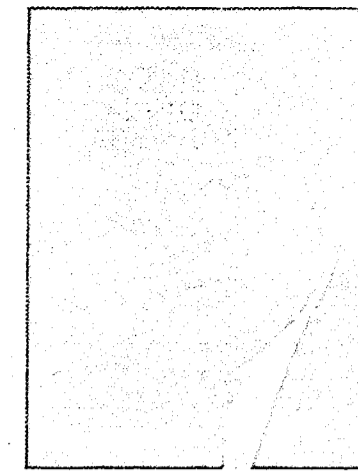
We have yet to deal with indifference, worldliness, thoughtlessness and opposition. But with divine power and guidance all these must yield to truth and righteousness. This is God's world in the highest and best sense, though the times be given to much that is ungodly.

We stand for an unbroken Bible, the divine authority of the Ten Commandments, the unestimable spiritual value of the Sabbath, and the glory of redemption through divine love. These cannot fail. If we fail in any respect it will be because we do not rise to the true conception of what our place means, of what our mission is.

Under the divine leadership of the unconquered and all-conquering Christ there can be but one final result, victory for all truth, and victory for each worker who, in the name of truth, and relying on God, does well his part in the world's work. May God aid us to follow Christ's leadership to such victory.

A. H. Lewis, Year Book, 1904.

THE SABBATH RECORDER



"The vitality of a man's religion is in what he thinks about from day to day."

As A Man Thinketh

ELMO FITZ RANDOLPH

Man's capacity to think is placed very near the head of the list of our human attributes. The mysteries and puzzles of the thinking processes have intrigued and challenged sages and scientists down through the ages. From the educators and psychologists we frequently get the reminder that our minds afford us a greater potential than we have yet imagined. Some one is reported to have said, speaking of our ability to think, "The greatest undiscovered territory in the universe lies between our ears."

It is clear to all of us, of course, that thinking cannot be accomplished in any sort of intellectual vacuum. The process of thought can only begin and operate when there is an object of thought. To think requires that we have something to think about. This fact immediately brings the importance of what we think about into sharp focus. We become aware, then, that the true measure of a person is not to be discovered in his brain power — how brilliant or searching is his mentality — but, rather, his value as a person is discernible in the objects toward which he turns his thinking. We cannot truly know a man until we know what he thinks about.

The Apostle Paul exhibited profound insight when he counseled the Philippian Christians of the New Testament Church in this wise: "Finally, brethren, whatever is true, whatever is honorable, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things" (Philippians 4: 8). Here is a proclamation of the power of positive thinking. We may interpret Paul as saying, in effect, "Friends, you have some important choices to make. It is only possible to channel

Elmo Fitz Randolph is the pastor of the Milton, Wisconsin, Seventh Day Baptist Church. He is a graduate of Salem College, Salem, W. Va., and the Alfred University School of Theology, Alfred, N. Y. From 1938-1942 he was pastor at Alfred Station, N. Y., and came to the Milton Church in 1944. Besides his pastoral duties he is professor of Religion and Philosophy at Milton College as well as a member of the College Board of Trustees.

your thoughts toward one object, or set of objects, at a time. Be sure to make your choices in the matter of what you think about on the level of concern and interest that will be in keeping with the life and teaching of our Lord Jesus Christ."

The pages of history bear eloquent testimony to the importance of what people think about in any given period of the past. With all of the error of mankind's ways, we have great cause to thank God that in Christ we have received the Way of Life that lifts our whole being above thoughts or actions that have their origins in selfishness or meanness.

Realization that we are making history every day places a frightening and demanding responsibility upon us. What are the objects of thought with which our American minds are preoccupied in this present age? Will the historians some day say to us that we devoted the power of our minds too much to bombs and not enough to brotherhood — too much to conquering space and too little to conquering ourselves? With all of the material blessings that have accrued from our devotion to physical science in this age, could it be that we are in danger of blocking out the far more meaningful and necessary powers of the Holy Spirit? Perhaps these lines from the poet, Vachel Lindsay, have a message for our time.

There's machinery in the butterfly,
There's a mainspring to the bee.
There's hydraulics to a daisy
And contraptions to a tree.

If we could see the birdie
That makes the chirping sound
With psycho-analytic eyes,
With X-ray, scientific eyes,
We could see the wheels go round.

And I hope all men
Who think like this
Will soon lie underground.

An examination of the importance of what we think about is never complete until it is applied to oneself. In the exercise of pondering what Christians or Americans ought to be thinking about there can be no escape from facing the interests and the concerns that occupy my own mind and thought. (What a self-revealing experience we would have if every object of our thought could be recorded and tabulated for just one day.) Such a research project might shock us with the discovery that a great many "ideas" are planted in our minds and become the object of our attention through no conscious choice on our part. Witness the power of modern advertising, running the gamut from the ludicrous to the poisonous, bombarding our homes and our minds through the media of mass communication.

Not only is it important to accept personal responsibility in the matter of what we think about, but it also behooves us to register an honest concern over what we think about ourselves. I have often reflected upon the counsel of a college psychology professor who said, "If you don't think well of yourself nobody else will." How many persons, especially among youth, have lost their sense of individual worth in the sight of God and of men as they have been swallowed up in the tedium and anonymity of life in a large city or in the military service. The insight of the ancient psalmist gives us the right perspective at this point as he reminds us:

What is man that thou art mindful of him,
And the son of man that thou dost care for him?
Yet thou hast made him little less than God,
And dost crown him with glory and honor.
(Psalm 8: 4-5.)

Again, in the case of the individual who succumbs to an overly exalted opinion of

himself, Paul offers a most helpful bit of advice when he says, "... I bid every one among you not to think of himself more highly than he ought to think, but to think with sober judgment. . . ."

Need we be reminded that our Christian faith does not center in self? Throughout our Hebrew-Christian tradition from a time when Cain asked God, "Am I my brother's keeper?" we have been taught an outgoing concern for others. Down through the generations when men have practiced "inhumanity to man" Christians have remembered our Christ "who lived and died and rose again and liveth evermore." It is He who teaches us the joy of serving rather than being served; the dynamic principle of "losing oneself to save oneself"; the way of life that calls for "doing unto others as we would that they should do unto us."

Returning to Paul's plea to the Philippians to think about whatever is honorable, lovely, gracious, and true, we discover that he proposes that the natural consequence of such a thought pattern is to have "the God of peace be with you."

For the Christian, then, the ultimate question of what he thinks about always comes to a central point in God. For it is in God that we "live and move and have our being." God is our Creator and Sustainer. He it is who has stepped into the struggle and experience of mankind to win and save His own. To think about God aright is to prepare oneself for that kind of relationship with a Father God that the Apostle Paul knew as he said, "I can do all things in him who strengthens me."

"If there is any excellence, if there is anything worthy of praise, think about these things."

The study of God's Word, for the purpose of discovering God's will, is the secret discipline which has formed the greatest characters.

—Selected.

The main trouble with common sense is that it is so uncommon.

"Are we able to do the job — to be the salt of the earth?"

SALTY CHRISTIANS

ERLO EVERETT SUTTON, D.D.

Scripture: Matthew 5: 13-20.

Text: "You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored?" (Matthew 5: 13.)

We are living in a materialistic age; an age of physical power and monetary values. We ask: How far and how fast can a plane fly, how high can a rocket go, how long can a man-made moon circle the earth, how much damage can an atom bomb do? We also ask: How much money do we need for our army, our navy, and our air force; how much should we give or loan other nations; what will the total budget be, and how much deficit will there be; and how many billions of dollars debt can our country carry without a collapse?

These are questions that in the minds of many people seem to determine the efficiency of a state or nation, but there are also other standards of measure, such as ethical, moral, religious, and educational, standards often emphasized by President Eisenhower. Perhaps we should measure the efficiency of our nation by these latter standards more, rather than so much by our physical might. Applications of these standards might even strengthen our physical powers.

We are sometimes led to wonder if church people are not stressing too much the material. We are likely to discuss such questions as how much did the local church and denomination raise in their drives last year, and how much do they plan to raise this year? How many church buildings were they able to repair or replace with more beautiful temples of worship? Were they able to purchase or build better parsonages for the pastors' families? How much were they able to

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increase the salaries of pastors and denominational workers?

These questions are important, for Christian churches should have good buildings and pay reasonable salaries but if church members are really "the salt of the earth," some other important questions must be answered in the affirmative. Among these are such questions as, how many souls have been won to Christ and church membership during the past year? How many have been won to Christ through evangelistic efforts during the past year, and what has been the increase in membership of the denomination?

We are aware that some will say, "In considering the work and efficiency of a pastor, a church, or a denomination, increase in membership should not be considered, for the work of the Holy Spirit is unseen." However, there are some visible evidences of His work. During the season following Pentecost the "salt" that was spread by the disciples of Jesus had some very visible results. Of their work among the people it is said, "And the Lord added to their number day by day those who were being saved." The work these "Salty Christians" were doing created such opposition among the Jewish leaders that some of those who were preaching Christ were arrested and put in prison. The writer of Acts has this to

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GOD'S DRAWING POWER

FRANCIS D. SAUNDERS

Newton's law of inertia states that every action produces a reaction. Take a plumb bob, hang it from a string, give it a push and you will see this law in action. Each swing of the pendulum causes it to swing in the opposite direction. There is something, too, in the nature of man which reacts in like manner. You smile at me, and in spite of myself, I smile back. A lad "socks" another in the nose, and there will be a reaction, probably similar in kind. You receive a gift from a friend, and feel that you should reciprocate and send one to him.

Our text suggests that there is a similar type of law in operation in the realm of the spiritual. "Submit yourselves therefore to God, resist the devil, and he will flee from you. Draw nigh to God and he will draw nigh to you." It will be swiftly conceded that Christians need a closer communion with the Lord, and that the world outside of Christ needs to feel the drawing power of the Cross. At one time Christ said, "And I, if I be lifted up, will draw all men unto me." And the Scripture goes on to testify, "This he said signifying by what death he would die." The redeemed of the Lord realize that they have a special privilege and responsibility in regard to the claims of Christ and the presentation of His message in witnessing "to the uttermost parts of the earth." However, in order to truly realize the blessings of this ministry, it is of utmost importance that careful attention be given to the promise and conditions of our text: "Draw nigh to God, and he will draw nigh to you."

You will note that the text suggests action. Charles R. Erdman, commenting on this verse says, "All theories of Chris-

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tian experience which suggest the inactivity of the human will, and prescribe mere submission and dependence on the part of the believer, are dangerous." Action against evil and toward good are both suggested: "Resist the Devil" and "Draw nigh to God." It will also be seen that a definite reaction will result: "The Devil will flee" and "God will draw nigh." The ways in which we may resist the Devil are quite obvious. We have definite patterns of righteousness revealed to us in God's Word: The law, our schoolmaster, and the example of Christ, our Lord. All tendencies and actions contrary to these patterns should be strictly resisted, and as we resist we can see the Devil fleeing and future temptations becoming less potent.

Drawing near to God may not be quite so obvious, for our tendencies to become stagnant in our religious experience may cause us to wonder if we really can draw near to Him. However, the Scriptures reveal proven ways of drawing near to God.

Careful Study and Attention to His Word

If the Bible is the final authority in matters of faith and conduct, then it will be readily seen how important is the matter of Bible study. The Psalmist testifies: "Thy word is a lamp unto my feet, and a light unto my path." Hence through careful, diligent study of this Word, the way

to God is made plain and we can see clearly in taking our steps toward Him. Paul, in writing to Timothy, assured him that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." As we profit in each and all of these particulars, we draw near to God, and He draws near to us.

Prayer and Praise

To "pray without ceasing" is to be constantly drawing nearer to God. The words of the Savior hold wonderful promise: "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray unto thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." There are many problems and temptations too personal to be shared with even the closest earthly friends. Taking these to your Father in the secret place will bring you close to Him and He will in mercy and love draw near to you. Secret prayer is a power through which every seeker finds the answers to his problems and sorrows, and by which every door of spiritual service is opened. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Through intercessory prayer we lose sight of self as we consider the needs of others; and to lose sight of self is to be Christlike; and to be Christlike is to draw near to God. There is also real beauty and fellowship in praying together. "Where two or three are gathered together in my name, there am I in the midst" is the promise of the Lord. We feel the presence of God as we unite our hearts and voices in common petition and praise. We experience the presence of the Lord in a special sense. "Draw near to God, and he will draw near to you."

I have suggested before that our text denotes action. Now may we consider:

The Application of His Teaching and Direction.

The child who has been accepted into the Father's house is filled with love for

the Father who has made his redemption possible. He therefore earnestly desires to be obedient to Him. Here the words of the Lord strike a responsive chord in our hearts: "If ye love me, keep my commandments." We draw near to God through faithful and loving obedience to His revealed will as found in the specifics of His commandments. These are summed up by our Lord's comment, "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength; and thou shalt love thy neighbor as thyself." We draw near to Him through adherence to the golden rule, "Do unto others as you would that others do unto you." We never feel as close to the Lord as when we are serving Him and loving others. Each act of obedience is a step nearer God, and every loving act of service brings us nearer His throne.

A message on this theme would certainly be incomplete without mention of

A Personal Experience

With Christ as Savior and Lord.

This is the basic principle taught by Christ in the fourteenth chapter of John: "I am the way, the truth and the life; no man cometh unto the Father but by me." In these words of our Savior there are certain suggested truths. We notice that man in his natural state is alienated from God. Because of sin, a barrier has been erected; a veil has been hung between man and his Maker. In addition is the truth that a way of redemption has been made: a method of tearing down that barrier, of rending that veil. This has been accomplished by the perfect sacrifice of the Lamb of God. Because of these truths our Lord can say, "I am the way . . . no man cometh unto the Father but by me." He who would draw nigh to God must come as prescribed: by the "strait gate," the "narrow way." It is the way of the cross, the way of obedience, the way of love. The more closely we follow in this way, the nearer we draw to the Father.

Perhaps you have found in your own experience of Bible study, prayer, and service that God does draw near to you in response to your advances in His direction. But most of us have merely touched

the surface of this experience. Too many of us spend less time with the Word of God than we do with the problems of life; take less time with God in prayer than we do in criticizing each other and in complaining about our lot in life. The service we render to God and our fellow men is overshadowed by the efforts we expend in promoting self. This is an indication that we are not following in the way, the truth, and the life.

There is a truly rich blessing awaiting you in the presence of God. To taste of this blessing, you must take the initiative. "Draw near to God, and he will draw near to you." May the Lord bless us every one.

Time To Be Bothered

(Continued from page 4)

got under way, with a crowd shouting His praises, not at Bethany as we usually think, but twenty miles down the road at Jericho. It was here that He took the time to heal blind Bartimaeus, and as He went on His way to keep this most important appointment of all time, He had one more loyal follower proclaiming His greatness.

Only a few of that crowd knew who Jesus really was. To some, He was a conquering hero; a king come to set up His throne and cast off the Roman yoke, though they had no idea how He could do it with no equipped army. To some He was an outlet for the pent-up emotions they felt toward their oppressors. To others He was the Messiah all right, but the kingdom they visualized was earthly. To a few, like Bartimaeus, who realized their personal need for help, He was truly the Son of God.

Jesus still has time to be bothered about the problems of individuals today, as He did then. While His triumphal march started back there on the road to Jerusalem, yet it is continuing as the years roll on. For as long as time lasts He shall continue to stride across the pages of that time and His followers shall continue to shout His praises.

The crowd is getting bigger and bigger. But even as then, some of those in the

crowd singing His praises have failed to see and know who He really is. They are being swept along with the crowd; caught up in what we might call the "mob spirit." They believe some things about this Jesus, but it is not based upon a personal experience. They see Him as a great teacher, a great inspirer, a great interpreter of moral truths — but they have not seen and understood and experienced that He is the great Savior. But He is just that.

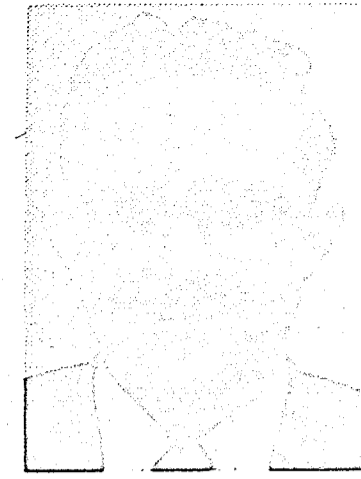
He Himself had previously said that He was the gate to eternal life and that by Him and Him alone could a person enter into eternal life. He said to Nicodemus that a person must be born again in order to inherit that life. The question came to Nicodemus as to everyone, "How does one become reborn?" The answer is to stop seeing Jesus in any light other than as the One who died and paid the price for your sin personally. Until you see your need for a personal Savior, as Bartimaeus did, you will be just one of the crowd under the wrong impression; one of a crowd who causes Christ to cry as He did then, "O Jerusalem, Jerusalem! How often would I have taken you to myself as a hen takes her chicks under her wings, but ye would not!"

Just as the hurrying throng of that day caused Jesus to weep over them, so must the hurrying crowd of each generation, as they rush thoughtlessly on.

Jesus still has time to be bothered. He will still stop for any individual who is in need and speak peace to his heart. When you have individually cried out to Jesus in your need, and experienced what a change He can make in you — then He has made His triumphal entry into your heart — where the pomp and glory shall never fade!

"The search for material remedies to cure our spiritual distresses can have only one end — failure. Only when we accept the truth that man does not live by bread alone will there be laid a foundation stone of a civilization worthy of the name."

— T. S. Eliot.



Are You Suffering From A Jerusalem Complex?

DUANE L. DAVIS

There is an interesting story told about the Jewish captives who were led into slavery and exile after the fall of Jerusalem to the forces of King Nebuchadnezzar. The Bible gives us the account of the captivity and tells how the vessels of the Temple and the treasures of the house of the Lord were carried away, and the people were forced to go into exile in Babylon as servants. An old Jewish tradition is that the king forced the members of the Judean nobility to carry sacks of dirt on their backs as they marched from Jerusalem to Babylon. In this way, it was thought that the new slaves would learn to have the stoop of servility in their backs, and their spirits would be broken by the time they arrived in the new land.

The Jewish priests were quick to take advantage of this command. They tore up the parchment scrolls of the Holy Law and sewed them into sacks. Then they filled the sacks with soil taken from Jerusalem itself and loaded them on the shoulders of the captives who were going into exile.

When the exiles reached Babylon, they secretly erected a synagogue where they could continue their worship of God. They covered its floor, so the story goes, with Jerusalem dirt and sewed up their parchment scrolls again. Here, in a foreign land, they had a new Jewish community. Whenever they built a new synagogue, they had one scroll from their Holy Law and a span of Jerusalem earth on the floor.

It is interesting to see this "object lesson" or the symbolism that is represented here. Although the Jewish people should have by this time been firm in their faith in one God, apparently they needed the dirt from home to help them realize that they were still within His keeping and

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care. This thought is reflected in Psalm 137, when the author cried out, "How shall we sing the Lord's song in a foreign land?"

Yet, many Biblical scholars tell us that it was this same experience of the Babylonian captivity that united the Jewish exiles, and firmly established them in their faith in one God. It was here that the common people came to understand the messages of the earlier prophets and of the Law of Moses that Yahweh God is not just a tribal deity ruling over a local place but is the God of the whole universe, and that "the whole earth is full of his glory." Without the altar and sacrifices, they came to think of God through the closer approach of prayer. From this time on, we do not find them so quick to forsake the way of the Lord, and His law. After this time they did not need to be called back so continuously to the Sabbath of the Lord. Humanly speaking, we can say that the captivity and the years to follow set up a real basis for the time of Jesus the Christ and for His teachings when He walked the paths of Galilee and Judea.

We smile at this old tradition of the Jerusalem soil, and the small conception of God it evidences. It seems amusing to

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Men of Distinction

(Continued from page 5)

church are turning to other agencies or forces of influence for their spiritual and cultural patterns of behavior. In effect, the church has been abandoning its prerogative as moral conscience for the people and has largely turned this duty over to the secular society. Instead of distinguishing between the holy and the common, and between the clean and the unclean, it has left the decision up to others, or to the individual. When disaster falls, we then try to justify any wrong choice by certain obscure rationalizations.

For example, let us look at the whole picture of temperance, or more specifically the drinking of alcoholic beverages. By and large, the pattern of drinking has been set by political referendum or vote. It may be true, as many have contended, that we cannot prohibit this evil by legislation — it has been tried and some consider it a failure. (I am not so sure that it was a failure in fact.) But the point is this, whether the legislation against drinking was a failure or not, we can say that the church failed in its obligation to distinguish properly the holy from the common, the clean from the unclean.

A piece of free literature from the Catholic Church contained an article entitled, "It Isn't the Drink — It's the Man." The general argument was that we should not condemn the use of alcohol just because some men cannot take it. There was some truth in their argument, but the over-all effect was a green light on drinking, provided, that is, you did not drink to excess. It is a matter of degree rather than principle. And they further condemned the practices of some of the other churches who "go against nature and condemn completely the practice of drinking."

Many Protestant churches have taken much the same attitude and have accommodated their teaching to meet the demands of the people. They have thus followed rather than led the way in distinguishing between right and wrong, or between the holy and the common, the clean and the unclean. The result is that

many people, even within the framework of the church, can get drunk and become involved in accidents or tragedies with apparently no qualms of conscience or sense of error. Often the church dares not speak because it has been partly responsible. It has not had the men of distinction who have been able to set the proper standards.

Or we might cite another very contemporary aspect of this failure of the church to make moral distinctions and judgments. In that most intimate of human relations involving the family relation and the sex practices of men and women, the final word is no longer given by the church or the religious motive of men and women, but instead we turn to such scientific studies as the Kinsey Report and its many related surveys and quizzes. Based upon the assumption that a free and happy society must be an enlightened one, the reports have been made with the utmost care regarding the collection and compiling of statistical information. As a sociological study it probably has its place. But the question arises in the minds of many as to the ultimate value of the investigation. If it is to be used to help men and women come to a fuller understanding of this most basic of human drives, and thus enable them to control animalistic behavior, it is a notable accomplishment. But if these reports are taken as a definitive norm — as a standard to which we must, or even may conform — then the danger is insidious and deadening.

Family relationships are basically religious and the moral implications of human relations are the concern of the church. The church is challenged to make the distinction between what is holy and what is common, between what is clean and what is unclean.

As Seventh Day Baptists, we are conscious of the value of the Sabbath day as holy time: "Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God" The Bible teaches us that there is a difference in the days, yet we are aware that many Christians have said that it makes no difference, just so long as you worship God. One of the main responsibilities of

those "men of distinction" in the Israelite nation was to help the people make the distinction between the Sabbath and the other days of the week. Many historians have concluded that were it not for this distinction — this setting of the Sabbath aside for worship and religious instruction — the Jewish faith might have passed from existence in a matter of a couple of generations. Here also is an area where we need to be men of distinction to distinguish between holy time and common time.

A few years ago at a ministers' supper during Conference, there was a discussion as to which pastor represented the northernmost church. No pastor was present at that time from either New Auburn or Dodge Center so the choice was narrowed to Adams Center, New York, or White Cloud, Michigan. Not finding complete agreement the president of Conference called for a vote to determine the answer. But Dr. Loyal Hurley pointed out that latitude and longitude are not decided by majority vote.

It was here that the president in jest made a remark which had more truth than he would care to admit. He said, "Seventh Day Baptists have been deciding such issues by vote for years, and I see no reason for changing now." Too often the church has attempted to decide not only questions of latitude and longitude, but other questions which have absolute values by the relative standard of public opinion and vote. And just as a vote which might show White Cloud farther north than Adams Center would not change the geographic fact that Adams Center is the farther north, so a vote of the people and public opinion cannot change the eternal principles of right and wrong.

I do not think that we can honestly say that morals are strictly a matter of relativity. Whether it be temperance or sex, there are certain absolute values involved, and no matter how many other people may be indulging does not free the individual from his own moral obligations to God, to others, and to himself.

We are creatures of God and what God has called clean, let no man call unclean

or treat as unclean. What He has called holy is likewise not for man to treat as common. We do not want to revert to the Levitical laws of Aaron and the early Israelites. Nor do we find complete agreement in the dogmatic pronouncements as might be typified in some of the papal bulletins from Rome, or the blue laws of Puritan New England.

But we do find that if the church is to fulfill its obligations, it must from time to time take a more positive stand upon many of the moral issues which confront contemporary society. It needs those men of distinction who are able to distinguish between the holy and the common, and between the unclean and the clean.

**DON'T LET THEM
OVERHEAR YOU!**

The next time you are asked to teach a class or serve on a committee and you feel inclined to say "no," remember that someone is listening. We are surrounded by a great cloud of witnesses. What do these unseen witnesses think of our excuses in the face of duty? Next time you start to say that you have done your share, don't let Kagawa hear you! When you start to say that you are giving all you can give, don't let Francis of Assisi hear you. Beware the presence of David Livingstone when you say that we are giving too much to missions. When you talk of closing the church in August don't let the Apostle Paul overhear you. You would only embarrass yourself. And when the Sabbath seems less important than some selfish pursuit, there is John James in the midst of us.

But, what is more important, we cannot dismiss the Cross when we make our excuses in the neglect of duty. The Cross is the eternal symbol of the Christian Way — "Father, not my will, but thine be done."

K. E. S.



"The Gospel puts no padlock on the mind."

Loving God with the Mind

PAUL L. MAXSON

Scripture: Luke 10: 25-37.

Text: "Thou shalt love the Lord thy God . . . and with all thy mind" (Luke 10: 27).

Love is the basic law in the Christian faith, the principle of all sound conduct. Jesus caused a vast simplification of religion when He summed it up as love to the Father-God and the brother-man. The first and great commandment He declared to be, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

In this message I wish to accentuate the importance of loving God with the mind. On the whole, we love Him with our hearts, our emotions, our soul; and there are those who love Him with all their strength. But with our minds and wills, nay, we would rather use our minds for our own individual whims. Perhaps we need not emphasize too strongly the importance of loving Him with our wills, for we have accomplished that to some degree. I feel that the New Testament of the American people, or perhaps the one passage that is quoted the most often of all is, "He went about doing good."

In talking with a man just recently who held the fear that our Christianity would just become pure activism, he said, "We send money, clothing, and our raw materials to Europe. That is fine, that is good, but are we first making sure that our primary concern is for their souls' salvation?"

If we love Him with our mind, we will have a great driving force for Christianity, the same as emotion has a great driving force. It would be the height of folly to say that our Christianity does not need a

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theology. If our Christianity had no theology, it would have nothing for the mind. "Thou shalt love the Lord thy God . . . with all thy mind." What does it mean to love the Lord with all of thy mind? I believe in this, as in everything else, we should take the example of Christ Jesus. The Master loved God with all His mind, heart, and His strength. Jesus was one personality who had perfect poise, perfect balance, and was perfect in all ways toward God and man. With the perfection of Christ Jesus before us, may I make a few humble suggestions?

I

Intellectual Honesty

Let us love God with the mind by intellectual honesty. When one fails to think straight, it is not long until he does not walk straight. Intellectual dishonesty is moral dishonesty. Therefore, our intellectual processes must be brought into captivity to Jesus. Macaulay used to tell a story about a certain Hindu who would not destroy animal life and insisted upon a vegetable diet. A scientist let him take a look at plant life under a microscope. Suddenly the Hindu smashed the instrument. Many people have the idea that if they do not like the truth, or the facts, they can smash the microscope that reveals

the truth and the facts. How childish such thinking as this is. I believe it was Bishop Creighton who once said: "You may let the ape and the tiger die; but you still have to deal with the donkey." There is a great deal of stubbornness in all of us. Many times we prefer our own bray to the music of truth. All of us hug our own prejudices, and we hold on to our preconceived theories for dear life. And many times, if truth does not fit our ideas, then it is just too bad for truth. Now this is not right. We should be glad for truth; we should always seek for new truths. It was Gladden who told the story about one of his New England deacons who would say: "Now if I'm wrong, I'm ready to be convinced of it — and I'd like to see the man who can do it."

The Apostle Paul showed his colors, his intellectual honesty, in the verses of 2 Corinthians 11 preceding this one: "Of the Jews five times received I forty stripes, save one." Only a good education supplemented by the guidance of the spirit of truth would have led him to make such careful statements about willingness to suffer as a fool for the things he knew to be absolutely true.

We stand amazed at the candor of Christ. We marvel at His invincible intellectual honesty. Rightly has Jesus been called "the Son of facts." Jesus based Himself upon facts of experience, and never upon just theory. We Christians need to take a lesson from the precision thinking of the scientific researchers. We cannot, we dare not, do any loose thinking about the phenomena of religion when the scientist does precision thinking about natural phenomena. We need to sit down as children and be prepared to give up every preconceived notion, and follow humbly wherever and whenever God leads us, and to do it with all our might. When we come to the place where we can do this, then we are on our way to "loving God with all our mind."

II

Fearless Quest of Truth

We love God with the mind when we engage in the fearless quest of truth. All truth is God's truth: "The universe is

fireproof and it is safe to strike a match anywhere." Beware of those who say, "I am not seeking the truth, I already have it." They are worse than dogmatic — they are "bulldog-matic." It was Marcus Dodd who said: "The man who refuses to face facts doesn't believe in God."

There are said to be two types of people: the fossils and the finders. The fossils are those men who believe that truth is static. They have it and hold it, and that is the end of the matter as far as they are concerned. While on the other hand, the finders are the ones who know that truth is dynamic, moving, progressing, and that the truth of today is out of date tomorrow. They know that they must continually be moving upward and onward with Christ. It is their job to keep moving along with Christ. As they are led into greater and deeper truths, they must accept them and move along as God leads them.

Jesus never sought to stifle the spirit of the inquirer; rather He tried to stimulate our minds to make us think, to seek a healthy, invigorating, intellectual activity of the mind. It was Jesus who said: "Ye shall know the truth and the truth shall make you free." The Gospel puts no padlocks on the mind. Revelation was given to us not to suppress reason but to assist our reasoning. It has been well said in this phrase: "He that would take away reason to make room for revelation puts out the light of both." Then the remedy for bad thinking is not to stop thinking but to do some better thinking. We as Christians need to keep steadily marching on toward the rising sun of truth.

"Not because it's old,
Not because it's new,
Not because it's orthodox,
But just because it's true."

The one refuge for life is in reality. Jesus does not represent sham. He represents reality. Jesus will bear investigation. If He could not, we would not have a sure faith. If we will give ourselves courageous faith, allowing the Spirit of God to indwell our hearts, letting His truth be revealed unto us, then we may rest assured that we love God with the

mind. Then we engage in the fearless quest of reality.

III

Wise Tolerance

We love God with the mind when we live in the spirit of a wise tolerance. I feel that I am safe in saying that intolerance seems to grow as one of the rankest weeds in the garden of the human heart. It was found in my community. The Central School System brought forth its proposition for the building program. It made the bitterest enemies of people who used to be the very best of friends. On the larger scale we see this throughout our whole nation in the integration of our schools. We find people who want tolerance from us, but refuse to give us any tolerance for our thoughts, actions, or beliefs. That is not right, nor should it be so accounted.

The Arkansas River, in the western part of Kansas, is about a mile wide and only about six to eight inches deep. Some people's minds run like that. They are so wide and shallow that their Christian experience amounts to practically nothing. Some spread themselves so thin that their influence for good has little or no value whatever. Driving to college in West Virginia from New Jersey we used to ferry across the Delaware at New Castle. As we drew near the landing, the ferry would bang up against one side, then against the other, until finally it would come to rest squarely in front of the unloading platform, where the cars could be driven onto the ramp and thence the road. As we stood there, a senior said:

"This old ferry reminds me of experiences in college. We bump against people, students with whom we cannot agree. Then we collide with others whom we cannot like. It sets me thinking about the different beliefs and theories that we bump against as the ferry coming into its slip. Eventually we get straightened out. When we are jarred on both sides we must go to God, who helps us find the truth, because He is the truth."

I have often thought of this conversation. We try to come in on the straight course that God has given us and Christ

by His perfect example has shown us. When we miss it a little to the right or left there are these somewhat painful bumpings on either side to bring us back to a straight course and safe landing.

There are diversities of operation, but the same Spirit. After all, the churches are but a framework for the working of the Spirit of God. We need to out-live, out-think, and out-die if need be, to conquer and save some of the modern world from its chaos. In other words, there is need to: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." We need, also, to love our neighbors as we love ourselves. If we do this, we truly shall be living as Christ wants us to live, as true followers of His. We shall then be called Christians, when we can live Christlike lives, having love and Christian fellowship with God the Father and Christ the Son, and letting the Holy Spirit lead and guide us all of the time.

The Inadequate Ones

"And the Lord said unto Moses, I will send thee unto Pharaoh that thou mayest bring forth my people. And Moses said, Who am I, that I should go to Pharaoh, and bring forth the children of Israel? I am not eloquent, I am slow of speech, and of a slow tongue."

"And the angel of the Lord appeared unto Gideon and said to him, The Lord is with thee, thou mighty man of valor. And Gideon said, O my Lord, wherewith shall I save Israel? Behold my family is poor in Manasseh, and I am least in my father's house."

"And the word of the Lord came unto Jeremiah saying, Behold I have ordained thee a prophet unto the nations. Then said Jeremiah, Ah, Lord God, behold, I cannot speak, for I am a child."

"And the voice of the Lord said, Who shall I send, and who will go for us? And Isaiah said, Woe is me, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

What was that you were about to say: You can't do it?

K. E. S.

Salty Christians

(Continued from page 11)

say of the preaching of these early Christians: "Many of those who heard the word believed; and the number of men came to about five thousand."

Thus it seems that early Christian writers were interested in the number added to their fellowship, which was an evidence of the efficiency of their work. If they felt it worth while to do this, then certainly the Christian Church today is justified in giving the number won to Christ and membership in the church as a measure of efficiency.

A church filled to overflowing week by week, or that is so crowded that it is obliged to hold two or more services on the day of worship, gives evidence to non-churchgoers that it has something people want. It may be in part the soul-searching message from the pulpit, or it may be because of the lives of those who are "the salt of the earth" and worship there.

If ever there was a people since the beginning of the Christian era, who, from their position in the world, their political advantages, their commercial influence, and their Christian churches, ought to be able to fulfill the noble office of being the salt of the earth, it is our own nation and our own church people. But for this holy property of Christian salt we are individually responsible. It depends upon our use and cultivation of it. Through Christian service it is quickened and given greater saltiness or power. By sin, through carelessness or self-indulgence, it is neutralized.

In many ways our Christian churches are doing a wonderful job of salting the world for Christ. Some evidence of this is to be seen in new church buildings and additions to old ones, and in church attendance. A survey made by the Institute of Life Insurance shows the greatest boom in church building ever known in the United States in order to accommodate record-breaking congregations. About \$410,000,000 have been received in loans from the country's insurance companies for new churches, additions to churches, church-related educational institutions, and

church-related hospitals. This does not include loans from other sources and cash paid by church members. Another survey taken by the Gallup Poll in 1958 shows that an average week's attendance of American adults was about 50,000,000 or 49% of the adult population. This is a visible evidence of the Christian saltiness in America.

In addition to the work at home, American churches are spending much money and energy in evangelizing the world, and have placed the salt of Christianity in many mission fields, which is bringing visible results. There are large and beautiful church buildings, substantial, well-equipped schools and hospitals, with multitudes using them, an honor to the denominations providing them and attractive to non-Christians who see them. Good buildings, filled with devout worshipers and manned by Christian teachers, doctors, and nurses, give a standing to Christianity that poor equipment cannot give.

We feel that it might be better to strengthen, put more salt, if you please, in well-established fields of missions, making them outstanding as religious, educational, and hospital centers, rather than seeking new and unknown fields that seem to be inviting help, sometimes for selfish ends or personal gain, and fields where there have been failures time and again. We also wonder if it is not possible for Christians, especially smaller denominations, to spread their efforts so thin that they fail to salt thoroughly enough to preserve. There is such a thing as making a salt brine so weak that it will preserve nothing. Perhaps a few well-equipped centers, especially in non-Christian lands, would attract more people, and win more souls to Christ than a much larger number of small, inefficient stations. We should remember that the Apostle Paul was turned away from fields where he thought he should preach the Gospel, and where he wanted to go.

There are mighty forces at work to destroy the effectiveness of Christian efforts, and Christians sometimes lose their saltiness. In such a case can it be restored? Yes, it can, but not to any great extent

through physical or material power. It can be done through a spiritual awakening. In this way, though the salt may have lost some of its saltiness, it can be reseasoned through the Holy Spirit working in the hearts of men and made again to salt human lives with which they come into contact.

We are learning more and more about physical laws, and how to control and use them. We ought also to learn how to control and use laws belonging to the spiritual Kingdom. The same Power that created the physical world with all its riches and hidden powers, can carry on the work of re-creation and regeneration of the souls of men.

By personal persuasion, by public preaching and evangelistic efforts, as well as by the Christian ordinances, administered largely through the Christian Church, God is pleased to carry on the conversion of the souls of men, and the restoration to life and vigor the spiritually dead and withered members of the church, restoring them to their saltness.

"Ye are the salt of the earth." True Christians are the salt of the earth, and this salt preserves mankind. What would this world be like were it not for Christian people and their churches? By example and instruction they season all with whom they come in contact and help to make life more savory. May it be said of all of us, "You are the salt of the earth."

DEAD WEIGHT

I've been a dead weight many years,
Around the church's neck
I've let the others carry me,
And always pay the check.
I've had my name upon the rolls,
For years and years gone by;
I've criticized and grumbled too;
Nothing could satisfy.

I've been a dead weight long enough,
Upon the church's back.
Beginning now, I'm going to take
A wholly different track.
I'm going to pray and pay and work,
And carry loads instead;
And not have others carry me
Like people do the dead.

— Anon.

JERUSALEM COMPLEX

(Continued from page 15)

think that the people thought they had to be on top of Jerusalem dirt in order to make their worship of the Lord on Sabbath day effective. But think about the idea for a moment. It may be that many people in our Christian circles today are guilty of the same error. Are you the same follower of Jesus when you are away from home? The same kind of Christian you were "back home" before moving to the city? As loyal to the cause of Christ when it becomes necessary to be a nonresident member or a "lone-Sabbathkeeper"? Do you have a Jerusalem complex?

Take the first question. For many people it is an axiom of life that it is good to get away for a while from the responsibilities and disciplines of regular life. Some feel that occasionally they should skip Sabbath activities at church to head for the mountains or the shore — or just stay home. Jesus Himself said to His disciples (in Mark 6: 31), "Come away by yourselves to a lonely place, and rest a while." But we must question ourselves. If the need for renewal and re-creation is important, does it logically follow that we must occasionally get away from the experiences of living according to Christian standards? Is there a place and time appropriate for a "vacation from God"? Or does this idea seem to evidence a philosophy of a limited God and a limited response to His call? I believe it does.

A salesman tells me that at the sales conventions of his company, he is the only person present who abstains from the use of alcoholic beverages. Many of the others present will have a cocktail there who do not drink at home. Many of them are Christians active in church work, but feel that this is a necessary part of their experience in a city convention. This sounds to me like a strong Jerusalem complex.

Another discrepancy is sometimes seen in the change in young people when they face their first experience away from parental influence and environment. Perhaps the young man becomes involved in military service, and overnight his stand-

ards of ethical and moral behavior are swept away. He sees, perhaps for the first time, the values others place on Christian experience (or lack of it) and the Jerusalem complex he has in his own faith crops out in his attitudes and actions. He reasons that because he does not have the restraining influences of former times, his life is his own to use or abuse as he sees fit.

We are told that many of the youth of America in military service overseas, who have given our country such a bad name by their lack of morals, are young men who grew up in Christian homes and the churches of our country. But they had the Jerusalem complex — and seemed to believe that they had left God and His way behind when they told the home folks good-by.

The Jerusalem complex may be evidenced by a college student. Away from home for the first time, he, too, discovers that his study habits, his personal behavior, his ethical standards, and his church participation are up to him. This does not always result in the "sowing of wild oats," but often enough to make us wonder if we have given the impression that Christian faith is only exterior standards and measurements; not a personal experience of the individual with Jesus Christ that will be present wherever one is. If we have a conception of "Jesus Christ, the same yesterday, today and forever," it will show in our lives whether we are in Jerusalem or any other spot of the globe.

Are you the same kind of Christian you were in the home town? American people are on the move. We have always been a migratory people, and it is certainly true in this middle part of the Twentieth Century. Somewhere I have read that it is anticipated that two out of every three people will have moved at least once between the National Census of 1950 and 1960.

What has this mobility done to our churches? And to our Christian faith? We see people moving from rural areas to the great cities, from city to suburb, from South to North, from East to West. And

the result upon the individual's Christian experience will depend upon the kind of faith he has. If he is suffering from a Jerusalem complex, it is likely that the packing up of the furniture and moving from one area to another will mean leaving the church and his active participation in it behind. Like the Jews of the Babylonian captivity, he will either be completely lost to the cause of Christ, or he will have to find some "Jerusalem dirt" to help him maintain his faith. On the other hand, if the Christian experience is genuine and he has a deep sense of God's abiding presence wherever he goes, and a personal faith in the living Christ, the place where he lives will not affect the kind of a Christian he is.

A young man away from home influences was told it would be necessary for him to attend classes in the university on the Sabbath. This was contrary to his own background and the faith of his parents, but he had never had to face it by himself before. He recounted that it was in his own soul searching — in his own decision to be true to the Sabbath conviction he had been taught — that he found his own faith in the Sabbath of the Lord, and through this experience he found Jesus Christ for himself. "What had been my father's faith before, became my faith when I had to decide for myself," he later said.

Sometimes we find folks coming back to the home community for a visit. Once more they show an active interest in Sabbath worship and the Christian cause that they had ignored in their new homes. One man has said at our church, "I never miss Sabbath worship attendance until I come back to West Virginia." I believe this is the Jerusalem complex and needs to be replaced with a firm personal faith in Jesus Christ which will go wherever the man goes and accompany each motive and action of his life.

When the early Christians were forced to flee the persecution around Jerusalem, the newly founded Christian Church did not weaken and die. After the martyrdom of Stephen, The Acts says, "And on that day a great persecution arose against the church in Jerusalem; and they were scattered throughout the region. . . ." How-

The Sabbath Recorder

ever, these followers of the risen Christ did not say, "Well, we are sorry that we have been separated from the home church. We will miss the brethren and we wish them well. We will visit them when the persecution is over, or if we have a vacation. We are sorry that it is necessary to move where we cannot attend church or train our children in the faith." No indeed; far different was their reaction.

Acts 8: 4 says, "Now those who were scattered went about preaching the word." They carried their faith with them. And the spirit of their Christian experience caught fire wherever they went, with new groups of followers of Jesus springing up and new churches being established. So it developed that their persecution and dispersion were responsible for the first great outreach of the evangel message and the Christian cause.

I believe this experience applies to us today. We cannot be followers of Jesus only while in the home town of childhood, or as long as Mother and Father are living. If we believe in a universal God, who is personally immanent everywhere, this faith will be shown in our own reaction to life everywhere, too. If Jesus Christ has become a real living person for us, then our conduct will be guided by His precepts, and our lives will be "hid in Him" wherever we happen to reside, or whatever the customs or morals of the people in our present environment. If we accept the Sabbath of the Bible as God's holy Sabbath day while we are near other Sabbath-keeping Christians or locally affiliated with a Seventh Day Baptist Church, then God's Sabbath will be real and holy for us even if we find it necessary to move to a new community. And if we possess the kind of Christian experience the Early Church had, we will carry the message of our faith with us!

Let each of us thoughtfully re-examine our individual faith, lest we be guilty of a limited concept of God: lest we, too, be suffering from a Jerusalem complex! Let the words of Isaiah 40 speak again to our time:

Have you not known? Have you not heard?
The Lord is the everlasting God,
the Creator of the ends of the earth.
He does not faint or grow weary,
his understanding is unsearchable.

He gives power to the faint,
and to him who has no might he increases strength.
Even youths shall faint and be weary,
and young men shall fall exhausted;
but they who wait for the Lord shall renew their strength,
they shall mount up with wings like eagles,
they shall run and not be weary,
they shall walk and not faint.

The Words of A. H. Lewis (1891)

"As a loyal follower of Christ I must treat the Sabbath as He has shown me, by example and precept. When it ceases to be true that Christ kept the Sabbath and taught His followers thus to do, I can cease to keep it; not until then."

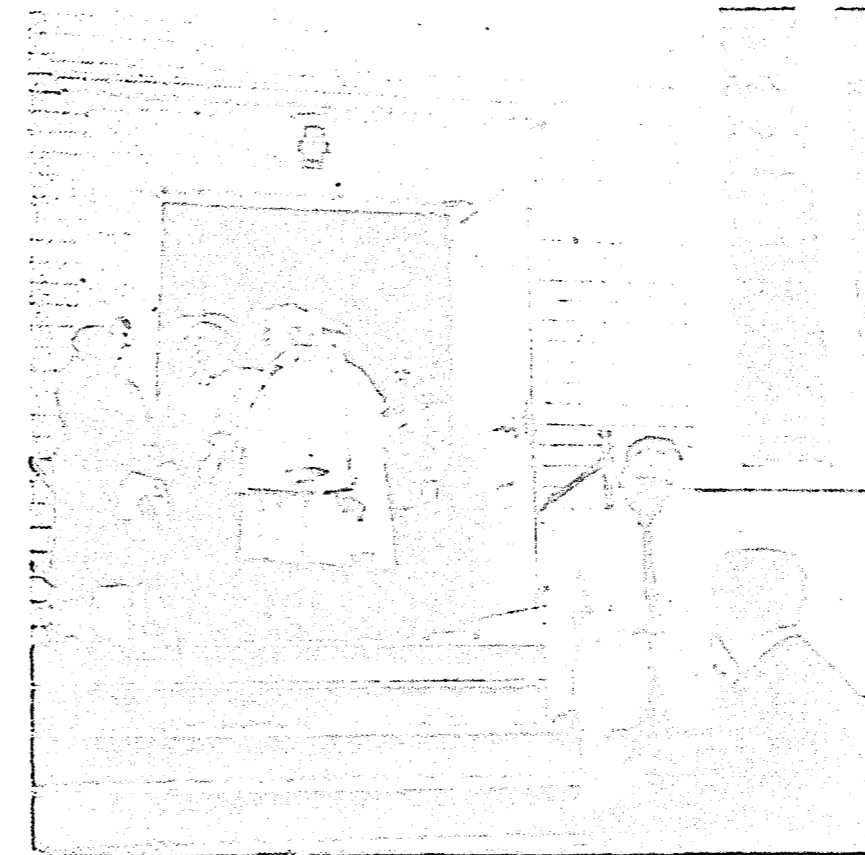
"I am a Seventh Day Baptist because I accept the Bible as the supreme and only rule of faith and practice in matters of religion. Christ rejected the 'inferences' and 'traditions' which Judaism had added to the plain commandments of the Old Testament. He condemned those who made 'The law of none effect' through their traditions. The same authority compels me to reject the inferences and traditions which have come to us through the perversion of Christianity by paganism."

"There is no instance of the acceptance of unfounded tradition and illogical efforts at argument more prominent than the association of the observance of Sunday and the change of the Sabbath with the resurrection of Christ. It is entirely unscriptural. The Scriptures never associate Christ's resurrection with the observance of any day, or with the abrogation of the Sabbath."

"As we have already stated, the primary purpose of the Seventh Day Baptists is not to gain members unto themselves; it is rather to spread truth patiently and persistently, calling the attention of the church to its dangers and seeking to induce Sabbath reform upon the permanent basis of God's divine law."

"Two alternatives lie before the church: to yield all Sabbathism and go down in the tide of holidayism now gaining so rapidly; or to return, without compromise, to the firm foundation of God's law. Here the Seventh Day Baptists make their stand. On this ground they are willing to await the verdict of coming years."

SCENES FROM MINISTERS CONFERENCE



Sabbath morning
congregation
at Alfred Station
leaves church
after hearing
guest minister

Camp Harley
near Alfred Station
where ministers
ate barbecued chicken
and held an
afternoon session

