

near North Loup. Several Sundays are being spent this fall in expansion and improvements at camp. We wish that all the Recorder readers could visit our Rocky Mountain Camp 1,200 feet above the valley, an area of breath-taking beauty with snow-capped peaks to the west, plains stretching away to indistinctness to the east, and the breath of pine-scented air — just a little bit of heaven here on earth.

A number of our group attended Conference. Gary Cox had charge of Pre-Con Camp and Irwin Randolph directed the music.

Four weddings of our young people were solemnized this summer: Phyllis Anne Shepard and Charles Zailer; Bob Shepard and Bonnie McBreen; Beverly Davis and James Wells; Lloyd Thorngate and Rea Brock.

September finds several of our young people in college at Milton and Salem while others are enrolled at Denver University, University of Colorado, and Opportunity School.

The Youth Fellowship with Richard and Mary Shepard and the Juniors with Richard and Mary Steele as sponsors, are active. The Kum Dobl, Friendly, Blanche Sutton classes and the Ladies Aid are on the march. A church dinner, rummage sale, and bazaar are in the offing.

A new set of by-laws, presented for consideration at the September quarterly business meeting, will be voted on at the annual church meeting in January.

On September 13, the Advisory Boards of the Boulder and Denver churches with the camp committee, met at Boulder to set up arrangements for Conference, 1963, at the Colorado State University, Ft. Collins, Colo.

Those in attendance at the Mid-Continent Association meetings at Nortonville, Kan., October 12-14, report inspiring meetings and happy fellowship.

The challenge is ever before us as individual churches and as a denomination to never be weary in well doing for our Master. — Correspondent.

#### Job Opportunity at Plainfield

A rapidly growing parcel delivery service in Plainfield, N. J., has need of a new driver with Christian convictions who would be glad to have Sunday work with Sabbaths off. Applicants may call 210-755-7339 and mention the Sabbath Recorder.

#### Good Things to Come

Following the special issue (which omits departments, news, and statistics to make it relatively timeless) there will be some feature articles of unusual interest. One of these, by the chairman of the new Vocational Committee of Conference will set forth some well-considered plans for strengthening our Seventh Day Baptist witness.

Scheduled to appear in future issues are two more messages given at the last General Conference, stories of outreach on the home field and news of Seventh Day Baptists around the world. We hope also to publish news of an enlarged vision of our stewardship responsibilities. Such news, of course, depends upon the evidence that we have a new vision of the work that can be done with our loyal support.

#### Accessions

Daytona Beach, Fla.

By Letter:

Mary (Mrs. Rex F.) Stearns

By Testimony:

Elma (Mrs. David E.) Rogers (Associate)

#### Obituaries

Harris.—Lawrence F. (70), the son of the late John T. and Abbie Eldridge Harris, and Merle R. (71), the daughter of the late Iseus and Laverna Lippincott Fitz Randolph, were fatally injured in an automobile accident near Elmer, N. J., on October 13.

Mr. and Mrs. Harris were married on June 26, 1918, and for a number of years before his retirement five years ago, they lived in Plainfield and Dunellen, N. J., where he was employed as a bookkeeper for the Public Service Electric and Gas Company.

Mr. Harris, born near Shiloh, and Mrs. Harris, born near Jackson Center, Ohio, were reared in Seventh Day Baptist homes and since moving to Greenwich, N. J., have been active members of the Shiloh church.

Surviving are four children: a daughter, Mrs. Kathryn Townley of Franklin, Maine; and three sons: Roy J. T. of Milton, Wis.; Thomas Gordon of Mt. Holly, N. J.; and Lawrence R. of South Plainfield, N. J., and ten grandchildren. In addition to these there are surviving Mr. Harris: a sister, Mrs. Linda H. Carter of Bridgeton, N. J., and a brother, Floyd of Shiloh; and surviving Mrs. Harris are two brothers: Milton Fitz Randolph of Florida, and Elston Fitz Randolph of California.

Memorial services were held in the Shiloh church on Friday afternoon, Oct. 19, by their pastor, the Rev. Charles H. Bond, assisted by the Rev. Margaret Hendrichson and the Rev. Lewis Bender. Interment was in the Shiloh Cemetery. — C. H. B.

# The Sabbath RECORDER



THE CHURCH

— a Launching Pad for Christian Service



## FROM THE EDITOR'S PEN

### The Propelled Christian

"The Christian building should be a 'launching pad,' a place from which people engaged in secular life are propelled." This is the way Dr. Elton Trueblood in his book, *The Company of the Committed*, characterizes the ideal church.

Using other figures of speech to further amplify his description, he calls the church "a drill hall" for the Christian task force; a place where Christian ambassadors in common life come together to be trained; and headquarters for a militant company.

It is "the company" — the laity of the church — to which this issue of the *Sabbath Recorder* is devoted. Lay people from many walks of life and from many parts of the Seventh Day Baptist denomination express their views about Christian service and their concerns for the welfare of the world.

In keeping with Baptist tradition, their viewpoints differ. This is a part of the genius of this specific denominational grouping of Christians whose distinctive witness is adherence to the seventh-day, biblical Sabbath. While requiring individual conviction and commitment to this unique principle, even against the pressures of the majority, membership in the Seventh Day Baptist Church reflects democratic principles. Opportunity is provided for personal initiative, individual creativity, and freedom of interpretation in keeping with one's own conscience.

While the contributors to this issue may not agree on minor points of theology, they do unanimously concur that "mission" is the most appropriate and chief rallying point for the church. As Dr. Trueblood asserts, "No person is really a Christian at all unless he is an evangelist or is getting ready to be one." Dr. Trueblood goes on to say that the church is a denial of Christ unless it is affecting the world in business, in government, in education, and in the many other segments of human experience.

It is to the search for "new and fresh ways of permeating the world" that this special issue is devoted. In general, the writers first point out the modern-day need for the church to be at the "creative edge" of progress in such matters as race relations and social improvement; next, they emphasize how imperative it is to have responsible participation on the part of all in "a redemptive enterprise" like the church; and finally, they call for personal, individual commitment.

How else can the laity of Christ's church meet the challenges of the space age and become divinely "propelled" Christians?

#### About the Editor:

#### K. DUANE HURLEY

President of Salem College (W. Va.) since 1957. Founder and immediate past president of the Council for the Advancement of Small Colleges. Currently, chairman of the West Virginia Educational Broadcasting Authority. Member of the Salem Seventh Day Baptist Church.

Note: The editor's father is P. B. Hurley, a deacon in the Riverside (Calif.) Seventh Day Baptist Church, a former member of the Commission, and a past president of General Conference for two years.

A Christian business man now retired, P. B. (as his friends affectionately know him) continues a keen interest in local church as well as denominational matters. His special column, "The Old-Timer Sez," is found on page 11.

# The Sabbath Recorder

First Issue June 13, 1844  
A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

K. DUANE HURLEY, Editor

REV. LEON M. MALTBY, Managing Editor

#### Terms of Subscription

Per Year ..... \$3.00      Single Copies ..... 10 cents

#### Special Issue

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

Postage to Canada and foreign countries 50 cents per year additional.

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

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

PLAINFIELD, N. J., NOVEMBER 12, 1962  
Vol. 173, No. 18      Whole No. 6,018

## FAITH FOR A NEW AGE

By Stanley W. Rasmussen

IT HAS been a long time since the so-called "Age of Faith." Supposedly that age came to an end about the 17th century and was replaced by an "Age of Reason."

No term corresponding to this has been invented for our time, so we must still be in the Age of Reason; but we may not be in it very much longer.

The Age of Reason was founded on the idea that humans could really understand the universe. There was the further thought that we could also learn to control it for our benefit and even bring about some kind of utopia; but understanding must come first.

Unfortunately for the Age of Reason, modern physics has produced many things that cannot possibly be understood, in the sense that people usually use the word. The study of "elementary particles" has contributed the most examples.

For instance, in some experiments an electron acts as if it were in two different places at the same time. In other experiments, it acts more like a familiar type of "solid object," which could not possibly be in two places at once. How can we understand a "particle" if it only acts like one some of the time?

Such irrational behavior is not limited to electrons, either. It turns out that any object at all carries on that way, if studied closely enough. A neutron, also, sometimes acts like a hard piece of shot, and sometimes like a wave front which has no particular position at all. A neutron "wave" may be reflected by a sound wave, in any solid material. Immediately after that, the same neutron may be reflected from a single atom of the material, like a billiard ball.

Of course, we are not speaking of a "bare" neutron without its usual cloud of mesons; but of a neutron as shown by experiment, including all sorts of interactions with what we once thought was empty space!

Perhaps we have said enough to illustrate the point that there is some real limit on human understanding. It is no longer clear that the universe can be fully grasped by human minds, even at

what should have been the very simplest levels. If empty space is incomprehensible in principle, as it seems to be, how can we hope to comprehend anything at all, really?

Physics has just given up the effort — nowadays we only hope to describe as much as possible in some passably familiar terms. We do not pretend to meet the universe as it is.

To anyone who is not a Christian, this must be a mournful way of thinking. What hope for humanity is there when it is clear that humanity cannot cope with any level of physical reality? Human history must often look like "a tale told by an idiot . . . signifying nothing."

The universe was a mysterious, often frightening, place to the people of the "Age of Faith." To Christians it was not so frightening because they knew the power of God in their lives and had faith that in the end the universe belongs to God.

The universe looks mysterious to us, too, and our modern age has its terrors. They are different from those of the old days, but still pretty terrifying.

Christians of our day also have the security of faith, the same as those of other ages. We need not pin our hope on the latest findings of science nor on an optimistic view of history.

Our faith rests, as it always has, on the Original Scientist, who is also the Director of History. There is no other reasonable hope.



#### STANLEY RASMUSSEN

Senior scientist at Lawrence Radiation Laboratory, Livermore, Calif. Ph.D. in Nuclear Physics, University of Minnesota. Professor at Salem College (W. Va.) 1958-1959. Member and deacon of Los Angeles Seventh Day Baptist Church; licensed by that church in 1961 — preaching at the Bay Area Fellowship meetings.



# Responsibility of the Individual

The effort and integrity of each member of the "team" dictates the degree of success to be achieved.

By Jennings Randolph

Perhaps the most striking difference between the United States and the communist countries lies in the degree of regard each holds for the individual. While the Marxist groups practice collectivist principles and boast the advantages of the commune, America stands firm in the belief that man was created with the ability and inherent right to live in a society of free choice and individual decision within the law.

Indeed, our society was born because the rights of individuals were being threatened and free choice denied to citizens of the colonies. All the high principles in history would have availed little, however, had it not been for the willingness of Americans to recognize and accept individual responsibility in determining solutions to the problems of the Revolution.

How much easier it would have been for Patrick Henry to merely remain seated that dramatic day in St. James Church in Richmond, Virginia. But he could not ignore the feeling of individual responsibility to state the case of colonial freedom as he saw it. And, at the conclusion of that eloquent and stirring declaration, he had established more clearly the difficult but necessary course that was soon to become the most meaningful revolution in the history of man — that of the individual. Through the years Americans have ever rallied to the cause of freedom, and have responded to times of testing and grave challenge with corresponding initiative and self-sacrifice.

However, in the world of today, I confess to some anxiety if not alarm, over what I see as a general softening of the Protestant ethic — a softening that has accompanied the rise of "organization man."

We are familiar with William Whyte's study under that title, and of the earlier

works of David Reisman, who coined the term of "other-directed" for contemporary American. These men, as well as a host of other sociologists and critics of our society, find that the contemporary American too easily relinquishes the judgment of his own conscience for that of the group to which he belongs or aspires to belong.

He has too often defaulted the right to dissent; he has too often abandoned his own conscience to conform to the group mind.

To set it down in its starkest terms I am suggesting that we are rapidly losing our regard for the importance of individual responsibility and for its corollary, the right of dissent. Seventh Day Baptists were, in a very real sense, dissenters. And I further suggest that a warm and comfortable tide of spiritual self-satisfaction and easy acquiescence. We seem to have forgotten that the very name, Protestant, implies dissent — dissent in social, economic, and political as well as religious doctrines. In this degree were the early Christians and the apostles themselves the first Protestants.

But with this right of non-conformity goes the attendant responsibility of the individual to justify his position — intellectually as well as spiritually and morally. I have elsewhere termed this the "need for accountability" — the necessity of the individual to hold himself accountable — intellectually, for his ideas and beliefs, and morally, for his convictions and actions. This too has suffered the same atrophy and erosion as the right of dissent.

This lack of responsibility permeates the entire fabric of adult American life. Witness the almost twenty million people who claim affiliation with Protestant churches but do not support them; witness the nearly forty million adults who did

not vote in the last presidential election. These are only some of the aspects that yield to measurement; we cannot measure the extent to which each of us in business affairs, in social activities, in professional concerns, and yes, even in political life, evades his responsibilities under cover of the growing anonymity and complexity of modern life.

In government, as in our church activities, it is the effort and individual integrity of each member of the team or the church that dictates the degree of success to be achieved. It remains for us today to overcome the temptation to sit back and allow others to carry our burdens — to take a passive part in the activities of our denomination, and to merely give passing attention to its current problems and programs. This is not the seed of success, or the environment from which has sprung the significant movements and messages of the past. Such indifference to the team effort will spell failure in the age of space just as it would have in times past.

Let us examine the eloquent testimony in the life of one who was among the first settlers to our shores to express liberty of conscience on the basis of principle rather than expediency.

In 1656, an early governor of Massachusetts, Sir Henry Vane, addressed his statement, "A Healing Question," to Cromwell. Although in England at the time, Sir Henry's views were the product of his service in New England, where he had witnessed the fallacies of the theocracy and the coercion of the individual conscience. He wrote: ". . . For to this end Christ died, rose, and revived, that he might be Lord both of the dead and of the living, and that every one might give an account of himself, in all matters of God's worship unto God and Christ alone, as their own master, unto whom they stand or fall in judgment, and are not in these things to be oppressed, or brought before the judgment-seats of men." For these words in a time when separation of church and state was a treasonable thought, Sir Henry



JENNINGS RANDOLPH  
United States Senator from West Virginia. Member of Salem Seventh Day Baptist Church. Member, Salem College Board of Directors. Member, Senate Committee on Public Works, Committee on Labor and Public Welfare, and three subcommittees. Member, U. S. delegation to spring meeting of Interparliamentary Union, Rome, Italy.

paid the price of martyrdom with his life.

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

Following his expulsion from Massachusetts, Roger Williams, with a handful of followers, settled in Providence, and in 1644 was granted a charter authorizing full self-government to the colony of Rhode Island and complete freedom of conscience to its citizens. Thus began the regeneration of man in the New World.

We could scarcely hope for so dramatic a set of circumstances in which to affirm the steadfast nature of our own stewardship, but at the same time, we must not permit ourselves the feeling of unimportance. The action of the individual Seventh Day Baptist contributes to the action of the whole. If we are lackadaisical in support of our religious convictions, then the over-all effectiveness of the church will be seriously hampered. An enlightened and dedicated membership is needed, alert to the opportunities for service in their support of the denomination.

"They" won't do the job for us. There is no "they" — there is only you and I.

# The Redemptive Power of the Church

## — in Business and Industry

By Burton B. Crandall

One of the major chapters on redemption in the Bible is the fifth chapter of Romans. What interests me are the following sentences from the chapter. Paul's statement is introduced by the concept of the faith of the individual, "Since then it is by faith that we are justified, let us grasp the fact that we have peace with God through our Lord Jesus Christ." In conclusion, "Now we find that the Law keeps slipping into the picture to point the vast extent of sin. Yet though sin is shown to be wide and deep, thank God, his grace is wider and deeper still" (Phillips translation). Thus the redemptive power of Jesus becomes effective in our lives through faith which transcends our fleeting trials and tribulations and second, by grace which removes sin, either in ourselves or others, and dissolves it in love. In considering the "Church as a Redemptive Force" let us never forget, however, that we, its members, are the church, and whether the image is active or passive rests with us.

Social issues are complex. The need for and execution of slum clearance and low-cost housing plans, relations between church and state, conflict of interest and management-labor relations, are problems which are never simple and there may be several possible solutions. Various denominations present these many-sided problems through numerous monthly publications so that the layman has only to



**BURTON CRANDALL**  
Chairman of the Economics-Business Administration Department, Milton College (Milton, Wis.). Formerly associate professor, College of Business Administration, Syracuse University. Member of Milton Seventh Day Baptist Church. Chairman, Interim Social Action Committee, 1961-62. Deacon, Milton Seventh Day Baptist Church.

seek to find a Christian presentation of current social problems.

But it is at this point that our practice too frequently fails to follow our faith. We are well aware of what should be done, but as one writer put it, "In our double-minded religion, we divorce our religion from practice." This failure of our religion appears in two forms. The first is seen in unethical and fraudulent acts such as income tax evasion, conflict of interest, and all manner of anti-social practice. "Thou shalt not" codes of ethics and company policies appear to have failed to stem these mal-social practices. Several articles have appeared recently in leading business magazines challenging industry leaders to a positive code of ethics which places the good of society first, his company second, and his own interests last. The Christian starts a step higher by giving his first allegiance to God and from this he is better able to determine what is best for society, his company, and himself.

Second, we have too often failed to come to actual grips with these problems and take an active part in social welfare. We have substituted monetary donations and tax-supported government agencies for active participation in such projects as CORE (Congress on Racial Equality), urban redevelopment, youth centers, etc. The church loses a potential avenue through which it could make effective its redemptive power both in existing organizations and in the molding of future developments. There is a constant stream of articles in such magazines as *Faith at Work*, and *Guideposts* of the activities of individuals and groups working for more Christian practices in business and industry.

Does your faith make you a channel through which the redemptive power of the church can flow so that God's grace can surround the social ills of our times?

# Sharing the Benefits of God's Redeeming Love

## — through the practice of medicine

By Victor Burdick

The church, as the company of those of like faith in Jesus Christ, has two overlapping duties: 1. Bringing the benefits of God's redeeming love to other people; 2. Drawing people into this company. Each member of the company, according to the grace God gives him, has his part in the performing of these duties. What is the part of the Christian physician?

Basically, the Christian physician will be whole in his own relationship to Christ and His company. He knows his dependence upon God for life, strength, and character. He knows Christ is the only source of true love, peace, and comfort. He knows his own need for communion with other Christians and the refreshment of Sabbath rest.

Likewise, the Christian physician recognizes God's grace in providing his own measure of training, wisdom, and skill, and in providing the measure given to others who have made effective medical discoveries in the past. He has a high respect for God's marvelous handiwork in the human body with its defense system for restoring and maintaining health, and regards his work as co-operation with God. He recognizes the important part the mind plays in health and disease, and knows how sin, guilt, and harmful habits contribute to a large portion of the physical and mental ills he sees.

Even in the treatment of minor ailments, his practice reflects the highest virtues of honesty, patience, and compassion. His attitudes and actions prove his verbal confession of Christ as Lord and Master of his life. In his office, evidence of his spiritual background — some picture of Christ — may hang amidst the evidences of his medical background — his diplomas. A Bible and appropriate booklets or tracts are often as helpful as his stethoscope or medicine. In his waiting room, a tasteful choice of secular and religious magazines, book-

lets, and pictures will give the patients an awareness of his relationship with Christ, and provide an easy opening to conversation regarding spiritual things.

Where mental depression, personal problems and anxiety are causing or accompanying physical illness, he may help develop courage and faith, through sympathy and counsel. Where remorse and guilt exist, he can point the way to forgiveness at the Cross. Christ's power to forgive sin can aid the physician in restoring the patient to physical health.

In major illness, as he brings the comfort of medicines and surgery to relieve suffering, he can bring the comfort of the Holy Spirit, as well, to the afflicted. Before surgery or in a crisis, he can often bring confidence by offering scriptural promises and prayer. Through deep interest and compassion, he can be an example of Christ's love. This may often provide him with an opening for suggesting to the recovering patient, praise for God's goodness, and acceptance of Christ as Savior. To the frequently asked question, "Why does God allow this to happen?" he can bring insights from Scripture regarding the meaning of pain and suffering.

Where there is death or the fear of death, he can offer the patient or grieving relatives assurance, peace, and hope in Christ's care and keeping of His children, no matter what comes. He can provide a realistic view of this life in relation to eternity, and of the glories of the eternal Sabbath rest.



**DR. VICTOR BURDICK**  
Graduate of Albany Medical College in 1954. Assumed duties as Seventh Day Baptist medical missionary at Makapwa, Nyasaland, Africa, June 1957. Married Beth Severe (nurse) in Africa. Father of two children. Evangelist throughout Nyasaland as well as physician.



## The Church: A Force in a Scientific Society?

By Richard Bond

Science is a very new force in society. In its modern form, it is only a few hundred years old and most of its growth has taken place within the present century. The number of people actively participating in science, to say nothing of its increase in popular appeal and influence, has been and is increasing.

The same period has witnessed a decline in the influence of the church. The number of Christians has not kept pace with population growth. And for those who do hold church membership, the church is no longer as central a force in either the social or thoughtful portions of their lives. Indeed, the profound effect which Jesus envisioned His simple message would have upon the personal ethics and behavior is still sadly weak among those who use His name. We are living, then, in a society in which science and its benefits are playing increasingly prominent roles but in which the influence of the church is dwindling.

It was a central theme of the Gospel writers that the message of Jesus was important both in the lives of men and in the life of society. Thousands of Christians have shared this conviction and we who profess to this name look with sadness as we see it so far from fruition today. It is tempting to some to blame much of this upon the growth of science and to want to return to the old ways. It is one of the lessons of history, however, that we cannot go back. Perhaps by examining some of the attributes of science which have made it successful we could learn something which would help us in answering the basic question of the title of this article. Because of space limitations, let us consider but three of the areas which have contributed forcefully to the success of science: assumptions, approach, and attitude.

Science operates under two basic assumptions: that we live in an orderly universe and that it is possible to deter-

mine the nature of that order. Science is the quest for an understanding of the natural laws underlying the order of the universe. Continuous demonstration and increased understanding of this order provide rather convincing support for these assumptions. The church might do well to examine its own basic assumptions and teachings. Are they consistent with each other and with the assumptions science has found so significant? The idea of a capricious universe is very unattractive to most modern people and a religion which is disorderly cannot long be a force in a scientific society.

The scientific approach has usually been what is commonly called the scientific method. While this term is not so precise as many would think, it usually involves the collection of data, the statement of hypotheses to explain or collate these data, experimentation or observation to confirm or deny the hypotheses, and then subsequent hypotheses which move beyond earlier ones. In this way, broader and broader generalizations increase our understanding of the universe. Scientific laws are simply broad hypotheses or generalizations which have stood the test of time. The law of gravity, for example, was an hypothesis to explain, so the story goes, the fall of an apple. Subsequent observations and experimentation supported the hypothesis and none contradicted it. We speak now of this generalization as a "law." The term **theory** is also used by scientists to identify such a broad generalization; theory and law are technically virtually synonymous. (This is different from the layman's use of the term "theory" as a guess; scientists use the term in a much more precise sense.) The law of gravity might equally be called the theory of gravity; the atomic "theory" (regarding the struc-



**RICHARD R. BOND**  
Vice-president and dean of the faculty at Elmira (N. Y.) College. Ph.D. in biology, University of Wisconsin. Formerly on faculties of Salem (W. Va.) and Milton (Wis.) Colleges. Member of the Seventh Day Baptist Board of Christian Education.

ture of matter) and the "theory" of evolution (change with time) might well be called "laws." All are generalizations which encompass known facts and with which additional knowledge has been consistent; they have stood the test of time.

At the heart of the scientific method is the rejection or modification of hypotheses, reasonable though they may seem, which experimentation or new data do not support. One may be certain that if any data did not support a generalization or "theory" or "law," scientists would be the first to raise questions and to abandon or modify the generalization.

The scientific approach also involves a free dissemination of information. Scientists publish their findings for the careful scrutiny, criticism, and checking of other scientists. In this way, the work of one scientist may add to or correct the work in other laboratories; thus widely separated findings may lead, step-wise, to considerable gains in knowledge.

Science has developed through and is characterized by a definite set of attitudes. A scientist is not satisfied with existing knowledge. He is continually seeking new information and broader generalizations. Stock answers or "sacred cows" are unacceptable. He is well aware that one of the characteristics of the universe and man's knowledge of it is change. Yet he can hold fast to what is known with certainty that this is the best available knowledge and that what changes occur will be toward more complete understanding. A significant portion of the scientific attitude, then, is open-mindedness, a healthy skepticism toward what is, and a strong curiosity.

Science is also a bastion of freedom. The challenge of new ideas is basic to freedom and to scientific advance. No subject can be taboo under free inquiry. Accompanying this freedom is a responsibility: to criticize both old and new ideas and to subject one's own ideas and work freely to criticism. Publications are open to all so that new ideas can both be disseminated and subjected to close scrutiny.

Finally, science is free from dogma or creeds. Even the natural laws which have

been established are not externally imposed but are the best current statement of the natural order, subject always to revision or modification not by prejudice or tradition but by the adduction of new information.

The approach and attitudes of science have been so successful and are so firmly woven into the framework of modern thinking that the church must consider whether its methods and attitudes have kept pace or whether by its very approach it has driven from its doors those whom it seeks. How free is the church to entertain new ideas? How freely can new ideas be published? Are we willing to follow the scientific approach and allow our beliefs to be fully examined? It is a shallow belief indeed that is afraid of close scrutiny or the full light of free inquiry. Do we insist upon facts as a basis for religious statements? Are we so bound by old creeds that we do not accept criticisms or new ideas? Is biblical research and criticism as free as scientific inquiry? In other words, have creeds or even phrases become sacred cows and strait jackets or are we willing to examine and perhaps modify them as new information comes to light?

These questions are particularly appropriate for Seventh Day Baptists. We have a strong heritage of freedom.

We are fortunate, I think, in having a wide diversity of beliefs among our people. Witness, for example, the varying statements of belief of our new ministers over the past two or three years. Thank God for the differences. This is a sign of health. I am proud as a scientist to be part of a group where such is encouraged. We would lose part of our distinction and heritage as a denomination if we insisted upon creeds, discouraged disagreement, sacrificed freedom for conformity, or confused ideas with the people who hold them.

The history of religion is full of entrenched groups reaching troughs of lethargy which were rippled by courageous men who dared to voice new ideas. The stories of the prophets are examples of fearless men shaking the beliefs and

practices of vested interests. Jesus Himself shook the religious leaders of His day and I am sure would shake the church itself today. How closely it parallels His approach to the scientific approaches we have been discussing! "Ye shall know the truth and the truth shall make you free." "Thou shalt love the Lord . . . with all thy mind. . . ." "Why even of yourselves judge ye not what is right?" Jesus was not afraid of ideas; He welcomed them and built upon them. Further, He encouraged this in others of diverse backgrounds. Does the church today bear more resemblance to what He envisioned or to what He challenged among the established religion of His day?

Let us ask again the original question: Can the church be a force in a scientific society? That we live in such a society is a certainty. That we will not go back to a science-less society is also certain. The church can be a force in such a society when society sees that what the church has to say and stand for is significant. Just as the human body cannot be described in 13th century terms, neither can the church be effective if it is wedded to medieval concepts or creeds or phrases.

The church needs to re-examine its premises, open itself to the new criticism and modernize its voice. The church can give meaning to a science-oriented society not by opposing science. Rather, the church can supplement science by starting where science must leave off — with spiritual matters and with matters of morality. These are areas which by its very nature science cannot touch. In these areas the church can proclaim values which are both timely and timeless, and which can give meaning both to individual lives and to society. Science has a very pragmatic test: it works. Christianity has yet to convince the world of the same thing: it works.

I see the church and science then as working partners in a scientific society — both dedicated to freedom, to the full expression of ideas, to the continued search for truths in their respective areas, to the excitement of discovery, and to the establishment of a society dreamed of long ago.

## Responsibility vs. Duty

An Actual Experience  
By Albyn Mackintosh

A ferry from an island in the St. Lawrence River was docking at Kingston, Ontario, when a ten-year-old girl with a decidedly British accent was heard to say, "Mother, may I have the responsibility of carrying the market basket?" Her use of the word was so unusual that it made a lasting impression on those who heard.

Is it so uncommon for individuals to request responsibility? Are we citizens in an age which is writing its obituary in terms of evasions rather than affirmations? Do we shift responsibility for the care of parents to an old folks' home, our children to a nursery? Then do we expect the government to care for us and give us security?

Jesus recognized this weakness. In Luke 14: 18-24, He gave us the parable concerning a great supper to which many were invited. The excuses which we use today are myriad and flimsy even as then. If Pasteur had excused himself for paralysis, Mozart for poverty, Beethoven for deafness, Milton for blindness, and Paul for his "thorn in the flesh," how sad it would be for our world today!

There are those who try to evade responsibilities by saying that all that is needed to be saved is to accept Christ. Belief is the deep, abiding, unwavering, rooted assurance that Christ is All in all. It is working, fruit-bearing faith in Him. I must live "soberly, righteously, and godly in this present world" (Titus 2: 11-13).

When we work for God, let us not confuse duty and responsibility. It was  
(Continued on page 15)



**ALBYN MACKINTOSH**  
Consulting engineer; President of Mackintosh and Mackintosh. Member and trustee of Los Angeles, California, Seventh Day Baptist Church. Former member of the Commission of General Conference; at present chairman of the Conference Committee on Peace Education.

## OLD-TIMER SEZ . . .



By P. B. H.

God had positive reasons and expectations when He gave the commandments.

\* \* \* \* \*

We say we believe in being "seven day" Christians, but it is so easy to stretch or shorten days according to selfish desires. We fail to remember that God said ". . . from sun to sun." We should prepare for the Sabbath by having the groceries bought, the loose ends gathered, and the business closed before sundown Friday.

\* \* \* \* \*

What we get too easily does not produce staunch character. . . . Many a business is open seven days a week in hopes of making another dollar. . . . I trust that some younger person may gather some useful threads from the experiences of the old timers and positively work with the next generation, challenging them to "come out and be separate," to refrain from borderline acts (the "prevailing indulgences") which link them with the world, to give time to Bible study and meditation each day. They will have nothing for which to apologize; they will grow in stature and wisdom and in favor with God and man.

\* \* \* \* \*

Our problems are often financial . . . I am ashamed. . . . We seldom look into The Book, nor do we "commit our way unto Him" and tithe as He directs.

\* \* \* \* \*

A friend used to say, "You hear what you listen for, you see what you look for."

I will see . . . hear . . . speak no evil. Let's add: I will remember no evil; I will remember kind words; I will remember good deeds; I will remember to say, "Thank you!"

## Religion in Life

A Personal Testimony  
By Willard Wells

To the Christian, religion and life should be synonymous.

In the professions, religion in life means truthfulness and self-discipline. To the shop worker (and here I can speak from experience), religion in life means doing your job as if Christ were standing beside you at the bench. Quality workmanship to the employer and customer speaks louder than words.

As Seventh Day Baptists, we are a "peculiar people" in the eyes of the world because we observe the seventh day of the week for worship.

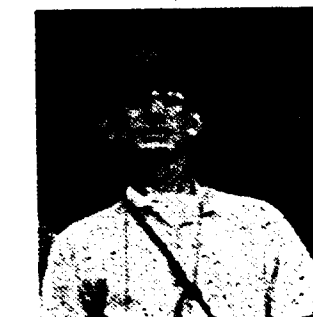
May I give a personal testimony here as to the way God has worked for me on the job?

For nearly four years, I have worked for a company here in Boulder called Design Products, manufacturers of contemporary office furniture. When I first went to work for them I had an understanding that I worshiped on the seventh day and that I was a Seventh Day Baptist. They have never called me on the Sabbath, though I have worked on Sundays for them a number of times.

Last year I worked on a night shift. I told the foreman that I would be glad to work Sunday in lieu of the Friday night shift. He consented. I was given a personal key to the shop and was often the only man there on Sundays.

I give this experience not in any sense of boasting but with an earnest desire that it may be an encouragement to any others who may be facing similar experiences. Try giving a little more than you get.

What easier way to obtain a good name than to challenge the working world with practical Christianity, proving once again that God has not changed?



**WILLARD WELLS**  
Employed by Design Products, Inc., builders of walnut office furniture, Boulder, Colorado — specializes in making chairs. Member of Boulder Seventh Day Baptist Church, where he serves as Sabbath School teacher and moderator.



## The Selling Message

By Loren Osborn

Anyone who has had experience in selling or merchandising realizes that factors are needed to get the message across to the prospective customer. Because these same factors are needed, even to a greater degree, in spreading the "Good News" of our beliefs, it is advisable for us to examine them.

Basically, a salesman must be sold on his own product. It is virtually impossible to sell something that you don't believe in yourself. Perhaps this could be summed up in one word — "enthusiasm." Keep this in mind and we'll come back to it.

Another attribute of the successful salesman is knowledge of his product. He can show his prospect what it can do by what it has done for him. There is no more telling force in salesmanship than the "unsolicited testimonial" that shows first-hand knowledge of the benefits of the product.

Still other requirements must be met if a salesman is to earn his commissions. Patience, I learned early in my training, is the salesman's greatest virtue. Keep working and waiting. Most sales cannot be rushed. Prospects more often than not resent pressure, and will reject the idea of purchasing before they have heard the story on the product being offered. Hold the word "patience" in mind for future reference.

Finally, and perhaps the least important but most often emphasized point of salesmanship, is the ability to communicate. The ideas that are being presented, the products that are being offered, must be explained; the terms of the sale described. To make contact with the mind of the buyer requires the ability to penetrate all kinds of barriers. The ability to "communicate" must be developed.

Now you may be wondering what this has to do with our Seventh Day Baptist proposition. The answer will be found in the application of these four sales requirements: enthusiasm, knowledge, patience, and communication.

As Christians, and as Seventh Day Baptists, we have a great benefit to offer to every living human being. The Good News of the Gospel of Christ is a tremendous product to have for sale. With the Sabbath emphasis being considered, however, it is a difficult deal to put across in most cases.

Here is where enthusiasm comes in. Recently I visited the showroom of an auto dealer, and I was immediately swept away by his flow of words. His interest in his product was contagious. In short, I became the owner of his brand of car soon after that. Why? For one thing, he was genuinely sold on his product. He was enthusiastic about its merits and his enthusiasm interested me. Here again, as Christians and Seventh Day Baptists, we must learn more about why we are, what we are, and whom we serve. Out of personal knowledge only can we adequately explain to others the great benefits of our way of life.

Now we consider what is probably the most difficult phase of selling — patience. It is just as hard to be patient when seeking to convince someone of the need to follow the teachings of Jesus as it is to sell cars or insurance. Why is this true? Partly because we want immediate results. We want to see the fruits of our labor and collect our commissions. We must remember that as far as Christianity is concerned patience is one of the strongest tools we have. But we must not excuse inactivity by calling it patience . . . we must labor on while we wait.

Another factor to consider in this regard is the use of sales pressure to hasten a decision. Here I think we can and should model our sales approach on Jesus'

(Continued on page 15)



**LOREN G. OSBORN**  
Advertising manager of The Westerly Sun (Westerly, R. I.), a daily that does not publish on Sabbath Day. Member, Board of Directors of New England Newspaper Advertising Executives Association. Member, Pawcatuck Seventh Day Baptist Church, Westerly, R. I.; deacon, clerk, and trustee.

THE SABBATH RECORDER

## PRACTICAL WITNESSING

in the everyday walks of life

By O. B. Bond

The three most vital social institutions concerned with practical witnessing in the everyday walks of life are — or should be — the home, the church, and the school. The basic influence of these institutions upon the life of people pretty well set their pattern of conduct. From these vantage points the individual gets his early introduction into order, poise, consistence; or disorder, chaos, and inadequacy.

We are concerned that the church be a redemptive force in society. This presumes that every individual who is affiliated with the church will have a place in the economic and social activities of his community and that his quality of life will be evidenced in that affiliation. Seventh Day Baptists have had a long tradition as effective, contributing citizens.

It is not always easy to give practical witness to our church-related beliefs without feeling some resentment or offense by those with whom we associate. Witnessing tests our Christian virtues.

I know of no institution that is more continuously concerned and active in the promotion of the welfare of the people of the earth, as it relates to everyday living, than the church. Seventh Day Baptists, along with other Christians, have consistently encouraged the establishment and support of schools. This is evidence that there has been practical witnessing by those who have lived ahead of us. They were challenged to care.

I know of no greater challenge to help keep alive, in the independent small colleges of the country, the image and the spirit of the founding fathers by emphasizing Christian education without losing the impact of the truths that gave the institutions birth. Also, the program of education for these church-related colleges must be concerned not only for the economic and political welfare of their students but must be deeply concerned with training these same students in home-making and family care.

The church is a redemptive force when it helps those within the range of its influence to live within the confines of their respective homes and in their community in peace and harmony.

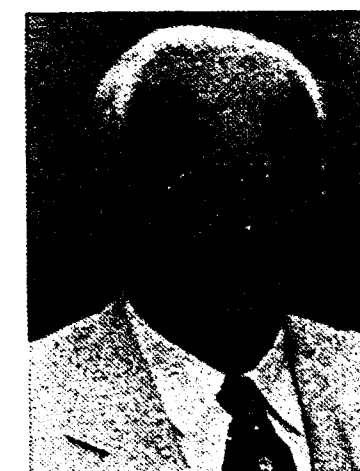
The church is a redemptive force when it helps its membership to discover that "honest labor is worship the same as private devotion."

While religion, over the ages, has appeared to carry an element of the intangible and has sought to reveal the unreachable, the religion of and for today must find expression in the everyday activities of the people of the earth. These activities are and should be concerned with providing the normal comforts of life: food, clothing, shelter, and peace of mind.

I see no more productive soil in which to cultivate the Christian virtues than the home, the church, and the school. Here is where consistent living should find happy expression and a normal philosophy of life.

The challenge appears to be more nearly met by the church than by the home or the school, judging from the local, state, national, and international activities in which the church is now participating.

Do folks with whom you work or associate each day discover in your way of life something that is not offensive but rather is buoyant and refreshing? If so, you are a practical witness of the everyday walks of life and your church is a redemptive force in your community.



**ORVILLE B. BOND**  
Retired teacher and school administrator from West Virginia. Former missionary in Jamaica, W. I. An elder of the Daytona Beach (Florida) Seventh Day Baptist Church, where he also serves as junior high school Sabbath School teacher and as a member of the Stewardship and Church Executive Committees.

THE SABBATH RECORDER

# Prayer — A Way of Life

By Doris H. Fetherston

God, our Father, the ever-present and all-knowing Spirit, with power beyond our imagining, is within every one of His children. He loves, guides, and blesses just to the extent that each desires His presence enough to follow certain principles. The men of God through the ages have made known to us these principles. Christ in His teaching made them especially clear. First of all He made it clear that God cares about every detail of our lives. Even the hairs of our head are numbered — what is so insignificant as one lone hair on my head or yours? And not one sparrow falls but He knows about it. There are so many sparrows in many places that very few people are aware of and certainly not concerned over the "falling" of one of them. It is hard for our finite minds to grasp the thought that God does care about the smallest detail of every life. To the extent that we can grasp this idea we can give our whole self over to thanking and praising Him and to the direction of His will. He is concerned not only for our individual welfare but also for our efforts as we work together as church groups.

James 4: 8a, "Draw nigh to God, and He will draw nigh to you," has been the theme of our Conference over the past year. These words have pointed to prayer as a way of life. As we draw nigh to Him through meditation, Bible study, and Christian fellowship we come more and more to be convinced of the greatness and power of God. This, in turn, makes us aware of our own weakness and causes us to feel truly humble. James 4: 6 tells us that "God resisteth the proud, but giveth grace to the humble." Only as we acknowledge His greatness and goodness to us are we truly humble. This does not mean that we feel insignificant and worthless. In fact, as we are truly humble we may come to see that God has great things for us to do for Him if we will only give over our wills and lives to Him. As we experience the nearness of God our love for Him

will grow and we will feel an impelling desire to honor Him by returning to Him even more than the tenth of what is entrusted to us of time, talent, and material possessions. The keeping of all His commandments will not be a duty but a real joy and we will strive to understand more fully the true meaning of the love we must have for God and our fellow men.

In 1 John 3: 22 we are told that "Whatsoever we ask we receive of him because we keep his commandments, and do those things that are pleasing in his sight." As we grow in our nearness to Him and our experience of Him through Christ, our belief and faith in Him increase for we continue to find Him trustworthy and His promises sure.

If we truly make prayer a way of life we will find truth in the words of John 15: 7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." But as this comes about in our personal lives and the corporate life of our Christian groups we must say with John, "He must increase, but I must decrease" (John 3: 30). This verse clearly indicates that the imperative thing is always the exaltation of God through Christ. The end to which our spiritual effort must be directed is the magnifying of Christ. Paul, in his care of the early established churches, always had a concern for their best welfare.



As he prayed for them he might have asked for their material prosperity or for many lesser blessings, but we always find him asking for the very highest. In 2 Thess. 1: 12 he asks that "the name of our Lord Jesus Christ may be glorified in you." Whenever

we come to the point of being willing to let all the smaller requests go and honestly ask God for just one thing — that Christ may be glorified in us — we will find that the answer to that prayer carries with it all other necessary blessings.

One time a four-year-old girl was eagerly running ahead of her friends and older companions on her way to her first circus. Her anticipation was great; but suddenly in the midst of her hurrying forward, she stopped and turning to those following her she said, "Isn't God good to us to make all the animals and things for us to see?" The simply expressed thought of a child glorifying God! But the simple and direct way of a child as he glorifies and praises God for the simplest things is surely the beginning of making prayer a way of life.

Over the years Seventh Day Baptists have done much to the glory of God, and insofar as they have done so, their way, as a people, has prospered within the will of God. Paul in Phil. 4: 19 tells us that "God shall supply all your need according to his riches in glory by Christ Jesus." As we claim this promise we must note exactly what the promise is. We have no right to ask God for things we think we need as a people and then blame Him for not giving them to us. Behind every one of our requests there must be the acknowledgement that He and He alone knows what our needs really are; only He in His infinite and loving wisdom is the final judge of what we need.

Are you, as an individual, daily continuing to grow nearer to God, making prayer a way of life in order to glorify God through His Son?



MRS. R. T. FETHERSTON  
Member of the Battle Creek, Mich., Seventh Day Baptist Church; chairman of the local Board of Christian Education and superintendent of the adult Sabbath School. Member, Board of Directors of Salem College. She formerly served as executive secretary of the General Conference.

## The Selling Message

(Continued from page 12)

own example. He demonstrated His message by His life and actions. He waited for the proper time to make His call to "follow Me." Never in the recorded story of His ministry do we find the use of "pressure" to influence His hearers.

Finally, the art of communications must be cultivated. I strongly feel that the foregoing requisites are more important than a fine line of chatter. If we have the enthusiasm, the knowledge, and the patience, the story will be told. However, this should not give us a complacent attitude. It is our duty to make our sales presentation as smooth, as appealing, and as complete as possible. Practice and study are required.

Perhaps this comparison of spreading the Gospel with ordinary salesmanship is too broadly drawn, but it has been demonstrated that we need every ounce of salesmanship that can be mustered to convince the prospects in the world around us and make our witness effective. Let's be enthusiastic, knowledgeable, patient, and able to communicate — "salesman that need not be ashamed."

## Responsibility vs. Duty

(Continued from page 10)

not the girl's duty to carry the basket, but she asked that it might be her responsibility. Responsibility starts where duty leaves off. When compelled to go a mile, go another mile, Jesus said. The second mile is your responsibility.

We need to pray earnestly and sincerely, "Father God, may I carry the responsibility of being a Christian?" May we do it, knowing full well what it means? Jesus Christ said, "Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple."

LET US CHALLENGE EACH OTHER IN OUR STUDY, OUR WORK, OUR PLAY, TO STEP UP OUT OF THE DRUDGERY OF LIFE INTO THE RESPONSIBILITY OF BEING A CHRISTIAN!

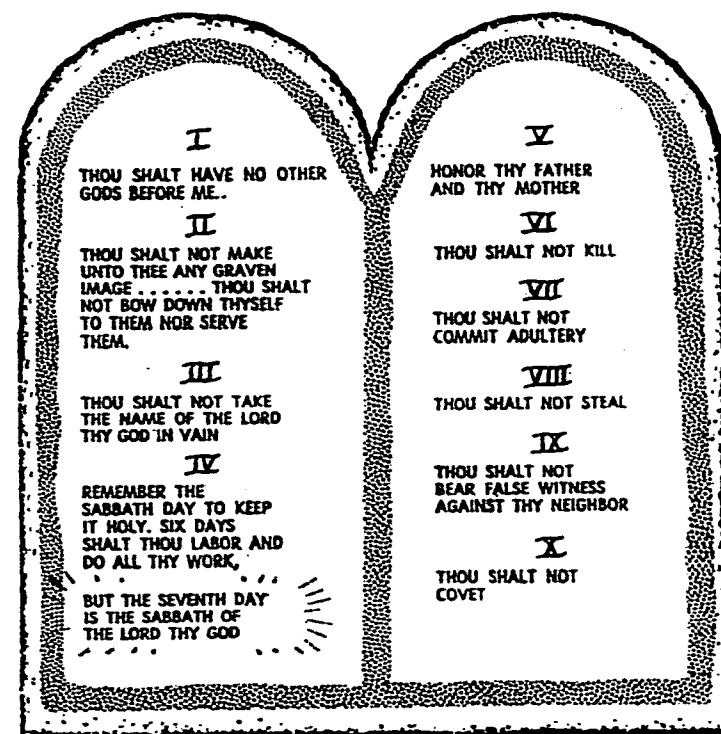


# The Sabbath Recorder

## THANKSGIVING 1962



"IT IS A GOOD THING TO GIVE THANKS UNTO THE LORD, AND TO SING PRAISES UNTO THY NAME, O MOST HIGH" — PSALM 92:1



**The SABBATH means much more to me than a day to observe.**

It means an institution to attend, a feeling to enjoy, a difference to appreciate and feel proud of, a way of life to follow, a guide to lead me, a meaning to interpret, a whole field of endeavor which those who do not know the Sabbath cannot anticipate and live in. It means that though I am one of the minority, I can be assured of God's guiding hand leading me because I so sincerely feel that His Word tells me that the Sabbath was made for me.

To me the Sabbath day itself is different because then as I rest, I can and really want to rest from the daily routine of life's activities, to find time for refreshing myself and giving myself that added bit of assurance and freshness and understanding that I need to carry me through the busy week ahead.

I remember as a small child that I looked forward to Sabbath days. I could not then have said exactly why, perhaps, but there never was a time when I needed to be urged to attend church and Sabbath School. That was something to look forward to all week long. I'm very sure the influence of my father and mother had much to do with this, and to this day I am amazed when I hear anyone trying to decide whether or not to go to church. I think one of the things that made the Sabbath be more than just a day, when we didn't have to do the usual duties of the week days, was the fact that I looked forward to that day all through the week: to Sabbath School and church, perhaps a little extra food for dinner, in the springtime the afternoon walk with my father over the hills and through the woods where we came very close to God and His great nature all around us, the family circle, the good times of just being. These things filled the week to follow and made the Sabbath a delight.

Is it surprising, then, that the Sabbath always has held and continues to hold a very important place in my life making life even more worth living?

— Alberta Batson.



**ALBERTA D. BATSON**  
Teacher in Parkersburg, W. Va., High School. Past president West Virginia Federation of Business and Professional Women's Clubs; and member of Commission of the Seventh Day Baptist Conference.