

The Sabbath Recorder

Saints in Aprons and Overalls

A few years ago in Pasadena, California, a young Negro boy began to get into trouble with the law. He had a strong grudge against society and was heading for real danger. A judge asked a young Methodist minister named Karl Downs to take personal responsibility in helping that boy to overcome his bitterness. The minister agreed, and spent a great deal of time with the boy. The result? The boy turned out to be a credit to his race and to the sports world. You now know this boy as Jackie Robinson. And who is Karl Downs? Just another Lydia — one of the quiet people who move the world forward.

William P. Barker in Saints in Aprons and Overalls (Fleming H. Revell Company).

Service Hymnals Needed

Word comes from Mrs. Grover Brissey of 29 Charles Street, Kingston, Jamaica, W. I., that The Service Hymnals (Hope Publishing Co.) which have been used for a number of years for chapel services at Crandall High School are wearing out. This particular book is very popular with the students. Perhaps there are churches or individuals having extra copies that could be sent to Jamaica to increase the number available for use. They would not need to be in perfect condition. Contact Mrs. Brissey (Air Mail 10 cents).

Marriages

Konop-Kenyon. — Philip L. Konop, Jr., of Dearborn, Mich., and Phyllis Kenyon, daughter of Mr. and Mrs. Arling Kenyon of Hopkinton, R. I., were married in the St. Elizabeth Chapel in Sudbury, Mass., December 12, 1959.

Evans-Fargo. — William Evans and Vic Ann Fargo, daughter of Mr. and Mrs. Stanley Fargo, both of Rome, N. Y., were united in marriage at the Verona Seventh Day Baptist Church October 10, 1959, by the bride's pastor, the Rev. C. Rex Burdick.

Owen-Davis. — J. Foster Owen and Jean Elizabeth Davis, daughter of Mr. and Mrs. F. Rollo Davis, both of Bridgeton, N. J., were united in marriage at the Marlboro Seventh Day Baptist Church, Feb. 7, with the bride's pastor, the Rev. Paul B. Osborn, and a former pastor, the Rev. C. Rex Burdick, participating in the ceremony.

Obituaries

Alderson. — Clara Alice Hennesey, daughter of Patrick and Mary Cornelia Richards Hennesey, was born Feb. 22, 1874, at Wolf-town, Virginia, and died at her home in Lost Creek, W. Va., February 8, 1960.

Her husband, Henley O. Alderson, died in September, 1954. Surviving are two daughters: Mrs. Khale (Alpha) Bond, Lost Creek, and Mrs. Edna Setty, Van Nuys, Calif.; one son, Thomas D., of Chicago, Ill.; and two grandchildren. Funeral services were conducted at Clarksburg, W. Va., by the Rev. Duane L. Davis, and interment was in the Masonic Cemetery, Weston, W. Va.

— D.L.D.

Bond. — L. Esle, son of Levi D. and Berdie Queen Bond, was born on Hackers Creek, Upshur County, W. Va., July 15, 1895, and died at Weston, W. Va., Feb. 19, 1960.

Esle spent his entire life on his family farm. He was a half brother to the late Emry and S. Orestes Bond. On December 19, 1936, he was married to Mildred Virginia Myers, who survives. Also surviving are one son, Paul Douglas Bond, stationed at the Elgin Air Force Base in Florida, and two nephews: Carroll Bond of Jane Lew, W. Va and Randolph Bond of Lost Creek, W. Va.

Funeral services were conducted by the Rev. James Reinhold at Weston, W. Va., and interment was in the Fairview Cemetery of Berlin, W. Va.

— D.L.D.

Kennedy. — Russell M., son of Jesse D. and Ella Freeman Kennedy, was born at Lost Creek, W. Va., on June 30, 1885, and died at Clarksburg, W. Va., February 10, 1960.

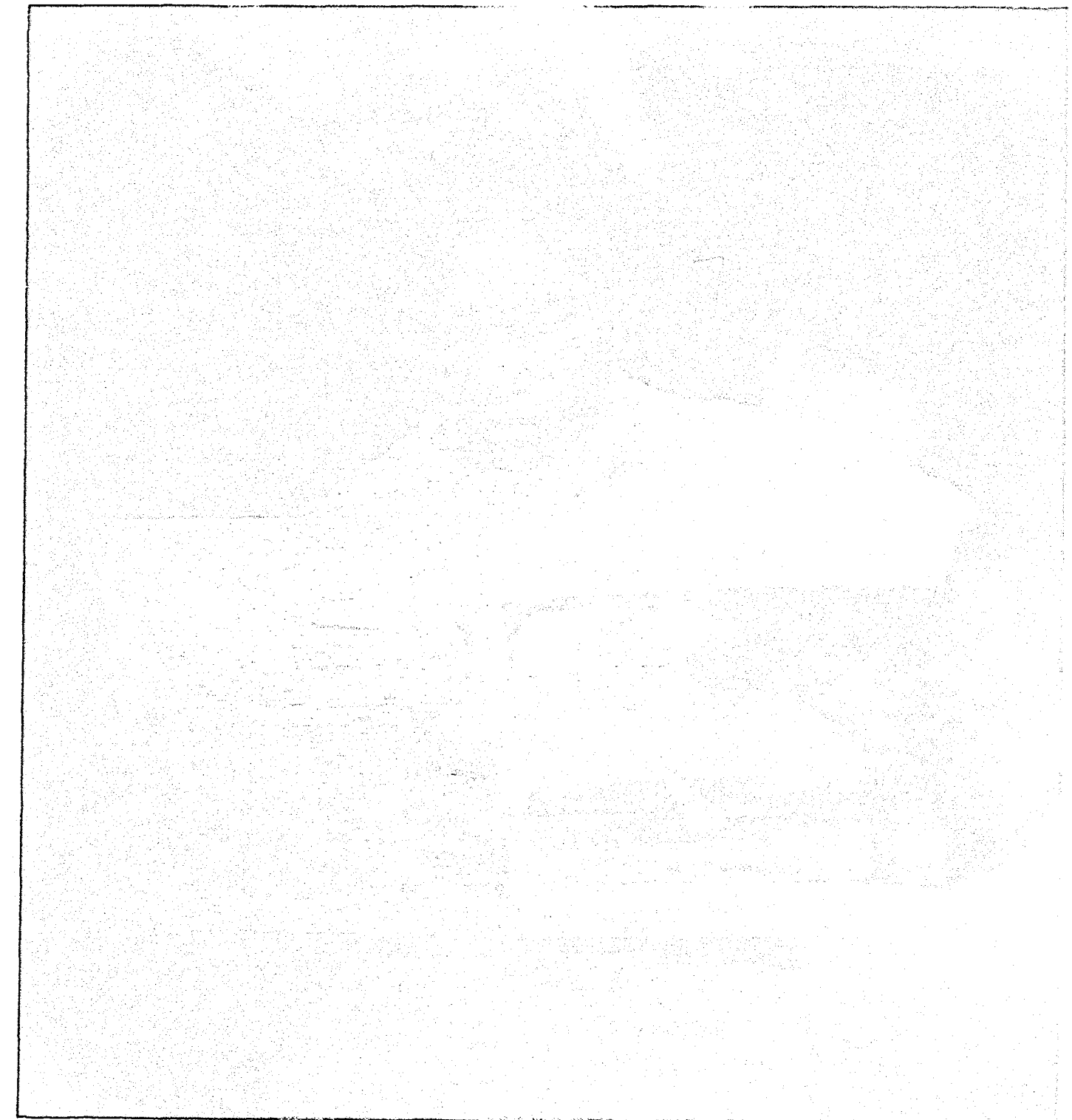
Russell spent all of his life in the Lost Creek vicinity. He was a member of the Seventh Day Baptist Church for 62 years. For many years he was a carpenter in the coal mines. For over 15 years he had been crippled by arthritis; in recent years an invalid who nevertheless maintained his interest in his church and community and the lives of his children.

Surviving are his wife, Glenn Queen Kennedy; three sons: Manning H., of Rockville, Md., Jesse W., of Lost Creek, and Harry G., of Georgetown, Ohio; two daughters: Emma (Mrs. C. J. J. Vos), of Arlington, Va., and Joan (Mrs. William P. Burgz), of Nashville, Tenn.; and eight grandchildren.

Farewell services were conducted by his pastor at Clarksburg, W. Va., and burial was in the "Brick Church" Cemetery.

— D.L.D.

Seventh Day Baptist young man, preferably single, to work on dairy farm. — Ralph Green Milton Junction, Wisconsin.



BIBLE READING IN AFRICA

A girl in the Congo is absorbed in the reading of an illustrated portion of the Scriptures in her own language — a new tool in hands of missionaries in numerous African countries, produced by the American Bible Society.

— from "Congo Close-Up" a filmstrip available from the Tract Society.

The Sabbath Recorder

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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.

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Finding a Place for God

The question will not stay down — the question of science and religion. Most of us find no serious conflict between the concept of God and a universe that seems to be governed by natural law because we first posit God. We cannot conceive of creation without a Creator or man without his Maker or a moral being without ultimate responsibility. We do not believe that man, no matter how scientific he may become, is able by himself to move from his limited realm of time and space into the realm of God who is responsible for origins and ultimate destinies. Unfortunately, not all people share this reasonable and seemingly necessary faith. These folks, some of the science-trained men, are in trouble trying to find a logical place for God in their scheme of things.

Religious periodicals of such caliber as *Christian Century* are still publishing articles growing out of the well-attended and much publicized centennial of Darwin's *Origin of Species*, a five-day scientific conference held at Chicago last fall. In a current article (Feb. 24) Emerson W. Shideler discusses that science convention in terms that cause some of us to pose the question of how one can get along without God and how to really admit Him into the world as an active personal force. The title of the article is "Can Science and Theology Converse?" His answer, incidentally, is that they can if they make more of an effort to understand each other's terminology and point of view. A significant remark in that connection from this competent writer is: "The theologian can learn science faster than the scientist can learn theology because his predispositions are different; he does not have so great a burden of prejudice and ignorance to overcome."

Mr. Shideler, who was a participant at the Darwin centennial, throws much light on the predispositions of some of the leaders of the 2000 registrants. Note this: "At no time was man's nature considered in other than naturalistic terms." Sir Julian Huxley, grandson of the famous protagonist of evolution, who was brought from England for the occasion, delivered before the assembly what was called a "sermon." He did not stick to science but dwelt on the future social implications of evolution.

In Mr. Shideler's words, he "amply exhibited the assumption that science is omniscient." Huxley argued "that the universe has evolved, that it was not created, and that there is no cosmic helper to assist man." With prophetic enthusiasm he called for adherence to the new scientific faith "that will guide men to the destiny for which evolution has made them."

How many people share the views of Huxley may not be easily ascertained, but of the 2000 at Chicago none seemed to be disposed at that time to rise up and challenge his atheism. The originator and chairman of the five-day meeting, Sol Tax, suggested that perhaps religion should rewrite the Gospel to say "render unto science what is science's."

Such views are frighteningly logical. We pity those who hold them but we must respect them for their consistency. It is this writer's opinion that death or the judgment will show them how disillusioned they have been. Those who have a tendency to put their faith in science rather than in God need to face the logic of Huxley which leads to practical atheism. If the universe evolved and was not created, then there was no God back there "in the beginning." It would be poor logic to say that an evolved universe needed God to originate man or the primary form of life that led to man. Who could respect a God who had no bigger place in the universe than to create one microscopic living cell? If then there were no divine intelligence connected with the world up until man stood erect in the natural gardens of the earth, when did He become God and enter into the experience of earth's inhabitants? Huxley says that there is no cosmic helper to assist man. He would be right if his presuppositions were right.

We must push the logic one step further, as countless thousands with troubled consciences, are most willing to do. Can God, for whom these people have found no place as originator or sustainer, intrude Himself into the destiny of the world? Can we persuade men of such views that they and all others must eventually give an account to God? By what right can a God who has had no part in the world presume

to judge the world, as Jesus said He would? The question is not whether we can find a physical spot in the vast universe to call the dwelling place of God but whether we can find a logical place for Him in our thinking. Where does He break in? Is it enough to say that most of us feel that we need Him and therefore He must exist? Hardly. Is it not better to say that all existence stems from Him and that instead of finding no place for God we can find no time nor place where He is not?

Finally, the interest of God in man was manifested in history by the sending of His Son as Redeemer. Science, as such, has no place for Christ. Naturalism reigns in science and to people who put their faith in evolution there is no place for anything more than a good man, Jesus, who furthered the upward trend of social, philosophical evolution but has long since been left behind. But countless men of science have been brought face to face with Christ in a conversion experience and look for the day when in glory they shall see Him face to face. Let us do our part to rescue men from the theories that lead to the godlessness of the Soviet Union or the exaltation of man into a super race by breeding or by force, as Hitler tried to do.

Yes, we find a place for God and for our Lord Jesus Christ. Perhaps the greater question is, have we found the place where our Lord wants us to be in His service?

Vaulting the Bamboo Curtain

"If radio's slim fingers can pluck a melody. . . ." That beautiful poem on answered prayer calls for another to be written to express the marvel of what is expected to take place soon in that vast land of 600,000,000 souls — China. The poem now needed is one which tells how the Gospel message may be able to vault all the bamboo curtains and be picked up by "radio's slim fingers" in every part of China.

Most of us are aware that for a year and a half the Gospel has been going out from Manila with the aid of giant 50,000-watt transmitters to all the Orient, the islands, and ships at sea on short wave. This is the

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primary function of a priest to transact with God by offering sacrifices and making intercessions. Thus each believer may carry out these functions directly with God through Christ without the intervention of any other human agency. This is a high religious privilege indeed.

5. **THE FREEDOM OF THE CONSCIENCE.** Every man should be free to worship God according to the dictates of his own conscience, without any coercion from outside sources. Since this principle is based on moral agency, it follows, therefore, that one must be left free to exercise option, choice, or soul competency. Baptists have been propagators of this principle all during their existence as a religious group and have won many religious groups as well as governments to this position. Any government is on secure foundation when it respects this principle.

6. **THE SEPARATION OF CHURCH AND STATE.** This very important principle like the preceding one is distinctively Baptist. It holds that there must be a separation of Church and State because both were ordained of God with separate and distinct functions and for the good of man. However, if the State and the Church become one and the same, then the doctrines of justification, repentance and faith, regeneration, sanctification, etc., would be negated and ruled out and the very heart of the evangelical gospel shall have been destroyed. Anyone, therefore, by physical birth, naturalization, or through the payment of taxes would become members of this fellowship in the Kingdom of God. This is most contrary to the teachings of Scripture.

7. **THE AUTONOMY OF THE LOCAL CHURCH.** Baptists must still make clear the basis of the structure of the local church. In the very sketchy outline of the polity of the New Testament Church, there is convincing proof that each group was free and independent of the other on internal affairs. Yet, each group felt a definite and positive relationship with one another and to Jesus Christ in external affairs. The local church was left free and independent except in those areas where the guiding principle by which they were

identified dictated otherwise. This is the basic freedom which must be interpreted and related to this strife-ridden, restless, and confused world. This is a positive ministry and message that is unique and authoritative indeed.

Religious freedom has been the hallmark of the Baptist position for centuries. It has always fanned the fires of democratic aspirations wherever it has been advocated and practiced. Certainly the Baptists have been pioneers in this field throughout their existence. They hold that true freedom is found only in the will of God for man's life. Whatever makes most effectively for the highest ultimate well-being of mankind is what each human being is morally bound to seek out and do. Every man's life ought to be God-ruled and this rule should stem from within each man's will. Therefore true liberty is freely rendered obedience to the will of God. Wherever this is done, whether in the individual or a church fellowship, there is the Kingdom of God. Our message to this present age is that there is no conflict between a theocracy (the realm where God's will is voluntarily done) and a democracy (where man voluntarily elects to do God's will), but in this fellowship every competent soul is a priest and king in a spiritual democracy thus becoming God's "peculiar people." The church has the right to be a democracy only because it is at the same time a theocracy, where the will of God is recognized and done. This is the heart and soul of the struggles in this restless age. The Baptists are ably equipped through their sevenfold message and ministry to give a progressive leadership in that direction.

BIBLE BRIEFS

In the last ten years annual circulation of the Scriptures in Latin America increased from 1,935,151 copies to 4,758,975 volumes for which the American Bible Society provided about 70%. The results of this work can be seen in more rapid accessions to the Christian Church than in any other comparable area of the world.

Missions Sabbath

The Recorder Press recently mailed to each Seventh Day Baptist Church in this country enough copies of a specially prepared Sabbath bulletin for use at a Sabbath morning service in March. It is being requested that the churches plan to use these bulletin covers on the third Sabbath of March (March 19), presently designated "Missions Sabbath." However, a date more convenient to the program of the local church may be chosen.

These bulletins have been prepared for the churches by the Missionary Board as a part of Our World Mission budget promotion. The front cover was designed by Mrs. Hiram W. Barber III, of Westerly, R.I., using as a theme, "Serve Through Missions, at Home and Abroad, for Jesus' Sake."

It is suggested that the pastor or a layman take a few moments during the Sabbath morning service to review the Missionary Board's participation in Our World Mission budget as it is presented on the back page of the bulletin, or in some other appropriate way let the challenge to service through missions be strongly presented.

Reviewing Activities at Makapwa

An informative letter, dated February 15, 1960, has come from Miss Sarah Becker in which she reviews some of the activities of each worker at Makapwa Mission. We know our missionaries are busy. It is good to follow their daily activities in our prayers as we think specifically of the work they are doing.

Miss Becker has written,

At the moment we are all fairly well and keeping quite busy. Joan (Miss Joan Clement), with the principalship of the schools and teaching Standard V, has a very full-time job. Barbara (Miss Barbara Bivins) and I are trying to help a bit by having the girls' handicraft classes — sewing in particular.

Beth (Mrs. Victor Burdick) is a very busy person helping in ever so many places

in the medical work as well as being the conference president. She also writes up many of the Sabbath School quarterly lessons and cuts all the stencils for the quarterlies.

Barbara keeps busy with the medical patients and taking care of the necessary things for any operations Dr. Victor (Burdick) does. She has also been helping to write the Sabbath School quarterly lessons. Doctor Victor has done several hernia repairs and minor surgeries as the need arose. He is truly a man of many abilities and accomplishments. He supervises all the various mission projects, preaches the sermon on alternate Sabbaths (alternating with the mission pastor), as well as being doctor and advisor for all the great many patients who come to the clinic or are cared for at our Annexes.

Giving just a little insight into her own work, Sarah writes:

We have our rush times at Maternity, followed by little breathing spells. We are so glad that so many come to us for delivery now. We have two little roomers and boarders, a set of twins whose mother died in childbirth in the village and the grandparents brought them to us for care. They arrived January 30. The boy weighed 4 pounds, 4½ oz. and the girl 3 lbs. 6 oz. They are beginning to gain weight now and take up any time we have for holding and cuddling. We have started classes for mothers as time permits and usually end up by teaching them to sew. They are very proud of the little baby jacket when it is finished and they put it on the baby to go home. There are so many superstitions about baby care and diet for the whole family that there is much to be remembered when teaching. Winning the confidence of the mothers is not nearly the problem it was when Joan and Beth first came.

The letter closes with a postscript, "Our baggage has arrived in customs." Long before this is read the two new nurses will at last have arrived at Makapwa "bag and baggage." It is evident that they were sorely needed. We do thank God fervently that He called them and led them to this place of service "for Jesus' sake."

Our Part in Baptist Advance Program

As has been pointed out frequently, Seventh Day Baptists are now the seventh Baptist body participating in the five-year program called Baptist Jubilee Advance and are accorded full representation on the Joint Committee and the various subcommittees that are making the plans for the remaining years of that great advance program involving some 19 million Baptists. The latest semiannual meetings of those committees were held at the Baptist Building at Washington, D. C., Wednesday, March 2. This building houses various inter-convention offices including the Baptist World Alliance and the Baptist Joint Committee on Public Affairs. The auditorium, it will be recalled, is the meeting place of the Washington Seventh Day Baptist Church.

The duly appointed Seventh Day Baptist representatives on the Joint Committee on the Baptist Jubilee Advance for this year are the Conference president, Victor W. Skaggs (who has not been able to attend either of the two Washington meetings), Rex E. Zwiebel, who attended both of them, and Leon M. Maltby who took his place at the recently held meeting.

Participating bodies profit in perhaps two ways by having representatives at the deliberations. A more thorough knowledge of the plans as they are developed makes it easier to adapt those plans to the situations existing in a given denomination. Again, the viewpoints of seven different conventions temper the thinking of the whole. When all have put something in, each feels more free to draw from it those things which seem to meet the needs of the particular communion.

The committees meeting during the day on March 2 reviewed the accomplishments of the past year or two in the seven denominations and as a whole. Separate committees for 1960, 1961, and 1962 firmed up the plans for the future, discussing goals, publicity, materials, and other items.

The 1961 committee, being the one that had the greatest need for fully developed promotion, was probably the larg-

est subcommittee and had the most lengthy meeting. Publicity materials from several conventions are already available from three or more conventions. The Southern Baptists, emphasizing "Stewardship and Enlistment," had done an outstanding job of providing publicity materials in this area. Their theme, "I Will Be Faithful," was later adopted by the Joint Committee. American Baptists, having a different fiscal year, are using a different emphasis.

Just how the Seventh Day Baptist Program for Advance will be related to what others are doing in 1961 will be determined after our Planning Committee, Commission, and Conference have made suggestions and plans. There will be a gathering together of stewardship materials in packet form which probably can be made available to individual churches at a time to be determined.

A deep concern on the part of some was expressed. There was some fear that the great Advance Program was in danger of losing the original fire in which it was conceived and becoming a program of institutional extension lacking a zeal that possessed the Judsons when they went to Burma. We who live in a world of revolution must address ourselves to that world in a gripping way. To emphasize stewardship and tithing was felt by Dr. Jitsuo Morikawa not to be enough to challenge our people; we must grasp anew our sense of mission in a world of need.

Pondering the above thoughts in relation to specific numerical goals brought out remarks by some, relative to various individual churches where people had grasped a great new sense of mission as they sought to establish Bible study groups and branch congregations. One tried to sum up the matter by noting that whether or not we see the program losing or gaining fire depends very much upon the type of congregations we are observing. Those where the fire is strong will find it burning more brightly with the addition of specific numerical goals, but added goals without the accompanying concept of consuming mission will only tend to further institutionalism. We must therefore determine where we are as individuals, churches, and conventions lest we add

WOMEN'S WORK — Mrs. A. Russell Maxson

Mrs. Roosevelt Speaks At NOW Conference

By Rev. Elizabeth F. Randolph

Mrs. Eleanor Roosevelt established a very warm climate in her opening address to the delegates of seventeen National Organizations of Women (NOW) for Equality in Education which met in Washington, D. C., February 17-19, 1960.

She said in part, "It is not only what we do and say in this meeting — this moment of eternity — that is important, but what we do out there when we return home to the many communities represented here.

"Women have talents if they are used, and I know you represent women who are using their talents. You have come together because you and your organizations feel that there is a need. We need a sense of achievement. We need to probe into many areas to find if there is real equality for everyone.

"We are probing specifically at this conference into the field of education. The danger is that we will not get our ideas down into the local unit.

"We hope peace is coming. But Khrushchev made the steps seem too easy. He thinks of peace in the area of military force. But real peace springs from personal and group relationships of understanding and good will and recognition of the dignity of each individual.

"We must exert the influence that will recognize responsibility for everything that happens in every segment of our society. So we have a great deal to cover. We cannot have peace until we set our own house in order. We are a wonderful people but we cannot have peace until we have actual and real equality.

"Have courage to face what must be done at home. We are watched, always

modern machinery without explosive fuel.

The next meeting of the Joint Committee will be held at the Baptist Building October 4 and 5. A Seventh Day Baptist representative has been asked to give the keynote address.

— Corresponding Secretary,
American Sabbath Tract Society.

watched, even in the most incidental things. In other areas they are magnifying everything we do. If they are good things — fine, we are glad to have them magnified. But if they are bad, whatever we do is spread and magnified just the same and undermines our influence for good.

"We need to grow in understanding, sympathy, and convictions.

"That which distinguishes us from Communists is that we believe in the individual. We believe that every individual has a divine spark within him.

"As we work we will find ripples going out to solve problems we have not yet touched. We will find new areas in which to work together. If you fail once, or often, pick up the pieces and go to work again."

As we review this address of Mrs. Roosevelt, we find a challenge not only to participate in this great work for equality in unison with millions of other men and women, but we also find the underlying principles which will enable us as Christian women of the Seventh Day Baptist General Conference to find important principles to follow as we recognize the great trust God has given us to make known the sacredness and importance of the Sabbath as designed by God and emphasized by Jesus. Yes, obedience to God's will as exemplified by Jesus is essential to world peace.

Spring Quarter Helping Hand

The April, May, June lesson study quarterly for young people and adults now in process of publication should have permanent value since all of the lessons deal with an exposition of the Seventh Day Baptist statement of belief. The quarterly will be larger than usual and of a different format, making it more suitable for study at other times. Regular subscribers may have it at the proportionate rate on the new price scale and are urged to buy extra copies. New subscribers ordering this issue only will be charged 50 cents per copy. It is important that new orders be sent to the publishing house at Plainfield immediately.

Religion In American Life

By Edgar F. Wheeler

Your delegate to Religion In American Life, Inc., attended the RIAL business meeting in New York on February 19, and there discovered that this organization, too, faces the well-known enemy, inflation. RIAL's problem is that of rising costs coupled with an expanding need for printed promotional materials and other operating costs. Demand for printed materials for use in local Religion in American Life programs has vastly increased during the past year, with prospects for a yet larger demand during the coming year.

Contributions by various member groups are by no means adequate to meet the financial needs of RIAL. Therefore, a major portion of funds required must be solicited from industries and interested individuals. It is encouraging to know that those who represent Religion in American Life in fund-raising adhere consistently to a principle. Dr. Karl K. Quimby emphasized at an earlier meeting that solicitations are not made indiscriminately, but are carefully limited to those individuals who have a definite religious commitment and are active in their faith.

Seventh Day Baptists are members and contributors to RIAL, and are urged to make use of the fine printed materials available for promoting church attendance and worship. In addition to inspirational and publicity materials, kits are available giving full information on how to proceed in effective programs for increasing church attendance. The effectiveness of these materials when enthusiastically used is illustrated by results obtained in Warren, Ohio. Through a cooperative Religion in American Life program throughout that city, attendance at worship increased 12 per cent during one year.

Samples of RIAL materials are available free from: Religion In American Life, Inc., 184 Fifth Avenue, New York 10, New York.

SABBATH SCHOOL LESSON

for March 26, 1960

Chained But Not Silent

Lesson Scripture: Acts 28: 16-24, 30-31.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

The Dimensions of God's Love

A sermonette written by James Palmer, a member of the Alfred Station Seventh Day Baptist Youth Fellowship, and given on Youth Sabbath in the Alfred Station Church.

The words of a widely used Gospel song go like this:

"Tell me the old, old story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love."

Paul, writing to the Romans, told "the old, old story" of Jesus' love and sacrifice for us. The story was not a very old one then, but people, then as now, needed to be reminded that through faith in Jesus they can meet temptation and conquer sin. The climax to this story comes in Romans 8: 38-39.

We need to put this Scripture to use today. We are trying constantly with planes, rockets, and bathyscaphs to attain greater heights and greater depths. Will a newly discovered people need God's love? Certainly, and they will not be out of the range of God's love for His love is as high as the heavens are above the earth, and it is deeper than man's deepest need and experience. It is written in Psalm 145 in the 18th verse, "The Lord is nigh unto all them that call upon him, to all that call upon him in truth."

God's love is not just on you or me today because we are in His house of worship; it is on all of His two billion children throughout the world. Each one of us is His child. We are created in His image which is enough proof of His great concern and much love for each one of us. When God created man in the beginning, He created a human being, a personality that could think and improve himself. He created him as a man and not an animal. He created man so He would have someone not only to love, but someone who could really share his love with his Creator and his fellow man. It can be said, generally, that we were put on earth for the betterment of our fellow man.

Centuries ago (and in some places today) people thought of God, or their gods, as mighty rulers of the universe but with no direct concern or interest in man, but we can think of our God, as exemplified in Jesus Christ, as caring for each one of us. This, when you think about it, is really some task — that He is loving enough to take time to be concerned over each of our problems.

A minister once was talking about prayer, and here is part of what he said: "God hears us when we pray. He is eager for our companionship, and we need never fear that He will fail to hear sincere prayers. In fact, the Hebrews described God as not only listening for our prayers, but bending over to hear them." God — bending over to hear — so that He will miss no whisper from our lips, no worship from our hearts. Two verses in the Psalms express very well for us the assurance that God will hear us when we pray. They are the 3rd verse of the 4th Psalm and the 18th verse of Psalm 145, the latter suggested previously.

So we can see that God's love is not something from which to run, nor is it something that can be measured easily. It is with us every minute of the day whether we stop to think about it or not. Our Christian citizenship depends on this love of God and our love expressed in our actions in this, "Thy Kingdom . . . on earth."

Let us pray:

Our God and Father, we crave the love that expands and enriches life. We know that this can come to us only as we choose the object of our love aright. Therefore, we would love Thee with all our hearts, minds, and strength. Grant us love for all, that we may everywhere see Thy children and heed their cries. Amen.

Summertime Activities

Plans should be well under way for Vacation Church Schools and the camping activities. Get those committees working, materials selected, and teachers prepared!

What a grand world this would be if we could forget our troubles as easily as we forget our blessings.

Western Association Sabbath School Suggestions

The chairman of the Association adult work has put forth the following suggestions for our consideration:

1. Begin Sabbath School study with prayer for the blessing of God on the members and the lesson to be studied.

2. If possible, make use of audio-visual aids: blackboards, films, filmstrips (available free from the Tract Society or Board of Christian Education). Use good maps for places studied.

3. Use different study methods including the breaking up of the class into smaller groups with given topics to discuss. Allow a few minutes to bring the total group together and summarize the various thoughts, or, give out questions to be prepared for the following Sabbath. The teacher should lead and keep the discussion in line with the lesson, but let the members of the class talk by drawing them out.

4. Ask each member to invite someone else to come to the class. Tell friends of the work of the class. Do not give up if they do not come on the first invitation.

5. Make use of good reference material. A copy of The International Lesson Annual should be available to all who wish to make use of it. (Perhaps the Sabbath School would vote to purchase a copy to have on hand.)

— Victoria Burdick.

Ex-priests Study Bible

A rapidly expanding mission of rather recent origin, Greater European Mission (GEM), has work in various countries. Its principal aim is to set up and staff evangelical training schools in such countries as France, Germany, and Italy. It publishes a little magazine in English called the GEM Reporter. The July issue has an interesting story of one converted Catholic priest who, at great cost, determined to attend a Bible Institute in Italy. The writer of the article, Royal Peck, states that there are more than 10,000 ex-priests in Italy. Not all of them have the courage to become active evangelicals.

Knowledge Is Power

By S. A. THOMPSON, Kingston, Jamaica

It is with greater improvements in human knowledge that we have come to the place where we are trying to permeate the stratosphere. It is through improvement in man's knowledge that he is trying to transcend the powers which seem to be far beyond his finding out in days gone by. Man, who in a sense was born a worm as far as his own knowledge is concerned, has grown to the place where we find him the most powerful being on earth. It would seem sometimes as though he grew as the segment of the devil. God knows that wisdom implies knowing good from evil. Man in his primitive state before he had come to knowledge knew neither good nor evil. Thus the sociologists have said that man is born neither moral nor immoral, but man was made unmoral. Man was made a clean sheet, without anything, an unstained and untarnished life as we sometimes speak of it, "a bit of untrodden snow."

Knowledge has gained man power for better or for worse — in some cases for the better; in some cases, unfortunately, for the worse. Man's knowledge has served to build him up. But on the other hand, man's gaining knowledge has served to break him down. And sometimes we wonder what will become of man because of his knowledge. We have thought time and time again that man by his great super-knowledge will destroy himself. And sometimes we have even committed ourselves in saying that man's knowledge in splitting the atom will cause him to kill

*The Rev. Socrates A. Thompson, recently appointed headmaster of the secondary vocational school at Maiden Hall, Jamaica, gave this keynote message at the last Seventh Day Baptist Conference at Kingston. It was later published by the leading newspaper of that 300,000 - population city.

himself. Whether the race will be annihilated because of its superior knowledge above all the other animals on the face of the earth is yet to be seen.

Knowledge of the Heart of God

Yet in the search for knowledge which brings power, man because of his entire makeup has sought out one knowledge, the knowledge of the heart of God. Man has from time to time been making this diligent search. Like God, he found himself a wanderer on the earth, wandering to some port he knows not where, lonely, if you please. There is some place in the heart of man a longing, a burning desire, a thirst for something — something far more noble, something far greater than the thing he can handle with his hands. He is searching for the knowledge so that he may gain power. Knowledge, I say, is power.

Paul, in his entire search, in his great quest for knowledge, sought for the kind of knowledge that few of us stop to seek. In his writing to the Philippians we find him calling out his desire, "That I may know him, the power of his resurrection." And that is man's greatest quest. That I may know Him — personal contact — the kind of contact the young child has when he comes against the stove and puts his hand there and mother nervously tries to get him away. But he comes back, he comes back. The kind of knowledge which he seeks, he must know only by personal contact and personal experience. He must know within himself what he is doing, or he cannot by any means come to the knowledge of what is there. Man will never come to the knowledge of the heart of God until he has known God!

To Know Him

"That I," said Paul, "may know him, the power of his resurrection and the glory of his sufferings." Until man has come to the place where the image of God has been stamped on his heart he has had no knowledge of God. He may do whatever he likes. Try as he may, we know that he fails to lift himself by his own bootstraps from the degradation of the gutter of sin and he never will until he has come in close contact with God. Man has, through his entire life, a bad disease. "Yea, Lord," said the seeker, "we are all leaking vessels." Until we have come into contact with God, until our hearts are welded into God's heart, until we are able to say to Him, "Let me see thy footprints and in them plant my own," man will never come to the place where he knows God.

To know Him is to establish a contact between God and man. The writer of the poem said,

"Central is ever busy,
always on the line.

You may talk to God
in heaven almost any time."

But you cannot do it; you cannot and you dare not do it because the boy cannot be in contact with the high-voltage wire while he is on the tree. His wire must touch the electricity. Until man's wire has touched God's power; until man has put himself into relationship with God; until he can say, "I know whom I have believed, and am persuaded that God is able to keep that which I have committed unto him against that day," man's knowledge is but a fable.

Man's knowledge of the atom, of the stratosphere, of the radius of the sun is of no value until that knowledge has been put in contact with the great I AM. Until man finds within himself the desire, the burning desire to be in contact with God; until man realizes that he is but a worm without God, that he must perish, that he is not better than a piece of log without God, his knowledge is rubbish. His knowledge is of no value. When we have touched the main line between God and man we have come to the place like Paul that we realize that we need contact

with God. Contact is needed to know what is inside. How can you know what is inside a book unless you read it? How can you really know who is inside the church until you have gone in? How can you know what is in the heart of God until you are able to say, ". . . That I may know Him, that I may touch Him, that I may feel Him." Until the desire has come to the place where it is a reality I may believe that sand is sand but until I have really handled it, it can be sugar.

What shall we continue to say? Shall we find knowledge outside of God? Nay! For the wisdom of man is foolishness with God, and the strength of man is weakness to God. We therefore need a personal touch. That personal touch comes only through contact with God through the power of the Holy Spirit. Until man's life is touched with the Spirit of God, we are foolish. The wisdom of man is foolishness with God.

God-Given Knowledge Is Power

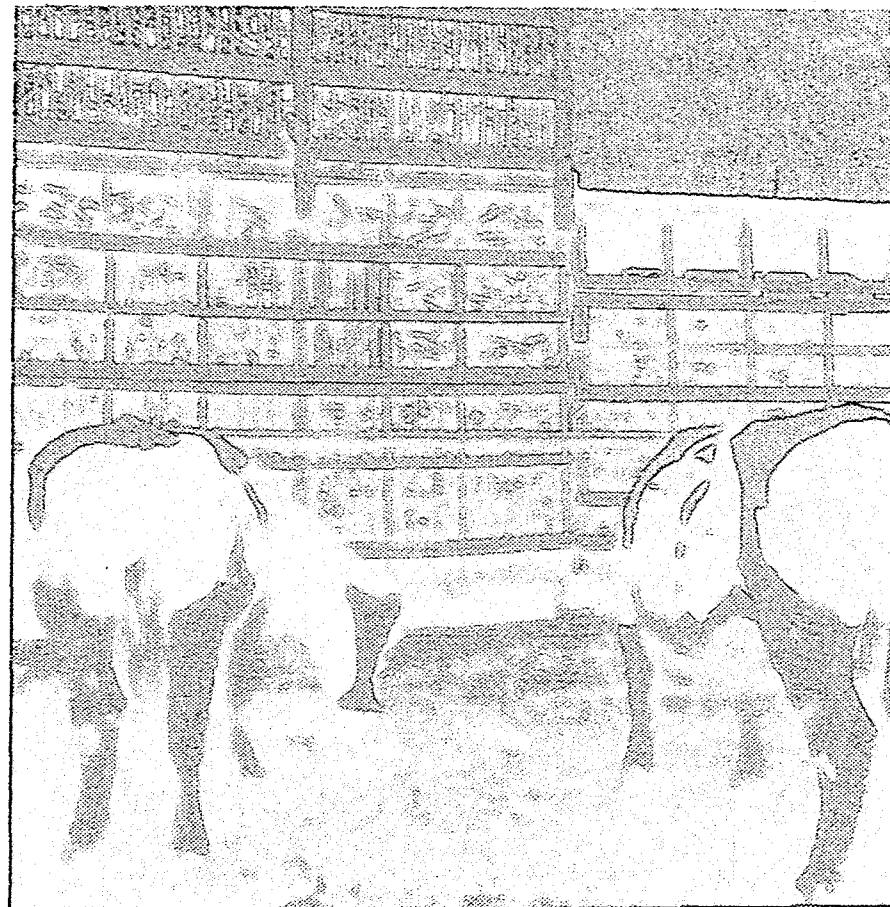
We have the lives of many men, great philosophers. Their knowledge without God is a myth. But, their knowledge with God is power. What shall we say then? What is the value of the power of knowing Him? Jesus said, ". . . whom to know is eternal life." And when we know Him we can say, "I know Him! He reigns and rules within my heart!"

We are weaklings. Man without God is dust. Man without God is foolishness. Man without God lacks knowledge. Man without God lacks power. But man with God can shout, "Christ the wisdom and power of God!" Do you have an experience within your own life where God has touched your very being? where God's power has moved like a current through your very life? where your very blood seems mixed with power — power over sin, power over death? To know Him is life eternal and that life eternal is found nowhere but in Jesus Christ His Son. No man at any time has seen God. Jesus Christ the only begotten Son of the Father, He it is who has revealed Him. And man knows nothing until Christ has revealed the heart of God.

Teen Talk

Tithes of Cattle and Corn

Among the things that the Lord commanded to be taught diligently by fathers to every new generation was the obligation to give a tithe of all income for the service of the Lord.



In Old Testament times nearly all income was in terms of farm products; we might say cattle and corn. The tithing principle had to be worked out not so much with money as with the things produced on the land. If the land could be made to bring forth abundantly the corn cribs were enlarged to contain the extra food for man and beast and the tithe was larger that year. The same was true of the cattle; one tenth of the increase belonged to the Lord. And for the sacrifices in the temple only the best of heifers and bullocks could be offered.

How do you suppose the farmers of that day taught their sons the principle of tithing? They read them the law of God and took them to hear the instruction of the priests, to be sure. But there was another way which they did not forget; they taught by example. I can imagine that the son learned more about tithing by helping his father measure out every tenth bushel

of grain or set apart every tenth lamb or calf than in any other way.

Boys and girls long for the day when they will have their own fields, their own corn, cattle, or wages. There are so many things money can do. Selfishness grows in the human heart more readily than corn in the farmer's fertile field. Will the new generation give a tithe to the Lord? The example of godly parents showing youth how to do it, how to live unselfishly, is not easy to forget.

I knew a farmer who had very little income to support his large family but he had definite ideas about giving one tenth. He knew that the pastor of his church could use potatoes as well as cash. Every fall that farmer's boys and girls helped him dig and pick up potatoes. They also helped him set aside every tenth bag for the pastor. Thus they learned to tithe. It was as much a part of their training as were the daily devotions and the long trips to church.

Have you read the story of Nehemiah recently? He loved the Lord and wanted to correct the things that were wrong in the lives of his people. He found them neglecting the careful observance of the Sabbath and neglecting the practice of supporting the Lord's work with their tithes. When he had instructed them, "Then brought all Judah the tithe of the corn . . . unto the treasuries."

Let us do as well or better, even as Jesus instructed. It is not enough to "tithe mint and anise and cummin." We should do that, but also give attention to the weightier matters of the law" (Matt. 23: 23).

For Better Mental Health

The stresses and strains of modern living and what the church can do to relieve them were the subject of a recent all-day workshop for clergy and laymen in St. Joseph, Michigan. Discussion groups were conducted by a psychiatrist, an educator, a sociologist, and a minister. "There's not enough of the philosophy of salvation, forgiveness, and redemption in our thinking today," Dr. Granger Westberg, Professor at Chicago Theological Seminary, told the assembly in his keynote address.

Our Fellowship in The Church

(The following meditation is written by Chaplain Harley H. Ziegler of Willamette University, Salem, Oregon, and appears in "The Upper Room Companion," a copyrighted publication of the "Upper Room." Permission has been received to reprint this article.)

"I am the vine, ye are the branches" (John 15: 5). Read Luke 18: 11-14.

Many people today see little value in the old idea of sin. They are never in the gutter. They never steal, or blaspheme, or live in immoral relations. They restrict the good life to the placid requirements of respectability, and feel confident no man can challenge their civic virtues.

But tragically, they ignore the love that hungers and thirsts to create a new world. Christianity confronts every man with the new standard of goodness that was revealed in Jesus. When we become aware of His love of others; His constancy despite provocation; His patience; His rejection of compromise; His quiet courage in the face of death; His faith that men will respond to a vision, even though His own disciples were scattered by His trial, we share in Paul's judgment that we, too, have fallen short of the glory of God.

With Jesus a new quality of goodness began to grow in the garden of human awareness, persistently as a vine grows in a vineyard. As individual Christians, we are branches. How quickly our vision falters and our enthusiasm withers when we cut ourselves off from Jesus and His fellowship!

Prayer: Impart to us, O God, a disturbing sense of Thy Kingdom that we may redeem the times and not simply exist from day to day. Amen.

There are two good rules which ought to be written on every heart: "Never believe anything bad about anybody unless you positively know it is true; never tell even that, unless you feel that it is absolutely necessary and that God is listening while you tell it."

— Henry Van Dyke.

LET'S THINK IT OVER The Example of the Church

A conscientious objector was inducted at Fort Knox, Ky. After being at the induction center for a short time he professed a change of heart, deciding to renounce his objections to bearing arms and to remain in the army. Requested to fill out a form giving his reasons for the change of mind he wrote the following, as quoted in "The Reporter For Conscience' Sake":

"I have been a member of the Church since childhood. In 1953 I completed a form to the effect that I was a conscientious objector. My views remained constant until four months ago when our church became divided due to argument among members.

"Now I make this written statement withdrawing the previous statements I have made regarding conscientious objecting. I am still a member of the church; however, I feel that if the leaders of the church can fight, so can I."

We might pass on the observation that this is another case of puffed wheat — the kernel of truth exploded to 8 times its natural size. Nevertheless, it should make us pause to think of what our little church fights look like to those unable to see the issues. If we are going to have church fights, let's be sure that the issues involved are real, not imagined, faith-centered and not personality-centered.

A Christian who dislikes a person because he is a Jew ought never to bend a knee in a chapel or cathedral where the teachings of the Son of God prevail.

—Patrick E. Gorman.

Missionaries Protest China Stand

The endorsement by Dr. Edwin T. Dahlberg, president of the National Council of Churches (US), of a proposal to recognize and seat the People's Republic of China in the United Nations has drawn vigorous notes of protest from military and missionary leaders in Formosa, according to a report of the Far East News Service.

Critics are reported to have expressed "grave misgivings that a prominent Protestant voice had been allowed to embar-

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pass the missionary community of Taiwan." They charged that he "abused his diplomatic immunity" as a guest of the US Government in advocating on free Chinese soil, the recognition of the Chinese Republic.

Dr. Dahlberg stated that he believed the National Council of Churches would not repudiate the recommendation of the 1958 World Order Study Conference, which has proved to be very controversial.

— EPS, Geneva.

NEWS FROM THE CHURCHES

DODGE CENTER, MINN. — On Sunday evening, February 21, the SDBYF sponsored a box social the proceeds of which are to be the nucleus of a gift for David and Bettie Pearson whose visit we are anticipating in the not too distant future.

Following the regular monthly Meal of Sharing in the church dining room Sabbath day, February 27, the Lay Development Program was initiated. Our youth band favored us with a pleasing hymn concert opening the program. A filmstrip entitled "Why Do We Live?" furnished a very fitting introduction to the afternoon's thought and activity and also to the total program.

A well-planned and interesting skit presented the meaning of the Lay Development Program in our denomination. It took the form of an informal question-and-answer discussion by a group composed of the deacons and deaconess, Donald Payne, Wallace Greene, and Marguerite Clapper, assisted by Lorna Austin and Diane Payne.

We were divided into small groups by means of different colored slips which were handed out at the start of the afternoon's activity. These groups met in different sections of the sanctuary and church parlors where they were led by prepared leaders — those who presented the program in the skit — into a study of the covenant and spiritual inventory.

A candlelight service of consecration closed the afternoon's study. Many indicated a desire to participate in the program of lay development.

WANTED

Seventh Day Baptist young man, preferably single, to work on dairy farm. — Ralph Green Milton Junction, Wisconsin.

Marriages

Gee-Greene. — Clifton Harold Gee, son of Mr. and Mrs. Clifton I. Gee, of Corning, N. Y., and Marjorie Greene, daughter of Mr. and Mrs. Donald D. Greene of Unadilla Forks, N. Y., were united in marriage Feb. 4, 1960, in the First Brookfield Seventh Day Baptist Church, Leonardsville, N. Y., the Rev. A. A. Appel, the bride's pastor, conducting the double ring ceremony.

Hinzman-Tyler. — Clyde Marshall Hinzman, son of Mr. and Mrs. J. Goodlow Hinzman, Berea, W. Va., and Earlene May Tyler, daughter of Mrs. Ralph Belts and Mr. Earl Tyler, both of Grand Rapids, Mich., were united in marriage on Feb. 6, 1960, at the Ritchie Seventh Day Baptist Church of Berea, by the groom's pastor, the Rev. Donald E. Richards.

Shepard-Knox. — Richard D. Shepard, son of Mr. and Mrs. Richard Shepard of Wheatridge, Colo., and Mary C. Knox, daughter of Mr. and Mrs. Claude Knox of Littleton, Colo., were united in marriage January 1, 1960, at the Wheatridge Community Church, with the Rev. Kenneth Smith and the Rev. Duane L. Davis officiating.

Obituaries

Cruzan. — Nancy Isabelle Fisher, widow of John Cruzan, was born in Iowa in 1864 and died at the home of her daughter in California, Jan. 27, 1960.

She homesteaded with her husband in Colorado and Nebraska and was a member of the North Loup Seventh Day Baptist Church through many years.

Mrs. Cruzan is survived by: two sons, Ira of White Cloud, Mich., and Roy of Shiloh, N. J.; two daughters, Edith Larkin of California and Nema Allen of Alexandria, Ind.; 15 grandchildren and 29 great-grandchildren. Among her grandchildren are the Rev. Earl Cruzan of Westerly, R. I., and deacons Marion and Donald Cruzan of White Cloud.

Memorial services were conducted by the Rev. Don A. Sanford in the White Cloud Seventh Day Baptist Church, February 6, with interment in the local cemetery.

— D.A.S.

Price. — Cynthia Mei-wun (Cindy), daughter of J. Aaron and Ida (Ching) Price, was born at St. Augustine, Fla., Sept. 23, 1957, and died at Palatka, Fla., Feb. 18, 1960.

Graveside services in charge of a former pastor, Clifford A. Beebe, of Hayesville, N. C., were held in the newly established Mei-wun Cemetery at the Seventh Day Baptist Church at Carraway, Sunday afternoon, Feb. 21, 1960.

— C.A.B.

