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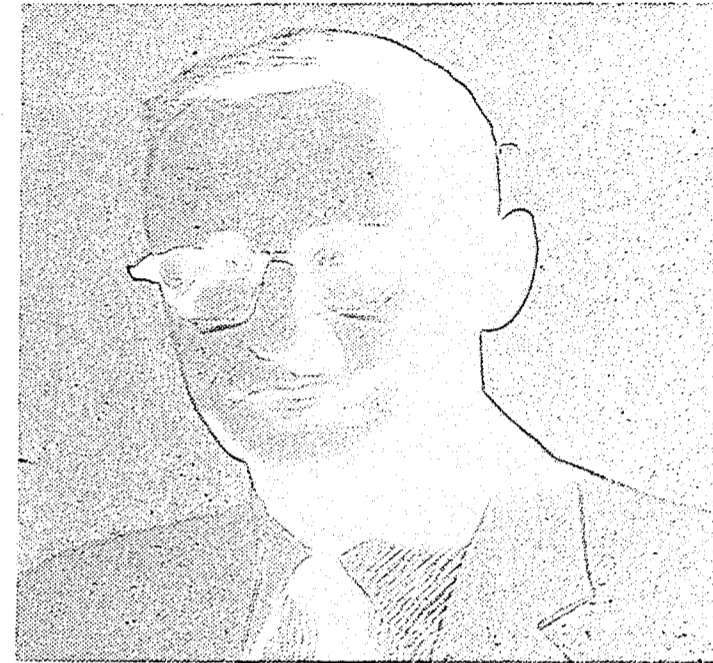
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"If Ye Love Me"

Christ made a real challenge to His followers when He said, "If ye love me, keep my commandments" (John 14:15). What commandments? The commandments of Jesus were those of God, eternal, unchangeable laws given to mankind for all time, yet applicable for any period of history. The basic presentation of these laws is summarized in the Decalogue (Exodus 20:3-17), given not to the Hebrews alone, as so many Christians erroneously claim, but to everyone and not to be confused with ceremonial laws that were fulfilled at the cross. They are basic because they are the foundation upon which a moral society can be built.

Jesus also quoted from the Old Testament Scriptures the great commandment (Deuteronomy 6: 4-5) and included the second like it (Matthew 22:37-40). Here again is a summarizing of God's laws into two major parts: "Thou shalt love the Lord thy God . . ." and "Thou shalt love thy neighbor . . ." The Ten Commandments can be classified in these same two categories: (1) our relation to God (first four); and (2) our relation to man (last six). The degree by which we try to keep the commandments indicates our love to Christ. At the same time God's love for us, preceding and supporting His commands, gives us through acceptance of His Son as our Savior, the power to keep these commandments and thereby

express our love to Christ. Grace fulfills the law but does not repeal the law.

In reality He is saying to us, "If ye love me, love God," and "If ye love me, love your neighbor." To love God truly leads to love of neighbor. Then as our love of others develops, our love of God expands because we have expressed more of His love.

The keeping of the commandments is founded in love. God is love, and His love came first (1 John 4:7-21). Thus the circle grows. First God, who is love, loved mankind so much that He gave His Son "to be the expiation for our sins" (RVS). God's love reveals our need to be saved from the sins of mind and flesh. Through our faith we accept the gift of redemption and are forgiven. By the continued faith we are able to grow in grace wherein the Holy Spirit gives power to live in loving obedience to the commandments of God.

T. R. S.

Our Free Church Heritage

The polity item from our Statement of Belief expresses a heritage we may not fully appreciate: "The Seventh Day Baptist denomination is historically, like other Baptists, congregational in polity, and desires that its churches and its members shall continue to enjoy freedom of conscience in all matters of religion."

It is not necessarily a sin that we have many denominations. Perhaps God intended it to be so. Man had made the church an instrument of power — power over mind, body, and (so man thought) souls of all Christians. The division through the Reformation was a blessing — but this freedom can be abused if we use it for selfish interests.

Freedom of conscience calls for responsibility by Spirit-led people seeking for and thinking after the thoughts of God. The Free Church movement with ministers as leaders and spiritual advisors, can be and is in this world an influence without dictation, and an ideal basis for a united church in the future.

T. R. S.

God or Fate?

We hear much today concerning fate. "It was fate." "You can't plan your life against fate." "It was destined to be that way." Some of this may be just talk, but for some people it is said in earnestness. Just what is fate, or destiny, or free will?

In the dictionary we find there is no clear distinction made between fate and destiny. On the other hand, as a stepping-stone in our thinking, permit us to make a distinction. Let us use the word fate to represent that which happens to a person beyond his control or the influence of someone else. It just happened. No one planned it to happen. For destiny let us have it represent that which happens, good or evil, as the result of planned effort by the person or by someone else, separately or in a combination of efforts. In this we can bring in the power of God.

Now life, as the writer sees it, is composed of fate, destiny, and choice (free will). There are happenings in one's life which come about unplanned. It may be due to forces of nature or powers of men producing results different from the purpose of these forces or powers. On the other hand, one has choices in life. Even under the worst circumstances there are more choices than one would ever realize and in the average life choices are more numerous. Blind submission to fate leads to fatalism, and yet there is no complete freedom in choice. Both can be blended into destiny.

When fate results in fatalism, it is submission without struggle. This seems so final. Fate can result in a determination to rise above that which has happened — endeavoring to steer events into destiny. One can by choice influence his own life by directing events into a pattern of worth-while living. In such a life there may even be circumstances where fate itself is influenced as the result of choices which alter circumstances.

Destiny brings God into the picture. This writer does not feel that God makes detailed plans for all of a person's life. In some things He does direct. Some people are chosen for a specific task, and God will direct certain events to produce the results He desires. For all men He has a planned destiny of life — the choice of accepting His plan of life and eternity or of rejecting it. Both choices have their consequences.

In the life we now live, by placing our faith and dependence upon God, we can let God's presence mold our lives so that the events of life and our personal choices can be brought into the destiny of life that is in harmony with God's plan for mankind. That which God has destined, whether specific events or a life's calling, and that which is by personal choice then becomes united in God. Fate? Yes, things do happen. Choices? Many must be made. Destiny? These, together with God's Will turn fate into destiny and choice into guided living.

T. R. S.

BE PREPARED

We face an unknown future. We do not know the span of our own lives — we know not whether the atomic age is for good or evil — we know not when Christ returns. So let us be prepared — prepared for life or death, good or evil, or to meet our Lord. Then we can give forth our best in Christian living and service, and in promoting the Gospel of Christ. Accept Christ by faith and find by experience His salvation is true, and a joy.

—T. R. S.

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Saved by Faith

Keynote Sermon

Erlo E. Sutton

There is a peculiar tenderness and quiet pathos about the narrative from which I have taken my text for this sermon. Like the sickness and death of Lazarus, it stands out as a touching incident in the Gospel records. We know little of this woman, save that she lived a profligate life in the city, that she was called a sinner, and that she was repentant and came to Jesus in the home of a pharisee.

Somewhere, somehow, she had come into contact with Him, she unholy and He holy, and this she now realized. Her old waywardness and pollution, which hung like a millstone about her neck, must be dropped. She had become sorry and ashamed of self through the touch of a holy life, and in Jesus she sees a hope of redemption. She had evidently been seeking an opportunity to come into His presence, for she had ready an alabaster flask of ointment by means of which she hoped to express her adoration and faith in Him.

The incidents of our Scripture lesson took place in one of the Galilean towns where Jesus was probably surprised at receiving an invitation to a meal in the home of a pharisee. Such courtesies on the part of a class that prided itself on its exclusiveness, and who were very intolerant of those who did not agree with them were exceptional, and besides, Jesus' teachings were opposed to the leaven of the pharisees whom He openly condemned. Jesus laid emphasis upon character and purity of heart; the pharisees upon tithes, even upon garden herbs, and formal observance of the law, and overlooked

moralties of the heart. In spite of these differences, Jesus refused no open doors, and welcomed any opportunity to influence needy souls.

There was a simplicity and freedom in the social life in the East that is difficult for our Western civilization to understand. Usually the door of the guest-chamber was left open, and uninvited people, even comparative strangers, were permitted to pass in and out during the festivities, or take a seat by the wall as spectators and listeners. So it was in this case, as Jesus and other guests reclined at the pharisee's table, with their bare feet projecting behind them. The usual drift of uninvited guests set in, among them, almost unnoticed, was "a woman of the city." When Luke uses the expression, "a woman of the city, who was a sinner," it seems to indicate her loose relations to the public life of the city.

Having in her hands "an alabaster flask of ointment," for a purpose that soon became apparent, she sought the place occupied by Jesus and stood directly at His feet. Accustomed as she had been to hiding her evil deeds in the darkness of night, nothing but the emotion of deep repentance, and the faith that Jesus could help her, could have taken her into this guest-chamber in the full glare of the lamps and the gaze of scornful eyes. No sooner does she reach the feet of Jesus than her heart broke with emotion, and a rain of tears fell upon the feet of Jesus. However this was not part of her plan, but impromptu emotion and tears she could not restrain. Hastily wiping the Master's wetted feet, she anointed them with the fragrant nard from the flask, an act of adoration, love, and faith.

This woman's knowledge as to where Jesus was had not come to her in a casual way by gossip in the town, but by search and inquiry. It was a plan she had already determined, and she was anxious to find Jesus and carry it out. Her act of anointing the feet of Jesus was a deliberate intention, and evidently Jesus recognized it as such, and it was not displeasing to Him who was always ready to help those who, through faith and repentance, sought Him.

This erring one who now puts the fragrant ointment on the feet of Jesus, since she felt unworthy to pour it upon His head, was a penitent sinner, but now, through her faith, is a forgiven soul. Somewhere she had seen Jesus, perhaps as He spoke to some group or multitude in which she may have been. She was then in forbidden paths, the paths of sin which, steep and slippery, lead down to death, but His words arrested her attention, for they gave her new light, faith, and hope. His presence of purity and love, like an arrow, struck to her heart, giving her the consciousness and conviction of sin. Then, too, she may have heard the words of Jesus that spoke forgiveness to some other soul, and thought that she might have a similar experience, hear words that to her would make all things new, a new heart within and a new life without. Because of these thoughts, she may have felt, as expressed by Isaiah, "O Lord, I will praise thee; for thou wast angry with me, but thine anger is turned away, and thou comfortedst me" (Isaiah 12:1) — the song of a soul saved through faith.

Often some sermon, word of a friend, printed page, or a song, may turn the thoughts of a sinner to God and Christ and repentance, and all too often the worldly find fault when sinners turn to God. Simon found fault because this woman came into his banquet hall and interfered with one of his guests, as he thought. But Jesus told him a parable which he readily understood, and reminded him that he had not given Him the attention a host should give an honored guest, the washing of His feet, and the anointing of His head, but that this woman had washed His feet with her

flood of tears and anointed them with costly ointment. Then He added these significant words, "Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little loves little." Then turning to the woman, Jesus said, "Your sins are forgiven." When those at the table began to ask whether Jesus was able to forgive sins, in a way answering their question, He said to the woman, "Your faith has saved you; go in peace."

This would confirm and strengthen her feeling that her sins were forgiven, and that she was justified by her faith. All these expressions of sorrow for sin, and love for Christ, were the effects and products of faith; and, therefore, as faith of all graces does most honor God, so does Christ of all His graces put most honor upon faith. Those who know that their faith has saved them may go in peace, may go rejoicing on their way. The more we express our sorrow for sin, and our love to Christ, the clearer evidence we have of the forgiveness of them, for it is by the experience of a work of grace wrought in us that we obtain the assurance of an act of grace wrought for us. This woman had faith to believe that Jesus only could help her, and how much greater must have been her faith in Him when dismissed by the words, "Thy sins are forgiven."

We wonder if not all too often, perhaps under pressure from friends or someone who desires to see a friend baptized and unite with the church, individuals consent, and do so without really feeling guilt and sorrow for sin, and without that deep, abiding love for Christ that will bring tears and heart-gifts. Perhaps the reason some people think lightly of the sorrow of those who are truly repentant and sorry for their sins, even to the point of weeping, and consecrating themselves and their treasures to Christ, is because they are not willing to come up to it, but want to rest in a cheap and easy religion. It is true that we cannot buy salvation with money, but we can obtain it through faith, repentance, and confession, a real sorrow for sin, and turning away from it. The showing of hands may not be enough.

Simon had questioned, as no doubt did the others at the feast, why Jesus would allow this woman of the street to do what she did without protest. Therefore, the short parable of the two debtors, one owing five hundred denarii and the other fifty. When neither of them could pay, both were forgiven. Jesus asked Simon, "Which of them will love him more?" Naturally Simon replied, "The one, I suppose, to whom he forgave more." No doubt Simon saw the point of the conversation, that he was a debtor, or sinner, as well as the woman, that he had not always kept the letter of the law, to say nothing of the spirit of it, but that perhaps he was less a debtor than this woman who had openly and scandalously sinned. He had invited Jesus to the feast, but had not even shown the usual courtesies due an invited guest.

If a person breaks some law of the state, though he goes to the proper authorities and confesses it, feeling sorry for what he has done, he must usually pay the penalty. But the God of heaven is ready to forgive sinners, frankly and gladly, upon the gospel terms, though their debt be ever so great. If we have faith in Christ, confess our sins, and repent of them, they shall not be our utter ruin, although they may leave their scars. God is merciful, and His Son having purchased pardon for penitent believers, His Gospel promises pardon to them, and the Holy Spirit seals it and gives comfort to the soul. It is natural for those who have been pardoned to love God and His Son who have made it possible, and then visibly show that love. If the sins have been great, and through faith one has been saved, there is stirred up a greater love for the Savior.

From a human point of view, how amply was the woman in this narrative paid for her trouble in finding Jesus and in anointing Him with her costly perfume? Nothing one can do or give can pay for the forgiveness of sin, but the gracious words, "Thy sins are forgiven," can bring peace to the soul that nothing else can bring. Then, too, the sorrow for what she had done, and her experience with Jesus, as is true in similar cases, would tend to prevent a return to

sin. A vivid religious experience, a definite feeling that sins have been forgiven, helps one in future Christian living.

All expressions of sorrow for sin and love for Christ expressed in acts are the products of faith. Therefore, Christ puts honor upon those who manifest it. Those who know that their faith has saved them may well go in peace, not just from the place where they first felt the forgiveness of sin, but all the way through life. Of course this first great forgiveness is what makes one a child of God, but we are so prone to evil that we need to continue to ask forgiveness for sins committed, both seen and unseen.

Faith is a peculiar exercise of the mind involving the action of the intellect and heart alike, and not complete without a revolutionary determination of the will. Study of the Bible, a sermon, a Christian testimony, a religious book, may start an individual to thinking of the folly of trying to live a good life without Christ, but the will must be stirred to action. Some think of Christianity as simply emotion. It is true that emotion plays a large part in a decision for Christ, but it does so by stirring the will to where there is action. Religious influences, Christian lives and teachings may lead to Christ as the source of help, the feeling that the Great Teacher is not without sympathy for the fallen and lost, and that for the sin-sick soul He is the Great Physician, but it is the will that brings action.

Perhaps Augustine's noted saying, "Thou hast made us for Thyself, and we cannot rest till we rest in Thee," gives the origin and end of faith. Faith in God, the Holy Spirit, Jesus Christ and immortality, are our grounds of assurance. This is the power, not by which we guess or suspect spiritual realities, but by which we know them. We have many faculties, and we may think of faith as the God-knowing faculty through which He reveals Himself experimentally to the soul as the absolute, perfect, and infinite Spirit. Unsatisfied, it is a want, a longing, a divine hunger after the Divine. As a tree lifts its branches and leaves skyward, and the flower looks

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"To Know Him"

Denise K. Green

Like a great many people whose childhood is founded on Christian training, I accepted Christ as my Savior when I was a young girl around eleven years old. Many times afterward, I have wondered, "Was I really ready?" In my teens, usually during a camp experience, I often wished that I could recapture that first joy and "new life" feeling that comes when one makes the first public acceptance of Christ and requests baptism. I felt the glow of others who were newly experiencing this, and wished that this later time might have been the occasion of my first experience also, for now I felt and understood so much more. As I thought about my feeling upon this matter, I came to realize that I could rededicate my life to Christ, and that this, too, could truly be a meaningful and moving experience. I realized that my feeling, when channeled in the right direction, was a necessary part of Christian growth. We should not be content with the first great experience of accepting Christ, but ever strive for new stimulation and devotion to Him and the work of our heavenly Father.

Paul has said in the Scriptures, "I know whom I have believed." I am afraid that I even yet cannot say this wholeheartedly with Paul. This may sound strange coming from one who is writing of her Christian experience. I feel that I am yet a "babe-in-arms" Christian and that I can really know Christ and the Father in a much deeper way than I do now. Again, I feel that this "knowing" is a part of growth in the child of God. We must not be satisfied with the knowledge that God is our Father and we His children, and that His Son loved and saved us.

We must come to know Him in our

hearts, to feel Him with us at all times. Great Christian believers from New Testament times to devout people of the present have endeavored to practice the presence of Christ every moment of the day and found it not easy. Yet what a glorious experience they relate of perhaps the few minutes in which they did succeed. I think every sincere Christian longs for this presence and we must continue to long for it! Knowing God in part serves to make us desire to know Him wholly. And paradoxically, the more we know, the more there is yet to know.

"Christian faith" is an oft-used term in a testimony. Have many of us really taken much time to think about the components of our personal Christian faith? It is easy to speak of our heritage of Christian faith through the ages — the evangelism of the first disciples, the martyrdom of our forefathers, the Reformation of Martin Luther and more — but the question, Why do I believe in God? is more searching. Many of us thank Christian parents and training in the home, but there are those converts who cannot say this, so the real reason must lie deeper. Elements of nature always speak easily in behalf of this question. The layman marvels at the scenic beauty and wonders of science and his inner soul wants to give the glory to a Higher Being. The scientist probes into a problem as far as he can, but the inevitable answer must come out whether he accepts it or not — "In the beginning, God . . ." Well, why God? Why not Zeus or Baal? It is said that every age and every people has the craving to worship some being higher than itself. Thus, each culture has chosen its own god and worshiped accordingly. To be truthful, circumstance has put us into the

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Draw Near to God

Worship is inherent in man. There is in human nature that which causes people to seek after a power greater than themselves. Many religions have resulted in the search for this power. Ranging from the idea of the existence of a supreme power in the universe to that of definite personalities, and from the belief in many gods to that of the one God, mankind is instinctively religious.

By means of experiences and knowledge we Christians have had, imperfect as they may be, we can look back through history and see God as the one supreme Creator and Sustainer of the universe, reaching out to mankind. His love caused Him in His creative process to bring forth a being capable of experiencing His presence. Not only has He made this possible, He also has given special revelation from time to time out of which have come the Holy Scriptures (2 Tim. 3:16, 17).

Many have sought after God but found only gods of their own minds. The Hebrew people were able to find the living God, the Creator and the One who planted in man the desire to find Him. Among them were men of God who were inspired to lead the people into worship experience with the Divine, and through whom the record of God's dealings with men . . . has been recorded in the Scriptures. Thus we have Abraham, Moses, Isaiah, and great hosts of others recorded from Genesis to Revelation, and in the history of the Church since New Testament times.

Inasmuch as man has been given a free will of his own, it is only natural that he will try to modify and accommodate God's revelation with that of his own thinking.

It is not strange that by the time of Christ the rules and forms of worship for many had become purely ritualistic, the following of which in their minds seems to have fulfilled the requirements of worship without drawing near to God. This can result in outward whiteness but inward filthiness. We Christians of today are not exempt from this danger. We, too, can be so intent on the ritualism — elaborate or simple, ancient or modern — that we fail truly to worship God. Even evangelism can break down when methods (even though good) rather than results are emphasized. Drawing near unto God through Christ, His Son and our Redeemer, is that which matters. Whether it is liturgies of the past or present or simple, free worship forms matter little if experience with God is the result.

The supreme revelation God gave to man is in His Son Jesus Christ (John 1:1-18). Born of a virgin, completely dedicated to God in a sinless life, He came teaching and healing that men might better know God. With His death upon the cross, He became the Lamb of God and His blood the sacrifice for all mankind who would by faith accept this great gift of God. No longer is there need for burnt offerings and blood sacrifices. Simple symbols found in baptism and the Communion are the only required forms for Christian observances. These symbols — baptism, as profession of faith, and the Lord's Supper ("as oft as we will") — express God's redemptive gift. This same thought should permeate all worship. All congregations and their leaders need to develop seriously and prayerfully their forms of worship, whether liturgical, simple, or combination, so that the people in and influenced by

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that congregation may find the presence of the living God according to their natures and needs.

The Christian faith in reality is the continuation of the faith expressed in the Old Testament Scriptures (Heb. 11: 1 — 12:2). In Christ is the fulfilment of that which the prophets proclaimed. The Jews have turned away from the message their own prophets proclaimed, and still look for the Messiah who can be theirs merely by accepting God's gift in Christ. Still others have reached great heights of faith in the one God, but fall short because they do not go all the way to the cross.

By faith, Abraham, Moses, and the prophets found the presence of God. By faith, through Christ, the apostles and other believers of the early Church experienced the inner life that comes from God's redemptive love. By faith, this Gospel experience has been the heart throb of

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Help in Public Worship

Harold G. Kellogg

(Harold, an active member of the Piscataway church when I was pastor, prepared this message which he later included in a booklet "Thoughts," dedicated to his mother, Mrs. Mertie Kellogg. A few years later he gave his life for his country. This message is republished by permission of his father, Frank R. Kellogg, Dunellen, N. J. — T. R. S.)

First of all, before we can receive real help and guidance from public worship, we must make our church attendance become a habit. We must go to worship services with the idea that we are going in order to receive spiritual help, and not with the idea of going just because we ought to.

Some young people have acquired this habit much more easily than others, because their parents have made them go when they were younger, and they have gone ever since, and thankful that they were made to go. I can proudly say that this is true in my home. Still, there are those whose parents never attend church, but we often find that these children are more faithful members than we might expect. This is where we, ourselves, come

in. The question comes up: Who brought this person near to God? It may have been a minister, it may have been an older relative, but it could very easily have been a young church member. We all know of some young person who does not attend church, and he may be waiting for an invitation. You can save this person.

There are many ways in which we may receive help from public worship. I am very much inspired by attending evening vesper services, or candle-light services. I also feel that music is the greatest help in receiving spiritual guidance. Occasionally if we would attend a church we have never been to before, and hear a minister who is new to us, this would benefit us in obtaining others' ideas.

A few years ago I attended our Seventh Day Baptist camp in Rhode Island. Every morning we had a fifteen-minute worship service, as we went down to the chapel in the woods. This chapel was completely made of the beauties of nature. The pulpit was made of large stones piled one upon the other. A tree on each side of this pulpit formed an arch over the speaker. The seats were made of split logs. Here we could worship in perfect silence; not a train or auto could be heard. Only two things broke the silence — the singing of the birds and the rustling of the leaves. Could anyone ask for a better place to worship God? The closer to nature I am, the closer I am in fellowship with God.

"Why call me Lord, Lord, and do not do the things I say?" (Luke 6:46).

That which is vital for prayer is that we have a humble heart and a reverent attitude — that our inner selves kneel before God. We need not always close our eyes, but we do need to shut out any thoughts which hinder us from being in the presence of God. No special language is required, but our thoughts need to be in the attitude of God's will being done.

T. R. S.

Worship from the Keyboard

Gladys S. Randolph

Worship is an attitude. Praise, adoration, prayer, and meditation may all be forms of worship, depending upon the attitude of the worshiper. The church organist or pianist, as the case may be, can influence the attitude of the congregation from the keyboard, whether it is during the Sabbath service, baptism, wedding, funeral service, a prayer meeting, or the Communion service. Appropriate music should be played for the occasion, and should be well done so as not to detract from the spirit of the occasion. The consecrated church musician is attempting to set a mood of worship and turn people's minds toward God. Sacred music need not always be solemn or soft. The Christian has a great deal about which to be joyful, hence, exalting music expressing praise and adoration should be part of our more joyous moments. The good church musician anticipates the proper types of music needed for the various services. In a sense, all the services of the church are means of worshipping God.

The organist or pianist is perhaps second only to the minister who is conducting the service, in responsibility for the degree of smoothness with which the service is conducted. Oftentimes the minister depends on the person at the keyboard to connect the various parts of the service. In the case of the Sabbath service the organist is expected to follow an order of worship and to play the prelude, responses, anthems, offertory, and perhaps the hymns unannounced — but all at the right time. To change the order, could very easily cause confusion and disrupt the worshipful attitude in a service. During Communion and baptism, hymns played softly may be very effective, if wisely chosen. Weddings and funerals are times when the organist needs to be especially judicious in solo numbers used to reflect special feelings. Consciously or subconsciously the congregation can be influenced by music.

As a more frequent worshiper from an organ bench than in a church pew, I personally would give witness that a

church organist has a great responsibility and the privilege of helping to create a background for the many services of worship.

"Praise Him with stringed instruments and organs" (Psa. 150:4b).

"I Will Sing Unto the Lord"

Don V. Gray

This fragment from the one hundred fourth Psalm can say to us all that needs to be said on the subject of church music, if we care to explore it.

First of all, it is an expression of willingness or even of determination. In this acceptable year of our Lord, the second year of our Advance and Lay Development Program, it is a good time to take a long, careful look at our own personal attitudes and at the kind or amount of our church music.

Ask yourself, "Do I as a choir member (and if you can sing, why aren't you in the choir?) come to rehearsals on time and give full attention to the director and the rehearsal, or do I come late or not at all ('what're we singing this morning?'), or do I keep up a lively undercurrent of conversation (usually extremely witty) while other parts are being worked?"

Ask yourself, "Do I as a director or as organist really consecrate my talent and my imagination to this task, or do I view it as just a duty or a cross to bear? Do I see to it that all of the musical talent of the church is used, or do I neglect to give occasional opportunities to new talent which has developed (it does, you know!) or to older talent which must have some incentive if it is to keep in shape?"

In the second place, (although "I Will Sing Unto the Lord" really has to be in the first place), we all need to ask ourselves questions like these:

"Does this music which we are presenting this Sabbath in church show the kind of preparation which it would have to have to be acceptable on radio or television?" Remember, this is for the glory of God! Or, "Is every number, whether vocal or instrumental, calculated to lead the congregation in an act of wor-

ship, or in addition to that, to enhance a beautiful thought or to help drive home a well-planned sermon?"

I believe that if each of us in his own position would honestly answer these and similar questions there would be some improvement in our church music. We would never be guilty of using cheap, easy music just because it was convenient, or of taking worship time for recital-type numbers which have only their difficulty to recommend them.

There is a wealth of music in the middle ground between the two extremes mentioned above — music which is rewarding to the singer and uplifting to the hearer. To find it and produce it in proper amount and at proper times in the church year takes much study and full co-operation between choir, leader, organist, and pastor. To have done such a thing well is a great satisfaction. Why shouldn't it be? It is for the glory of God!

The Singing Congregation

Lois M. Wells

"Sing aloud unto God our strength: make a joyful noise unto the God of Jacob" (Ps. 81:1). Man was created to sing, and the most natural response of a heart filled with gratitude and joy is a voice lifted in song.

Hymn singing, an important element in all Protestant Church services, is one of the most powerful influences in the field of church music. Although far from exhausting the expressive capabilities of sacred music, hymns, in their simplicity, can meet the spiritual needs of all who sing them. The thoughts and feelings, longings and experiences expressed by the hymnwriters often put into words the innermost feelings of the singers and these words become their own as they are uttered. For a few moments the world is shut out and hearts soar heavenward in true worship. Those who neglect the privi-

lege of participating in this united act of worship miss a rich blessing.

Congregational music has its own ideals and may, in its own way, be as perfect and exalted as the more elaborate music of the choir. However, it has become an established custom for the congregation to attempt to perform regularly without rehearsal while the choir, generally considered to be a group of more capable vocalists, finds it necessary to practice at least once a week. The false assumption that the congregation can sing at sight anything between the two covers of the hymnbook may account, in part, for the ineffectiveness of much congregational music. In addition, the congregation, unlike the choir, has great disadvantages in being scattered over a wide area and in not having its members seated according to their vocal parts. The keys of the hymns are often too high for those who sing only the melody. With a little training many of these people could learn to carry a harmony part.

Would it not be well in our Lay Development Program to schedule an occasional rehearsal for the congregation or plan a song service in such a way that hymn singing will be improved? Strong leadership from the organist, the choir, as well as the minister in the pulpit can do much, also, to stimulate a wider and more courageous participation in the singing by the congregation.

God has given everyone a voice to be used for His glory. Here a challenge is thrown out to those responsible for the music in our churches to awaken the singing instinct and interest of every person in their congregation, so that all may experience the joy and satisfaction which comes from joining in the great songs of the Christian Church.

"O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation." Psalm 95: 1.

"Go Ye!" "That Is an Order."

John F. Randolph

It is recognized in military circles that when an officer says, "That is an order!" there is no more questioning.

When Jesus, our Master, says, "Go ye," there is an echo in our hearts which says, "That is an order."

The command is sometimes questioned as to desirability or even possibility of execution. The Duke of Wellington was asked if it were possible to carry out the order. He asked, "What does the commander say?" The answer was in the words of our text. Then said the Iron Duke, "It is not to get the orders and question them, but to get them and carry them out." That is enough for a military man. It is enough for a soldier of the Cross?

The Roman centurion recognized authority and obedience, for he said, "I say to this man, Go, and he goeth." He also recognized authority in Jesus, for he said, "Speak the word only and my servant shall be healed." Jesus marveled at such faith coming from a Roman. Should the followers of Jesus have less respect for His authority?

The history of Christian missions names a long list of consecrated men and women who have taken this command to heart and have dedicated their lives to living out these orders in distant parts of the world.

William Carey

Even a meager knowledge of Christian missions will bring to mind the name of William Carey, the founder of the Baptist

Missionary Society of London, and its first missionary to India.

As a youth he was firm in his purpose to improve in knowledge and acquired efficiency in many languages. He left the Established Church at eighteen to unite with the small sect of Baptists. He became a Baptist preacher, and schoolteacher, but cobbled shoes to pay expenses. He soon became occupied with the thought of evangelizing the heathen. His brethren in the ministry, as a class, gave him no sympathy; but in 1792 he delivered a sermon at a meeting of the Ministers' Association at Nottingham which made a great impression, and the Baptist Missionary Society was formed on Oct. 2, 1792.

The questions of where the missionary operation would begin, who would go, financial support — all were discussed, obstacles were overcome. Finally, June 18, 1793, A. M. Thomas, who had been to India before, with Mr. Carey and their families set out for India, fifteen thousand miles away.

Without salary and having meager supplies from home, he found work with an indigo manufacturer. He had time to travel, preach, teach, and translate the Scriptures into Bengali. His mission grew. Reforms were accomplished. His forty years of service in India is long and inspiring, but we have shown how William Carey interpreted the words, "Go ye" — all in the days when Christian churches were not interested in the cause of missions.

All Nations

William Carey's influence did not stop with the Baptist Missionary Society of London or his work in the Bengal Mission.

Influenced by the work of Carey, Dr. Ryland, who opposed missions at first, became the founder of the London Missionary Society near the end of the 18th century. It was undenominational in scope and purpose. It did not send men of any church order and government. It was left to those whom God might call to assume their own form of church government. It established missions in Africa, China, North and South India, Travancore, Madagascar, West Indies, and Polynesia, a good beginning toward "All Nations."

The Wesleyan Methodist Missionary Society, one of the strongest missionary societies in England, was named for the founder of Methodism, John Wesley. Missions were founded in Ceylon, India, Madras, Burma, China, Africa, West Indies, New Zealand, and the South Seas. Hundreds of missionaries and native workers answered the command, "Go ye . . . teach all nations."

America, at first a field for English missions, aroused by the missionary zeal and activities of William Carey, organized the American Baptist Missionary Union in 1814. Prior to that time, American Baptists had contributed to Mr. Carey's work in translating the Scriptures. Another contributing factor to the formation of this society was the visit to America of Mr. Rice, who with Mr. Hudson, had formed a mission in Burma. The interest aroused in this mission led to the founding of the American Baptist Missionary Union. Both Mr. and Mrs. Hudson's names are prominent among those of pioneer missionaries. The name of Rev. Kincard may be added to our list of pioneers for his work among the savage Karens or mountain tribes of Burma.

The Seventh Day Baptist Missionary Society, inspired by the Lord's commission and the missionary spirit of the nineteenth century, sent out Elder Solomon Carpenter and Nathan Wardner in 1846, with Abyssinia in mind as the field for work as that country was not yet open to missionaries, they proceeded to Shanghai, China. There were established a strong church, a flourishing school, and a well-organized medical center, all branches well manned. Now this has all fallen into the hands of Com-

munist China. Among the early pillars of this mission was D. H. Davis, an influential member of the board of translators of the Scriptures into the Chinese language.

The foregoing brief sketches show something of the reawakening of the Christian churches, one hundred to one hundred fifty years ago, to the fact that "Go ye" means "That is an order."

Many other missionary organizations were formed. The organization and development of all these would be another Encyclopedia of Missions.

The Future

It would seem from this study that the Christian Church has made great strides in the field of organized missions during the past century and a half; and thousands of consecrated souls have given and are giving their lives to teaching the way, the truth, and the life. But the goal is not yet reached.

The world has become very small — circumnavigating the world has become a minor matter. Two World Wars and the United Nations organization have brought the people together from all corners of the earth. None of them are totally ignorant of Christian civilization. No longer are we to present Christianity to distant and ignorant people, but to a partially informed, hesitant, doubtful, and even antagonistic world. The goal is far from reached and difficulties have increased. The order comes more forcefully than ever, "Go ye . . . teach all nations."

This is a critical situation but there are also some within the fold who are hesitant, doubtful and even antagonistic. Mr. Carey's efforts were opposed on the theory that the heathen are well enough off, they have developed their own way of life that suits them, let them alone. We still hear murmurs of this philosophy today. The development of their ways of life has put us in the present critical situation of Christian life and culture facing a powerful military force of atheism. The world cannot stand half-Christian and half-atheistic.

(Continued on page 19)

Christian Giving

James L. Skaggs

In writing to the church at Corinth, Paul cites the generous giving of the Macedonian churches, saying, "First they gave their own selves to the Lord" (2 Cor. 8:3-5). Here he points out a vital thing in all Christian experience. When people give their own selves, will not everything which Christ requires naturally follow?

The implication is that giving self first must be the true basis for the giving of money. The giving of self means dedication, love for God and for all that love implies. (See Mark 12:29, 30.) In 1 Cor. 13:3, Paul says, "If I gave away all that I have, and if I deliver my body to be burned, but have not love, I gain nothing." He saw the need for this warning, for there is the temptation to substitute the giving of things for the giving of self.

In our distress to raise the budget and get money to carry on the work, are we not in danger of letting people believe they may, by giving money, fulfill the requirements of Christian duty? We need wisdom, poise, balance in our Christian perspective. There was a fine, well-educated man, a teacher of the Holy Scriptures, to whom Jesus said, "You must be born anew" —born of the Spirit, or you cannot see the Kingdom of God (John 3: 1-11). Would Jesus say to many of us, as a preparation for Christian living, Christian giving, you must be born anew, born of the Spirit? When we are really energized, lifted up by the indwelling Spirit of God, when we find a great joy in contemplating the will of God for us, we will surely be happy in serving and giving.

I remember reading, a long time ago, a little book entitled "Money the Acid Test." Surely our Christian characters are tested by how we get our money, how we give our money, how we spend our money. Whether it be little or much, we have a real responsibility. If we first of all give ourselves to the Lord, we are more likely to stand the test, more likely to get our money fairly, honestly, more likely to give generously, more likely to spend wisely and usefully.

Living as Christians

Lloyd D. Seager

The important qualities of Christian living are to be found particularly in the Sermon on the Mount, Matthew 5; Romans 12; and 1 Corinthians 13. When we consider the attributes of a Christian as portrayed in the life and teachings of Christ and His early followers, we become deeply conscious of the disparity between the ideals presented and their realization in our own lives.

As we enumerate the qualities that characterize Christian living, we naturally call to mind individuals who have especially demonstrated those qualities in their lives. I am sure many Recorder readers have been impressed, as I have, with people of kindly spirit, sincerity, humility, diligence, generosity, patience and optimism, cheerfulness, fervent spirit, faith, love of humanity, and devotion to human welfare as demonstrated in the lives of all our missionaries at home and abroad. Each of us can think of those who have attained a high degree of perfection in Christian living.

A few years ago, while making "rounds" in a hospital, a young physician remarked, "So you're a Seventh Day Baptist! I have known a few Seventh Day Baptists. In fact, the finest man, without exception, I have ever known is a Seventh Day Baptist. He is a teacher in the school I attended in New Jersey." Only genuine Christian living could have merited such a tribute.

When we think of the Christian living which we admire, we find no self-righteous piety, no shallow sentimentality, no pessimism, no lazy complacency. The true Christian is so busy working for the worth-while things in life in a positive way that he has no time for the negative approach.

Some of the poets have caught the spirit of true Christian living and have expressed it for us in impressive terms. I think of "The Builders" by Longfellow; "If" by Kipling; and especially, "Be Strong," by Babcock.

Be Strong!

We are not here to play, to dream, to drift;

We have hard work to do, and loads to lift;
Shun not the struggle — face it; 'tis God's gift.

Be Strong!

Say not, "The days are evil. Who's to blame?"

And fold the hands and acquiesce — oh, shame!

Stand up, speak out, and bravely, in God's name.

Is Sabbath Obedience Obsolete?

Hurley S. Warren

Since God created man in His own image. He established certain institutions for man's proper use and enjoyment. One of these is the Sabbath.

Some folks regard Sabbath observance as a hindrance. Some think of what they have to give up, and fail to remember what they might receive. Yet others render lip service to an institution which some present-day religious leaders consider outmoded.

The benefits of Sabbathkeeping, even vocationally, are not to be considered lightly. On at least two occasions I have heard the Rev. Claude L. Hill cite three attractive vocational offers that he had, any one of which would have meant compromising his Sabbath convictions. He decided against all three of them. As it turned out in all of the situations, he eventually would have been out of work due to failure of the enterprise, or a ruined man financially speaking.

The acceptance and observance of the Sabbath is an evidence of obedience. Unless persons accept the Sabbath truth, they will not obey it. When they accept this truth, humbly and sincerely, they are placing themselves, with the help of God, in a position of deeper fellowship and communion with Him. They are availing themselves of the privilege and means in and through which God's will may become

more fully known to them. In sacred rest, divine worship, devoted study of God's Word, and human fellowship and acts of cheerfulness, the Sabbath becomes vital in Christian experience.

Why the Sabbath truth is not significant and sacred to all Christendom is a major mystery. When this mystery is solved, a crushing break-through against the ranks of sin will have been made.

Is Sabbath obedience obsolete? Since God in the creative process keeps His institutions up to date, no institution which He has established becomes obsolete until its usefulness is fulfilled. It is evident that the usefulness of the Sabbath has not been fulfilled. Therefore, Sabbath obedience will be a fresh challenge until the purposes of its observance are fulfilled. This comes convincingly from the One who declared, "The Sabbath was made for man, not man for the Sabbath; so the Son of man is lord even of the Sabbath" (Mark 2:27-28, RSV).

The Church and the World Emergency

Neal D. Mills

The world is facing an emergency that is more urgent and more widespread than any in all history. Informed people are frightened at what may happen in the next year or three or four years. Many of the more backward peoples of the world are in revolution. They are resentful because they feel that they have been oppressed, exploited, and discriminated against by the more advanced nations. Many are clamoring for the comforts and luxuries of civilization with little understanding of what it takes to provide those things.

These revolutions, scattered over several continents, are a challenge to the Christian Church. They will be bloody and

disastrous unless the Church can step into the situation with enough influence to change the course of events. Millions of people must be taught that the way to improve these conditions is by intelligent, just, and peaceful means rather than by violence. They must learn that the way to a better life is by brotherly love and right living, not by selfishness, envy, and bitter hatred. They must also learn that true happiness does not depend upon material luxuries and physical comforts.

This task of presenting the Christian message to the clamoring peoples of the world calls for many thousands of missionaries, millions of Bibles, and many tons of Christian literature. Many more people are learning to read than ever before. There is plenty of communistic and other literature waiting for them, but a scarcity of Christian literature.

Seventh Day Baptists as well as other denominations face the challenge of today's world. God will hold us responsible for our part in the great enterprises of winning the world to Christ. He expects us not just to give out of our abundance, but to share until we feel the pinch. This is an emergency that calls for sacrifice. If we do not share generously now, we or our children may be forced to pay dearly in the years to come. But if we do measure up to the world's need now, we will not only have a clear conscience, but God will bless us with the privilege of living in a world that is safer and happier because it is more Christian. Let us give ample support to our missionaries now on the field and even consider sending out more. We could do it.

**CHRISTIANS SHOULD ACCEPT:
NOT MAN'S MIND — BUT GOD'S;
NOT MAN'S REFORMS — BUT
CHRIST'S REDEMPTION FROM SIN
INTO LIFE.**

Our Witness in the Local Church

Orville W. Babcock

Much emphasis has been placed in recent years upon the part laymen should play in the work of the church. This is not to minimize the increasing need for a professionally trained ministry or for workers in mission fields, but rather it is the realization of the necessity for the participation of all members of the local congregation toward making known the good news of the Christian message.

Regardless of training or ability, there is a place for every member to bear witness in his home church. Quite naturally one calls to mind the great need in every church for leaders as officers and chairmen in the local organization. But one of the often overlooked avenues of witnessing is that of regular attendance at the services of the church. What pastor has not drawn strength and inspiration from the faithful "saints" who are in their place week after week? Not only do they aid and strengthen the pastor, but they inspire their fellow members by their loyalty in "not forsaking the assembling of themselves together."

In addition to this, of course, there is the sharing of the means with which one is blessed, by giving of his means to the work of the church for local and mission work. And there is another area for witnessing in the church by praying for the success of every aspect of witnessing at home and abroad.

Another opportunity which ought not to be neglected is the individual life of each Christian as he lives a consecrated, exemplary life among his neighbors and fellow workers day after day. The influence of such a person as a witness for Christ is greater than often realized. But the witness of such a person through his innate spirit and goodness may be the influence drawing others to the joy of the Christian life. On the other hand, there is the danger and heavy responsibility of deeds, actions, and attitudes that will

contradict the very quality of life he ought to be exemplifying.

The opportunities for bearing witness are endless. There is a place for everyone to serve in this great task of making Christ known in every corner of the earth.

The Christian Life

Wayne W. Maxson

I ask myself often the question of why I am a Christian, why I am a Seventh Day Baptist. Complete satisfaction never comes in answering them, yet some attempt to define your position is necessary for mental growth. I have found the following conception of the Christian life to have meaning for me.

We who call ourselves Christians are only one of several religious groups in the world; yet I am a Christian because I am the product of a Christian culture, as opposed, for instance, to one who is Jewish or Moslem. In another sense of the term, I am a Christian because I have acknowledged the advantage of giving a specific direction to my life. Because of my experience I have consciously chosen to work within the Christian community; this is where I can best fit in.

As I see it now, the Christian life means devoting my energies to examine, understand, and appreciate the heritage of the Christian Church, and to utilize it in guiding contemporary thought and action. We build upon what has been left us.

I am a Seventh Day Baptist because I have chosen to study and find expression as well as communion within this special group. There is always the question whether one has rationalized his reasons for remaining within a group when he has recognized and learned to cherish the values which it has sought to develop and perpetuate. I like to feel that I am a part of it for the latter reason.

"Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

Draw Near To God

(Continued from page 10)

Luther, Wesley, Carey, and Judson. By faith, John James, the Stennetts, Governor Ward, and others from our churches climbed the heights into the nearness of God.

What is our experience? Do we Christians of today have any deeper experience than people of other religions? The superiority of Christianity lies not in the weak faith of the people, but in Christ. In Christ is the supreme experience of worship. Many Christians miss it and are little different from people of other religions. Other Christians taste the inner experience but do not feast upon it. A few find God's fullest experience, the exalting, thrilling joy of redemptive love in Christ Jesus. The degree by which the Spirit of God can satisfy our spiritual hunger, fill our soul's emptiness, and order our lives in Christlike living rests upon our willingness to submit ourselves in God's presence, renouncing our wills for God's will. Since no one can have complete experience in this life, opportunity constantly awaits each Christian for new experiences with God.

God is a Spirit and we must find Him in spirit (John 4:24). In this day where science declares that matter is composed of energy, how can any intelligent man doubt the possibility of the spirit of man becoming attuned with the Spirit of God? Yet many fail so to believe. We who believe find we can "tune in" to God's "wave length." Yet, how seldom we really do so. Can our lives be the reason so many fail to find this experience?

Worship is an experience, not merely academic assent to knowledge (Psalm 95:6-7). Experience with God gives knowledge of spiritual realities as great as any scientific reality for those who have really met Him. Worship experiences destroy doubt, for Christian faith and doubt cannot long stand together. Instinctively man reaches for God although he may not realize it. God reaches for man and when the two come together, that is worship. Knowledge built upon experi-

ence in God brings man closer to God, but only as man reaches toward God by the way of the cross of Christ can the richest experience be found. Faith leads to the law of God; the law leads towards repentance; repentance leads to the forgiving love of God and His salvation in Christ; and love leads to eternal life and to our love of God and our fellow man.

Christianity is an expanding life not bound by arbitrary codes or prophetic teachings; codes and teachings being only guides to faith and living. Our religion was founded by God, with roots in the faith of the Hebrews, and fulfilled in the coming of Jesus Christ, crucified and risen, who some glorious day shall return to reign in the Kingdom on earth. Our Founder is not dead. He lives! He is God the Father whom we can worship, Christ the Savior who can give life to us when we accept, and the Holy Spirit who can fill us with His presence as constantly and as thoroughly as we permit. Christianity is a life, first to be experienced, then to be lived. Draw near unto God and He will save you, bless you, and keep you. There is no faith in God greater than the Christian faith.

—T. R. S.

An Appreciation

Blanche R. Sutton

The Sabbath Recorder has been an inspiration to me all my life, and has kept me in touch with our churches and the missionary work of our Seventh Day Baptist denomination. My parents read the children's page to me in my childhood, and its value has grown with me all these years. I am glad to see this interest continued now in our children and grandchildren. Long may it live.

"If the Son therefore shall make you free ye shall be free indeed." (John 8:36).

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Proverbs 22: 1.

"Go Ye!"

(Continued from page 14)

The order still stands: "Go ye . . . teach all nations."

I Am With You

Coupled with the order is the promise of the divine presence, "always."

The promise of divine presence has always been a comfort to those who trust Him. Jacob, awakening from a dream, realized the presence of the Lord. The Psalmist could mention no place but "Behold, thou art there." In the valley of death, "Thou art with me." Jesus said, "I am among you as one that serveth . . . I will not leave you comfortless, I will come to you . . . I will pray the Father and he shall give you another Comforter, that he may be with you forever."

In our text He promises the divine presence particularly in this grand project which His followers must carry on. It is a promise to those on the front line, to those teaching the Gospel in the homeland, in the home town, in the home, all nations. "Go . . . teach . . . I am with you."

Jesus said "Whosoever liveth and believeth in me shall never die." (John 11:26).

The salvation given us by Jesus Christ is more than a "ticket to heaven." Salvation means to be saved from sins. It is not just the sins we have committed in the past for which we are forgiven. It is a power, by the working of the Holy Spirit within us, which helps us refrain from sinful ways and, when in our weakness we do stumble, the loving, forgiving hand of God lifts us up again because our Savior paid the price for our sins.

"Repent ye therefore and be converted that your sins may be blotted out" (Acts 13:19).

About My Father's Business

Josephine Van Horn

Joseph and Mary had been hunting for Jesus for three days. When they finally found Him He was in the temple among the doctors and highly educated men, listening to them, asking questions, and astonishing them with His intelligent answers. In answer to His parents' questions He said, "Did you not know that I must be about my Father's business?" (Luke 2:49).

Why was it that Jesus astonished the older men with His understanding of the Scriptures? Surely it was not because He knew word-for-word the religion of His parents, or had accurately memorized the Scripture; rather, it was because He studied, perhaps discussed with other boys, and thought out these teachings so that He was able to apply God's Word to His own life and things that happened every day. Thus to Jesus, as a teen-ager, the most important part of His Father's business was not only knowing the religion of His parents, but making it meaningful to His own life in every-day happenings.

Many young people today brought up in Christian homes with the knowledge of the Bible also want to "be about our Father's business." We should realize that this doesn't mean simply accepting the religion of our parents and knowing the teachings of Jesus, but making them useful in our daily lives. This understanding doesn't come out of the thin air for us any more than it did for Jesus. It takes personal study, thought, sharing ideas with other young people in Sabbath School, discussions, school and family study. Thus we understand our Father's business, so that we may be about it — at school, in our jobs, and in planning our life.

Christian Living

Charla Relthford

If you earnestly desire to grow in grace according to God's commandments, covenant to do the following things daily: Pray, study your Bible, confess your sins to Christ, try to lead others to Christ, and seek the society of the Christian people.

In Christian living, you should have repentance, baptism, faith, and follow God's promises. When you are called to lead services in your church you should feel as if you were doing it for God. You should receive the Holy Spirit, have the strength for persevering, and have fellowship with others.

If you are living for Christ, there will be a place prepared for you.

A Word to Youth

You think I am old. Anyone past fifty is old — so thinks youth. True, at my stage of life, the probability of years ahead are much fewer than years past. Even when beyond the half century we do not consider ourselves old although we know we are no longer young. To youth time passes slowly, but as age increases the days and years seem to pass with increasing swiftness.

You are young now. Be young and use the opportunity of being in the glorious stage of youthfulness. Do not try to be an adult before your time — you will be there soon enough and have all the problems, worries, and struggles which go with adulthood. Youth is the time of preparation. Be young. Prepare for the future. Take your school work seriously — study

hard and learn to do tasks (even trivial ones) well. Form good and clean habits even if it means standing on your own feet before your "crowd." Develop the traits of courtesy, friendliness, helpfulness, promptness, truthfulness, and good will.

Above all, know of the presence of God. During youth, in most cases, you have not been hardened by the bitterness of this world and still have much of the sensitiveness which God has given that makes it possible to find and dwell in His presence. You are at the age where in the acceptance of Christ as Savior you can be easily influenced by the presence of the Holy Spirit. Once you find such an experience with God the doubts, skepticism, and indifference others may throw into your path can more readily be pushed aside. In youth, find your faith in God — grow in that experience. Thus you will lay the foundation upon which you make your preparations for fine Christian adulthood. Be young. Go forth in the strength of God through Christ Jesus.

T. R. S.

We do not need more great leaders as much as we need more individuals who are great. Dependence on leaders may end in dictatorship, but a God-fearing and great people leads to democracy.

—T. R. S.

Using every talent we have, we must advance with Christ and for Christ. If our talents enable us to reproduce the talent of great masters in music or otherwise, let them be used. If they be simple talents, let them be used, for all are needed. May we pray for a revival that we may advance in the church, the home, and community.

— T. R. S.

"Praise ye the Lord. Praise the Lord, O my soul." Psalm 146:1.

Saved by Faith

(Continued from page 7)

with open eyes toward the sun, so the soul of man, through faith, rises above the ordinary things of earth, stands reaching Godward. It is the primary bond between God and the soul; it furnishes the deepest spring of the spiritual, though at times clouded by sin. Faith is not that which saves once from sin at the beginning of the Christian life, but it is a continuing saving grace. Faith is a light to the reason, love to the sensibility, and energy to the will, prompting the best gifts we can give the Master. Through faith we are saved, but it does not end there. It consciously connects to its originator and upholder, and the Christian has the conscious assurance that he is related to an absolute, perfect, and infinite One. Faith leads to repentance, confession of sin, and acceptance of Christ as Savior, perhaps at first somewhat vague and undefined, but as one lives the Christian life, a life of faith, unfolding to full assurance. Because of sin man has a beclouded faith, yet enough to reveal the need of salvation from sin, and then it grows with Christian experience. Thus faith is an affair of the entire being, perhaps at first faint, but bringing sober thinking, resulting in action. In other words, it becomes part of life.

Through the new birth, the birth from above, which comes through faith, there lives in us a Spirit coming directly from God, constituting our most intimate life. As this Spirit pervades man in his highest, deepest, and most personal aspects, so the giver of this Spirit, God Himself, is present to him through his heart sentiments, just as nature is present to him through his external senses. No external objects can so move the spirit of man as do the true, the good, the beautiful, and sublime, which can be seen by the eye of faith, as was doubtless true of the woman at the feast. We believe in

God because we see Him with our spiritual vision. This seeing of God, and salvation from sin through faith, is the jeweled crown of our race. As the natural eye sees the world by means of light, the ear hears by means of sound waves, so faith sees and hears God through the Spirit that lightens, and the voice that speaks gently to the soul.

The Christian religion has been defined as "the divine life in the soul, with its inward, free, self-moving principle, wherein the divine indwells and operates in the human." This divine life was humanized and brought to earth in Christ, who is the healer and life-giver. It is through faith that Christ becomes a hidden life in humanity and reveals itself in all those who are united to Him in the vital union of regeneration. Christians are not simply messengers of truth, examples of right living, but rather bearers of a new and divine life. Through faith, Christ is life in their life. This divine life in Christians is a power of holiness for all who through faith place themselves in connection with this life-power which is in Christ Jesus, thus becoming sharers in this divine-human life, rising above worldly agitations by a living union with God.

Being born of the Spirit gives vital connection whereby the divine Spirit lives, grows, and bears fruit in the human spirit, governing, exalting, and sanctifying the whole person. Salvation is wrought not so much for us as in us, making human life more Godlike, and this is brought about by the indwelling of the Holy Spirit, and Christ is received when this Spirit is received. Christian life is not simply a knowledge of the things of God, a doctrine, a depressive dogma, but a life. The union of each saved soul with God, through Christ, is organic and vital, partaking of Christ's righteousness. Whoever receives this divine-human life through faith is lifted into all its blessings, freed from the pollution of sin and condemnation of guilt. The righteousness of Christ, through faith in Him, becomes part of the inner life of the believer, a new and living principle. Salvation, the saving from sin, is the birth of this divine principle in the soul,

and faith is the instrument or medium of this operation. By it is restored the life lost by sin, and by forgiveness one is made innocent and guiltless before God. This gives the "assurance of faith, the spirit of adoption, by which we cry, 'Abba, Father.'"

God-consciousness becomes saving faith when the individual finds true life in communion with God through Jesus Christ, and faith when it is quickened by the Spirit becomes living and loving. Grace is God's imparting love; faith is man's accepting love, and the union thus formed gives the recipient the Christ-life, in other words, makes one a Christian. The beginning of this life in the human is faith, of which hope and love are branches. Herein is satisfied the craving of the soul for personal assurance, by experimental knowledge, which the woman of our Scripture lesson had from the lips of Jesus, "Your faith has saved you; go in peace." Vital Christianity is self-attesting. By faith we become partakers of divine nature, which gives a realizing sense of a living reality. Christianity thus becomes a vital and practical experience, not a theoretical and mechanical dogmatic system. Clear-cut statements of religious beliefs, founded on the Word of God, are good, but dogmatic formula and assertions with their lifelessness are not what the soul wants or needs. It wants present vital relationship and communion of the soul with the Divine. This is Christianity, the Holy Spirit coming as a living, loving power into the soul. The ultimate basis of Christian certainty must be in divine communion and life, for which we are created.

Every true believer in Christ has the conscious, experimental assurance that has a new life-power living in and through Him. When at our own table, or in the banquet hall, we partake of food for satisfying physical hunger, and are satisfied, and our physical life, health and strength renewed, we can well believe through the testimony of faithful Christians that when we eat of the Bread of Life, and drink of the Water of Life, we find our Spiritual Life renewed, and our spiritual nature prevailed by a divine

satisfaction. All who have partaken of this Bread of Life have found their soul-hunger abundantly satisfied, and those who have drunk of the Living Fountain have found their soul-thirst slaked.

The teachings of Christ are full of living revelations, growth, and power. He said, "I am the vine, you are the branches." This and many other similar Scriptures, teach the living connection between God, through Christ, and His children. Faith in these living processes satisfies Paul's definition of the very substance, of living reality of things hoped for, the evidencing, the internal manifestation of things unseen. Trust, in faith, is the full and free surrender, by the will, of body, mind, and soul to the will of God. When the emotional nature has been favorably affected, when assurance has been given faith by such words as "Your faith has saved you; go in peace," a response will be kindled that will carry the whole being over in glad surrender to God.

Faith is the most central uplifting power of the soul. Love is but faith working down into the emotional forces of the soul, touching the springs of the will, thus producing action. To put it another way, faith is the seed from which grows all ideal living and right action, wherein all faith assurances are lived out in realities. It quickens and gives depth to all life's aims. A life with a Stephen-like faith, and led by the Holy Spirit, is the all-conquering life. With faith in God, through Jesus Christ, every morning is radiant with His glory, every evening lovely with His love, every bush aflame with His splendor. Every soul, through faith, may not only be saved, but imprinted with the divine image, and have the superscription of the divine, making all life tend toward a final triumph. "Your faith has saved you; go in peace," must be the beginning and ending of a victorious life, for "This is the victory that overcometh the world, even our faith." It gives that "restful peace and sweet content which the world can neither give nor take away." May we all run the race before us, "looking unto Jesus, the Author and Perfecter of our faith."

"To Know Him"

(Continued from page 8)

Christian religion. However, if one has the opportunity to study the various religions of the world, I am sure that most Christians would re-affirm their wish to be a Christian, for it is here that we have one God, a God of love, the promise of salvation and eternal life. Meanwhile, we may live a life of inner peace and joy on earth if we are striving to practice the presence of Christ.

It does take faith to believe in God, for we cannot see or touch Him — yet we can know Him. Through this, our love deepens and the faith does not become a discipline but an integral part of the Christian's life. Then we say with the psalmist David, "In thee, O Lord, do I put my trust."

A steam boiler, when heat is applied, can produce power. This power can be blown off through a safety valve, or can be directed into an engine and produce work. So it is in the Christian life. When the heat (Spirit of God) is upon us, power is created. We can blow this off or direct it into the church and work for the Lord be produced. A safety valve is needed for an emergency, but the engine does the work.

—T. R. S.

"Blessed are the peacemakers: for they shall be called the children of God." Matthew 5: 6.

"Jesus said unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14: 6).

"And he said unto them, The Sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the Sabbath." Mark 2: 27, 28.