

The Sabbath Recorder

Historical Society Annual Meeting

The Annual Meeting of the Seventh Day Baptist Historical Society will be held at 1:30 p.m. Sunday, May 19, 1963, in the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, N. J. All members authorized under the by-laws have voting privileges, and all interested friends are cordially invited to join in the consideration of the Society's work.

— Albert N. Rogers, president.

Sacred Album Being Prepared

"Seventh Day Baptists Sing unto the Lord" is to be a high-quality disc recording of special music (mostly vocal) prepared at great pains and considerable expense as a project of the Radio and Television Committee of the Tract Board. It is designed primarily for private and group enjoyment and will be priced as low as professional production costs will allow.

Accessions

North Loup, Neb.

By Baptism:

Kerry Fuller
Richard Fuller
Robert Fuller
Bernard Gene Keown
Colleen Keown
Darlene King
Lanetta Larkin
Vicki Walkup
Allen Williams
Mildred Williams

By Profession of Faith:

Mr. and Mrs. Carl Walkup

Obituaries

Bullock.—Joseph Richard, of Berlin, N. Y., died March 19, 1963, after a lingering illness.

Mr. Bullock had for many years found his greatest pleasure and satisfaction in Christian work. He was active in the meetings of the Schenectady mission of the Berlin Seventh Day Baptist Church in the years before it was organized into a church. In more recent years he has devoted most of his time to distributing Seventh Day Baptist and other tracts, particularly on the railroad (where he was formerly employed). Witnessing to strangers and friends day and night hastened his death but satisfied his soul. Although not a member of the Berlin church (across the street from his home), he was active in its work and a strong supporter of local and denominational projects.

Mr. Bullock is survived by his wife, the

former Mary E. Green; 2 daughters, Mrs. Beatrice Subt of Cucamonga, Calif., and Mrs. Janet Dickenson of Fayetteville, N. Y.; 2 sons, Robert of Columbus, O., and Delbert of Fayetteville; 2 sisters, Mrs. Dorothy Van Houten and Mrs. Lillian Philips, both of Berwick, Pa.; and 11 grandchildren.

Private funeral services were conducted from the residence with the Rev. Oscar A. Arnold, a long-time friend of the family, in charge. Interment was in the Berlin Seventh Day Baptist Cemetery. — M. G. B. and L. M. M.

Keirns.—Mary Hazel, daughter of Lulu and Bert Robinson, was born Jan. 27, 1899, at Nortonville, Kan., and died March 25, 1963.

On March 26, 1919, she married C. H. (Jack) Keirns. She spent her entire life in Nortonville and was a member of the Seventh Day Baptist church. Although she had been seriously ill for several months, death was unexpected.

She is survived by her husband of the Easton Nursing Home; three sons: Harlan, Edmond, Okla.; Alfred and Robert, Nortonville; a daughter, Mrs. Yvonne Brenish, Fort Worth, Texas; her mother, Mrs. Lulu Robinson, Easton; three brothers: Carl of Billings, Mont.; Lawrence of Kansas City, Kan.; and Willard of Reseda, Calif.; two sisters: Mrs. John Hodge, Easton, and Mrs. Clarence Landrum, Los Angeles, Calif.; and seven grandchildren.

Farewell services were held at the church with the Rev. John Hodge, a brother-in-law, officiating. Burial was in the Nortonville Cemetery. — J. O. W.

Thomas.—Edna, daughter of Algernon and Vernetta Woolsworth Whitford, was born Oct. 18, 1874, at Orleans, Neb., and died April 15, 1963 in Mercy Hospital, Janesville, Wis.

The eldest of nine children, Edna moved with her family to Albion, Wis., where she grew to womanhood. In 1890 she was baptized by Pastor E. A. Witter and affiliated with the Albion Seventh Day Baptist Church. She attended Albion Academy and in 1895 was united in marriage with Harry Elsworth Thomas.

The love of Christ was the center of Edna's life, expressed eloquently in her service to the church to the very end of her eighty-eight years. She served the Albion church for some twenty years as chorister. In the Milton Seventh Day Baptist Church her service included teaching Sabbath School, and being president and treasurer of the Women's Circle. On May 6, 1961, the church made her an honorary deaconess.

The sick, the shut-ins and the sorrowing whom she inspired by the radiance of her Christian faith will mourn her passing most keenly.

Surviving her are two daughters: Eloise of Milton, and Mrs. Franklin Walsh of Zenda, Wis.; two brothers: Elmer Whitford, Lincoln, Calif., and Beryl Whitford, Berrien Springs, Mich. Her husband died in 1943.

Funeral services were conducted April 17, 1963, in the Milton Seventh Day Baptist Church by Pastor Elmo Fitz Randolph. Interment was in the Milton Cemetery. — E. F. R.

We are not your own, for ye
therefore glorify God in your
body and in your spirit,
which are God's.
CORINTHIANS 6:19, 20

OUR GUEST EDITOR



REV. LESTER G. OSBORN,
Schenectady, New York

“HIS”

“Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God’s” (1 Cor. 6: 19, 20). Paul reminds the Christians at Corinth, “Ye are Christ’s” (1 Cor. 3: 23), and tells the Romans, “Whether we live or die we are the Lord’s” (Rom. 14: 8). We are HIS!

“Bought with a price.” The precious blood of Christ (1 Pet. 1: 18, 19). A slave could be released from bondage upon the payment of gold or silver. But these were not sufficient to effect freedom from the dominion and curse of sin. As the New English Bible translates it: “The price was paid in precious blood, the blood of Christ.” The Lord Jesus declared His mission: “The Son of man came . . . to give his life a ransom for many” (Mark 10: 45).

“Precious blood.” Various translations are given: “valuable,” “costly,” “highly honored.” Griffith Thomas comments: “Precious to the Father Who gave. Precious to the Son Who died. Precious to the Spirit Who applies. Precious to the believer who receives. Precious to all eternity to God’s praise and glory.” What a price!

“Redeemed.” Loosed from the bondage of Satan, the sovereign of the kingdom of darkness, and from “the curse of the law,” death, the penalty of sin. Satan is no longer our tyrannical ruler. Death no longer threatens. Even physical death has lost its sting and terror.

God, in His only begotten Son, Christ Jesus, has done this for us. How our hearts go out to Him in love, “because he first loved us.” Here is one of Paul’s “therefores.” “Glorify God in your body and in your spirit, which are God’s.” Spoken gratitude, “the fruit of our lips giving thanks to his name” (Heb. 13: 15) is not enough. It must be supplemented and proved by our living and our service. We are admonished, “Whatsoever ye do, do all to the glory of God” (1 Cor. 10: 31).

The articles in this issue are designed to show how we can glorify God, because we are HIS!

The Sabbath Recorder

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REV. LESTER G. OSBORN, Editor

REV. LEON M. MALTBY, Managing Editor

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Salvation! What a theme to stir our minds! What life is in the very word! What a hope it conveys! His salvation does come from the exact center of all the vastness of outer space.

Now man is reaching out into the universe of space, from earth to moon to star, and how shall his salvation be affected? God is not in the least affected by the space exploits of man. God will always be. He is the I AM of all past, present, and future. He can never be brought to surrender; His kingdom can never possibly be taken. His throne or His temple can never be shelled; He can never be caused to panic. He will forever be Father! And His proffered salvation will not in the slightest be touched by satellites or rockets, nor be interfered with by radiation belts.

We need to remember that this world with all life on it is existing only on a temporary basis. We need to take a large view. It is so easy to get entirely wrapped up in our own problems that we forget the larger view. In a very real sense this world became a problem world when sin entered it through the disobedience of Adam and Eve. God has problems with us. Nevertheless, the problems that humanity has given God ever since that first disobedience are not too hard for God. He has a solution for every problem that arises. He never has been caught short, nor ever will be. God would never be anything but master of every situation.

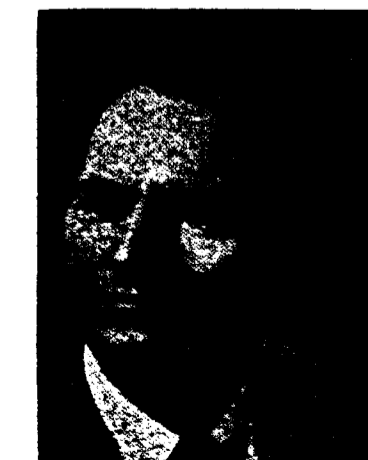
So in the case of our world, in its early beginnings when man went astray, God’s solution was to allow Adam and Eve to live a while longer, on a temporary basis. But their bodies then began to age as the years went by until they eventually died. Do you think God didn’t love them or care for them? God could have destroyed Adam and Eve immediately when

they sinned. The very fact that He allowed them to live on instead of immediately destroying them is the very proof that He did love them. He would someday send a Savior to redeem them from their sins and at the resurrection bring them back to the complete loving fellowship they had enjoyed with their Creator in the beginning. We can very well paraphrase John 3: 16 like this:

“God so loved Adam and Eve that He promised the gift of His only begotten Son, that if they (and their children) believe on Him (the Redeemer to come), they should not perish (in eternal death), but (instead) have everlasting life.”

Now repeat this with your own name! Let the reality of it fill your mind and heart with a holy joy that will burst forth into a whole new concept of the divine mission of Jesus on earth, and then bowing low, surrender your whole life to Him. True, you will lose the hollow “joys” of the world, but Christ will gain your soul and you will possess the riches of His kingdom of grace here, and live forever to enjoy the rapturous delights of the kingdom of glory.

Jesus has offered Himself as a sacrifice to pay for the ransom of all humanity. Our part in this plan is to recognize and admit we need a Savior to save us from



The Rev. Leroy C. Bass was reared in a Baptist home, and learned of the Sabbath during World War 2. Four years ago he became a Seventh Day Baptist. His first pastorate was at Paint Rock, Ala.; his second will be at Nortonville, Kan.

our sins. Sinfulness is a terrible thing, far more terrible than it seems to our benumbed senses. We need to understand that sinfulness is not merely acts; it is an attitude of rebellion or even indifference toward God. We must repent of our ungodliness and ask the Son of God to come into our lives and give us grace that will save us from the penalty of death, and from the power of sin that is at work in us, and at last from the very presence of sin. As one has said, "We have a heaven to gain and a hell to shun."

Choices are precious privileges we have, and we must make them. The greatest choice of all involves our future, for in

the eternal issues of life we have freedom to choose which side we shall be on, and choose we must, for there is no neutral ground. But God gives us no freedom or right to negotiate the results of our choices. He has already determined what the results shall be. We receive the rewards, good or bad, heaven or hell, depending on our choices in life.

There remains a part of God's salvation yet to be fulfilled, the restoration of His people to the very same sweet fellowship with Him that Adam and Eve enjoyed before they sinned against Him. This restoration also includes a beautiful Paradise home, a new Eden, which will be the earth, newly created for the saints of God.



Peace, an experience for which men and nations yearn, but all too seldom realize, is the gift of God to all who abide in God's will. Such peace can be gained only through accepting the authority of God in the affairs of the individual and of society.

Peace is Broken

In the beginning man was at peace with God. "And God saw everything (which included man) that he had made, and behold it was very good" (Gen. 1: 31). That peace was broken when Adam rebelled against the authority of God in an effort toward self-realization and self-determination apart from the stated will of God. Satan, who had himself rebelled against God, was the instrument of temptation, and lied to Eve. Adam and Eve, along with their descendants, had to suffer the consequences of sin and death because of their part in this act of rebellion.

Strained relationships between men and God and between men and men, a re-

sultant of rebellion, continued as mankind walked farther away from God into idolatry. On God's side wrath and condemnation justly rested upon man. On man's side was restlessness — individual and social. In one sense, God gave mankind up to reap the consequences of rebellion and evil (Rom. 1: 26), granting freedom of choice to operate. On the other hand He set into motion a plan for reclaiming fallen mankind and achieving peace.

Throughout history a degree of peace was experienced by men and nations



The Rev. Donald E. Richards was born in a Seventh Day Baptist family, but lived where there was no church of that faith. It was not until his return from military service that the Sabbath came to have a real meaning to him. He is now pastor at Dodge Center, Minn., having served churches in West Virginia.

recognizing in measure the authority of God upon them and by being obedient according to the light of God's revelation of Himself to them.

Example of Perfect Peace

The coming of the Prince of Peace (Isa. 9: 6) was promised in the Old Testament. In the New Testament we find the record of Jesus, that Prince of Peace, who was Himself in perfect peace with God. The testimony of the voice of heaven at the time of baptism (Mk. 1: 11), and later at the Mount of Transfiguration (Mark 9: 7), bore witness to the fact that every aspect of the life of Jesus met with God's approval. On the eve of the Cross, Jesus said, "Now is my soul troubled: and what shall I say? Save me from this hour: but for this cause came I unto this hour. Father, glorify thy name" (John 12: 27-28a). Thereupon the voice of God again spoke, "I have both glorified it, and will glorify it again" (v. 28b). The significance of these statements shows that amidst outward conflict there was inner peace and assurance because Jesus accepted God's authority for His life and mission, and He drew upon the spiritual resources available in God for facing the hour of special trial.

Basis for Re-established Peace

Since Jesus was Himself at peace with God, He could impart peace to others. He said to His disciples:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14: 27).

The peace that He gave is of higher quality than that of the world. The peace of the world is a shaky peace at best. Man's knowledge and power, although considered great, are incomplete. Man is unable to control all inner and outer aspects of his life or to govern the lives of others. For example, sickness, disaster, war and death constantly upset the equilibrium of the "self" and breaks the so-called peace.

Jesus was talking about an inward spiritual peace made possible by a right relationship with God — a peace made possible through His death and resurrection. The mystery of the cross lies in the fact that God's wrath and condemnation, which had rested upon mankind because of sin and rebellion, was transferred to Christ. Christ's death in our place was God's answer to our spiritual need. Peace between individual men and God is re-established by the believer's acceptance of Jesus as his personal sacrifice for sin. John says, "He that believeth on him is not condemned" (Jn. 3: 18). Paul says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5: 1). Apart from the acceptance of Christ and His authority over individual lives and nations, there can be no lasting peace.

Peace Realized Through Faith and Obedience

But Christians often fail to realize the inner peace expected. The fault lies not with God, but in the continued failure of the Christian to achieve all that is made available in Jesus. Jesus said to His disciples, "These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (Jn. 16: 33). Paul speaks in Ephesians 2: 14, "For he (Jesus) is our peace." In Romans 8: 6 we read: "For to be carnally minded is death; but to be spiritually minded is life and peace."

These verses all testify to the fact that the Christian must abide in Christ if he is to have peace. The Christian must recognize it is impossible to go along with the world (to be carnally minded) and enjoy at the same time the spiritualities made possible in Christ. The Christian can take hope in knowing that the Lord has overcome the world, and will do so in one's personal experience as he abides in Christ. Whenever the Christian realizes failure in some measure, when forgiveness is sought and restitution made, peace with God is restored. When inner peace is restored, it will be reflected in attitudes toward God and toward others. Christian love, as described in 1 Corin-

thians 13 becomes a binding force for spiritual good, which operates on a level of giving and sharing rather than self-seeking. As the believer is anchored to Christ in faith through the power of the Holy Spirit, it matters not what outward conflicts may occur, for his hope lies not in himself or in others, but in the ability of the Lord to overcome in His way and time even sin, death, and the grave (Rom. 8: 28, 31-39). Like Paul we can say, "Thanks be to God who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15: 57).

Peace Realized

Though the peace felt by the Christian may not be constant during his earthly life, he can look forward to the time of perfect rest with the Lord. There is a future time promised when the believer will be removed from the weakness and failures of human flesh to dwell with God in His glory. What a wonderful day of rejoicing that will be for all who have accepted and followed Jesus! (Rev. 21: 1-5).

HE GIVETH MORE GRACE

He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase;
To added affliction He addeth His mercy,
To multiplied trials, His multiplied peace.

His love has no limit; His grace has no measure;
His power no boundary known unto men;
For out of His infinite riches in Jesus
He giveth and giveth and giveth again.
— Annie Johnson Flint.

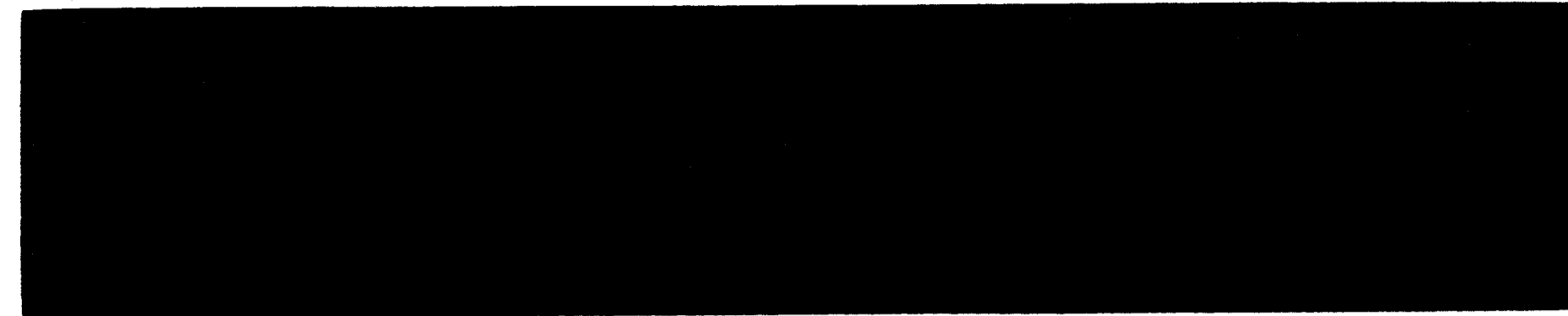
"The living faith of the dead becomes the dead faith of the living."
(Kenneth Smith)

Some people use religion like a trolley car — they ride on it only when it is going their way. (Anon.)

"There are no hopeless situations; there are only men and women who have grown hopeless about them." (Anon.)

A CHRISTIAN WILL . . .

- | | |
|-----------------------|---|
| Pray | He will make prayer a part of his everyday life, the source of his spiritual strength. |
| Read the Bible | By habit he will read God's Word and will strive to make it the chart and compass of his life. |
| Attend Church | He will be loyal to his church and attend regularly to worship God and to have fellowship with God's people. |
| Give | He will give as God has prospered him, making it one of his primary responsibilities to support the Church and the promotion of the Gospel. |
| Serve | He will serve Christ and His cause in every possible way, and witness by word and life constantly. |



"Be on your guard, stand firm in the faith, live like men, be strong! Let everything that you do be done in love" (2 Cor. 16: 13, 14, Phillips). Wisdom! Challenge! Contradiction — or just plain folly? "And he (Jesus) spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18: 1). "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" (verse 8b).

The words of the parable contained between the above statement of fact and the question at the close should give every child of God the assurance that he is on God's side and that the first quote from the pen of the Apostle Paul is true wisdom and a real challenge today as never before.

Prayer to most of us seems to be limited to specific needs, times, places or postures. Not so to the apostle, as he said, "Pray without ceasing" (1 Thess. 5: 17). It is rather the attitude of life, welling up from deep within that draws strength from an outside source rather than fainting at every trial or tribulation. It becomes a means to an abiding fellowship with and confidence in the Author of life itself. Thus we establish the connecting link of faith with the heroes of old and life's purpose becomes not our own, but God's.



Rev. Leslie A. Welch, the son of a former deacon in the First Brookfield Seventh Day Baptist Church at Leonardsville, N. Y., himself became a deacon in 1948. In 1960 he left the dairy farm, having felt the call to the ministry, and is now serving his first pastorate in the Ritchie church at Berea, W. Va.

In Matthew 18: 3, Jesus said, "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter the kingdom of heaven." Here is humility at its best — willing to receive blessing and instruction alike. Then as He challenged the disciples in Matthew 5: 48, we find the following: "Be ye therefore perfect, even as your Father which is in heaven is perfect." One rendering of the word translated "perfect" that has come to my attention is "mature." Thus we find two attitudes represented by stages of life and the whole of life to be lived in between. How shall we live acceptably from the trusting prayer of childhood, "Now I lay me down to sleep" until the time to say, "Father, into thy hands I commend my spirit," unless our lives are rich in fellowship and faith? How much alike and yet so much to separate the two stages — all of life, for between or worse — of vanity or true value!

Yes, life must consist of a fellowship in prayer from the moment that we realize that we are "not sufficient, as of ourselves," and so pray, "God be merciful to me, a sinner," until the victory in Christ is ours. As we utter our thanks for the joy of sins forgiven we are also made aware that we are not of the "world" and that we are kept from the evil of this present age by the power of the Father (Spirit). Read John chapter 17.

How great are our needs in this hour of materialism and confusion! Matthew 7: 7a, "Ask, and it shall be given you," is the promise of Jesus. And yet, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4: 3). "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask we receive of him, because we keep his com-

mandments, and do those things that are pleasing in his sight" (1 John 3: 21, 22). Prayer keeps the heart in tune; and a heart in tune is one of our most powerful assets. Why should we neglect it and trust to our own understanding? Sickness, either of sin or affliction, says James, will yield to the "effectual, fervent prayer of the righteous" (5: 13-16).

Christ, the sinless one, prayed at the tomb of Lazarus, "Father, I thank thee that thou hast heard me. And I know that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me." Such faith is the gift of God as

the result of prayer and fasting (self-denial in its broadest sense) of which we know or practice so little — but oh the power that was manifested! "Life over death!

Victory Over Sin and Temptation!

"Lord, we believe, help thou our unbelief."
 Pray the prayer of the Penitent!
 Pray the prayer of Rejoicing!
 Pray the prayer of the Dependent!
 Pray the prayer of the Faithful!
 Pray the prayer of Assurance
 Pray the prayer of Compassion!
 Pray — Pray — Pray morning, noon and night — yea — without ceasing; for it becomes us to —live like men — of FAITH.



"If any man will come after me," said Jesus, "let him deny himself, and take up his cross daily, and follow me."

Follow Him where? Did you ever ask yourself that question? Don't you suppose Peter and Andrew, James and John, asked it? And Jesus had an answer.

"They were in the way going up to Jerusalem; and Jesus went before them: . . . and as they followed, they were afraid." Jesus' followers, but afraid to follow Him. And how did He calm their fears? He told them in bitter detail of the suffering and death that lay ahead!

Afraid? Why wouldn't they be? Wouldn't you have been afraid? Even without the vividness of the image that came up before the disciples' minds. When Jesus spoke of cross-bearing, they pictured, very literally, a line-up of condemned prisoners trudging up Gallows Hill to a slow and horrible execution. They saw, not three crosses on a hill — Jesus crucified between two thieves — but thirteen — Jesus crucified in the midst of His disciples. What was wrong with being afraid?

The bravest men will confess to pangs of fear when facing danger or death. We are all familiar with stories of men being decorated for bravery, who confessed that they had been "scared to death" when the crisis came. And what about martyrs of the faith? Do you suppose that John Rogers or Polycarp felt no fear when the flames began to leap up around their feet? Did John James feel none when the horrible torture of his sentence was announced to him? Was Jesus Himself free from fear as He faced the cross? Read the story of Gethsemane: "If it be possible, let this cup pass from me . . ." But there was not only an inner courage, there was power from above to overcome fear.



Clifford A. Beebe learned of the Sabbath in 1918 while in military service. He has held pastorates at Berea, W. Va., Hebron Center, Pa., Fouke, Little Prairie and Gentry, Ark., Yonah Mountain, Ga., and Palatka, Fla. He served as Southwestern Field Missionary for four years.

Jesus had a place for every fearful disciple who followed on in spite of fears. But He had, and has, no place in His program for the cowardly or the half-hearted, nor for the foolhardy adventurer with his false show of courage. He quickly cooled the enthusiasm of some who were ready to follow Him: "The Son of Man hath nowhere to lay his head." And to those who said, in effect, "I will follow thee, but —"; "No man, having put his hand to the plow, and looking back is fit for the kingdom of God." With Him it was, and is, all or nothing.

Follow Him where? We need not ask or know. Follow Him wherever He leads.

What is His program? It is a three-fold program:

1. **Self-denial.** "If any man will come after me, let him deny himself." The first thing I must do is surrender my will to Him. He asks a complete surrender, to do His will instead of our own. He asks of us nothing that He did not do Himself; it is not easy, nor was it easy for Him. Jesus loved life, and wanted to live. He had nothing of the morbid love of death that some of His followers have had. The temptation to avoid the cross was a very real one — else why did He turn so hotly on Peter with "Get thee behind me, Satan!" when Peter had only his Master's welfare at heart? But He surrendered His own will: "Not my will, but thine, be done!" The Book of Hebrews tells us that Jesus learned obedience through the things that He suffered: and so must we.

2. **Daily Cross-Bearing.** "Let him take up his cross daily." This means something more than a cross on a chain around the neck. We have degraded it in our thinking. Some little (or big) inconvenience, some physical infirmity, denial of some luxury, putting up with pestilent neighbors: we call such things the "cross we have to bear." But the cross was an instrument for taking life. It is the giving of life itself. Paul speaks of "the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto

the world." I must be crucified. My worldly desires: sinful lusts, slavery to material things, love of money, love of praise, everything that would hinder my walk with Him, must be put to death on the cross. John says, "If any man love the world, the love of the Father is not in him."

This too has been misunderstood. God loves the world (John 3: 16); Jesus gave His life that the world through Him might be saved — but that it might be saved from its "worldliness." "Be not conformed to this world"; rather, the world needs to be conformed to the will of God. That is a dynamic thing. That is not withdrawal from the world, but a daily plunging into the fight.

3. **Following Jesus.** "Follow me." After I have surrendered my will to Him, after I have let myself — my worldly, selfish self — be crucified, then I can follow Him and not be afraid. For there is a power that overcomes fear. Not Faith: faith overcomes the world, but it can't overcome fear. Not Hope: "we are saved by hope," enabled to go on in spite of fear; but the greatest of these is Love, for "perfect love casteth out fear."

"He that saith he abideth in him ought himself also so to walk, even as he walked"; and that was in a way of love: love for God, love for all mankind. "Greater love hath no man than this." Jesus bore His cross by the strength of love. Walking in love, daily cross-bearing can be for us a daily joy.

A DAILY PRAYER

Lord, might I be but as a saw,
 A plane, a chisel in Thy hand;
 No, Lord — I take it back in awe,
 Such prayer for me is far too grand.
 I pray Thee, rather, let me lie,
 As on Thy bench the favored wood.
 Thy saw, Thy plane, Thy chisel ply,
 And work me into something good.

— Macdonald.

"But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8).

Who are His Witnesses?

All those who have accepted Jesus Christ as Savior are His witnesses, not only the pastor, deacons, missionaries, and Sabbath School teachers. We become witnesses by having the experiences described in John 3: 16, Acts 2: 38, or Romans 10: 9-10. Through repentance and the New Birth we are branches of the true Vine (John 15: 5).

Why Witness?

If we have really had this experience, we are anxious that others, too, should "... Taste and see that the Lord is good" (Psalm 34: 8). So we witness that our fellow men may experience eternal life. Since Jesus commanded us to be His witnesses, we do so in obedience to Him. "Herein is my Father glorified, that ye bear much fruit" (John 15: 8).

What is Witnessing?

Christian witnessing means attesting to the reality of our New Life in Him; testifying to His saving and keeping power: serving as a living proof of His power to change our lives, such witnessing to be accomplished by all that we are, all that we do, and all that we say. Unfortunately, we at times give a negative

Carlton W. Wilson received light on the Sabbath truth during World War I, and for thirty years he and his wife and their daughter, Ethel, kept the Sabbath alone. In 1948 they learned of Seventh Day Baptists, and united with the church at Shiloh, N. J. For several years services were held on Sabbath afternoons in their home at Cheltenham, Pa. Mr. Wilson is a deacon in the Shiloh church, and is licensed to preach. He is very active in the Gideons International.

witness through carelessness or through not living close enough to the Lord.

How Can We Witness?

There are many ways of witnessing. On Sabbath morning one may stand on the steps of an active church and watch the witness of hundreds of people walking or riding to attend the services in order to be strengthened for further testimony. "Not forsaking the assembling of ourselves together, as the manner of some is" (Hebrews 10: 25). As we live the Word of God, we witness. The annual reports at the business meeting of a spiritually alive church serve as a witness of the activity and faithfulness of the church to the cause of Christ. The personal worker senses the duty at hand as a method of witnessing, whether it be shoveling a path through the snow for a disabled neighbor, running an errand, nursing the sick, visiting those in hospitals, homes, and prisons, comforting the bereaved, or being helpful to a co-worker in business. To witness through work is no hindrance to the believer. Paul was willing to spend and to be spent (2 Cor. 12: 15).

Often the witness learns a lesson or grows spiritually from the experience as Peter did in his experience with Cornelius. It was at this time that Peter learned that he should call no man common or unclean. "... Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth God and worketh righteousness, is accepted with him" (Acts 10: 34-35).

Witnesses Unite in World-wide Effort

The past has had no equal with the opportunities afforded His witnesses of today in a world-wide effort to proclaim His righteousness. Television, radio, and mass evangelism, as in the Billy Graham Crusades, has made this golden opportunity possible.

The Eleventh Annual Presidential Prayer Breakfast held Thursday, February 7, 1963, in the Mayflower Hotel Ballroom, Washington, D. C., was such a witness. The breakfast was sponsored by the Senate and House prayer meeting groups in co-operation with the International Christian Leadership Conference and other organizations of laymen. The Presidential Prayer Breakfast was telecast on a nationwide network, also in other countries, and tied in by television to the several Governors' meetings held by the Governors of the States of the Union at the time. Over one hundred thousand persons from the Cabinet, Congress, the Judiciary, the diplomatic corps, government agencies, and private life heard the effective prayers and a wonderful message by the Rev. Billy Graham about God's place in Government. He recalled what happened to nation after nation that underestimated God's power and right to direct their actions in righteousness. The President and Vice-President also spoke. President Kennedy stressed the necessity of prayer for power equal to the tasks at hand.

Witnessing to the Unbeliever

Perhaps the most difficult type of witnessing is the actual testifying of our faith in the saving power of Christ. How does one start such a conversation? His witness will respect the Holy Spirit's leading and step softly. He should know the Scriptures concerning the need the unsaved has for salvation, know the Scriptures about God's willingness to give salvation and on how to receive salvation. He must prayerfully seek an opening to converse with the one who needs salvation.

Witnessing to the Unsaved

Have you ever said good morning to someone only to have him reply, "What's good about it"? Here is your opening. As a child of God you can tell him what is good about it and through Scripture lead him toward the Lord. This of course, should not be mechanical. Every "What's good about it?" should not bring a canned sermon. Be led by the Holy Spirit. Use verses on the blessings of God, on rejoicing and thankful-

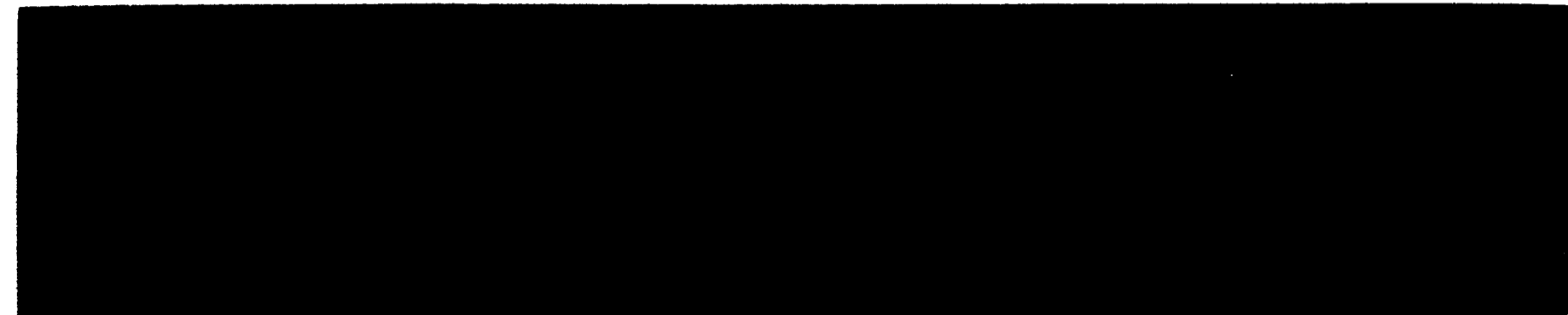
ness. A witness needs a sense of humor so he will not be offended by jabs and jeers if his message is not accepted. Give the Scripture with consideration and in the spirit of Christian love. Don't crush, but woo with the Word. Knowing this, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5: 8). Be ready to stop before the saturation point is reached. A message can be ruined by giving too much at one time, having confidence in the Holy Spirit who will lead the man to another witness if need be. Do not argue. Keep a kindly considerate attitude. Your Christian attitude will be remembered even though he forgets your message. Your feelings are not at stake; it's his soul.

Concluding Remarks

Since we recognize the Holy Spirit's part in our ministry of witnessing, we must spend much time alone with God and the open Bible. Suggestions for private devotions should be taken to heart and acted upon. We receive much power by agreeing in prayer with others at family worship. As we pray for each other, or take another's burdens to the Throne of Grace, both they and we receive added power. To witness in our own strength without these spiritual aids would be pure egotism. Let us walk humbly realizing that without Him we can do nothing, and giving Him the praise for the results of our ministry as His Witnesses.

Free Tracts Offered

The Tract Society has both Gospel and Sabbath tracts. "Change Your Mind," "From Death to Life" are some of the former. "What and Why Are Seventh Day Baptists?" "What Membership Implies" are informative. "What the Bible Teaches," "Pro and Con," "What Is the Difference?" "Lovest Thou Me?" give the Bible basis for and the motive for Sabbathkeeping. For any of these, and complete list, address 510 Watchung Ave., Plainfield, N. J.



Two of the most important questions asked of me at Metairie, La., at the time of my ordination into the Seventh Day ministry, were my belief in the Bible and why I became a Sabbathkeeper. Since I was a first-day minister for four years, I am frequently asked the latter question, especially by Sundaykeepers. How can a person teach something, and sincerely believe it, then suddenly for apparently no reason, begin to teach what he at one time had called "foolishness"?

To me the answer is very simple. Which is the more important, what I believe, or what the Bible teaches? This is the first question I had to answer for myself, a question that each individual must answer for himself at one time or another in his life.

I had been taught to believe, from a child, that Jesus arose on the first day of the week. The Scripture says that Jesus was already gone when the women went to the tomb. "He is not here, for he is risen" (Matt. 28: 6). The angel of the Lord was definitely speaking in the past tense. It is almost universally taught that Jesus was crucified Friday evening and rose early in the morning of the first day. If this be true, then the Bible and the words of Christ are false. God forbid! Jesus said, speaking of His own body, "Destroy this temple and in three days I will raise it" (John 2: 19). Again He



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said, ". . . and there shall no sign be given to it, but the sign of the prophet Jonas" (Matt. 12: 38-40). In order for the words of the Bible to be true, Jesus had to be in the tomb for three days and nights or seventy-two hours, not a day and a half or thirty-six hours.

I was taught to believe that the disciples were gathered in worship on the first day after the resurrection of Christ. The Scripture says that the disciples were gathered because they were afraid of the Jews (John 20: 19). If the disciples had believed that Jesus had risen and conquered death, they would not have feared death because they were followers of Christ. It was not until late that evening when Jesus appeared to them that any worshiping took place. Remember, not all the disciples believed that our Lord had risen.

According to those who keep Sunday, it is done as a memorial to the resurrection of Jesus. Our Lord established His own memorial. Every time we partake of the Lord's Supper we are reminded of His death. The Lord's Supper is to be observed in remembrance of Him, until that glorious day when He shall return (Matt. 26: 26-28; Luke 22: 19; 1 Cor. 11: 26). Further, according to Scripture, they are deceiving themselves. Christ rose at the end of the Sabbath (Matt. 28: 1).

The seventh-day Sabbath is not a man-made memorial or institution. It is neither Christian nor Jewish. It is the law of God. The Ten Commandments are the moral laws of God. It is morally wrong to disobey the Ten Commandments of God. I cannot conceive in my mind, Christ's being pleased with a world that disobeys His Father, and especially using Him as the excuse for doing so.

The Apostle Paul says, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid" (Rom.

6: 1, 2a). On Calvary Christ freed us from the law of sin. But, my brethren, do not deceive yourselves. Through Christ we are not slaves any longer to sin, but as Christians we are bound to the moral laws of God as long as we live on this earth. Why? Because Jesus emphasized, in all of His teaching, the keeping of the Ten Commandments.

I challenge my Sunday brothers. If we are not bound to the moral laws of God in saying that we are followers of Christ, why then did I teach, and why do they teach that it is against the Commandments of God to kill, steal, commit adultery, bear false witness? And above all, why do they teach that it is an infraction and terrible sin to work on the first day of the week? No penalty is provided for working on the first day of the week. The Scripture does say that we are not to work or to compel others to work on the seventh day of God (Ex. 20: 10, 11). There is no mention made that God blessed the first day nor does He offer any blessing for its observance. "For where no law is, there is no transgression" (Rom. 4: 15b; 1 John 3: 4).

Why did I become a Sabbathkeeper? For the same reason I convinced so many Catholic people to leave Catholicism. I found myself the victim of false teaching. There is no biblical backing for the change from the seventh-day Sabbath to the first day of the week as the Sabbath. Neither Jesus nor any of His disciples ever spoke of another day of rest. There is nothing wrong with going to church on Sunday or any other day, as far as that goes. It is the failure to keep and observe the holy seventh-day Sabbath (Saturday) that is wrong.

If it is a sin to consider the first day as just another day of work and keep the Holy Day of God, then I am a sinner. Jesus kept the holy seventh-day Sabbath of His Father, and I, myself, want my family with Jesus when we die. How about you?

"If we do day by day the little things, then we will find that these make up the big things." (Gleaned)

SABBATH BRIEFS

Gleaned from Here and There

God specified a certain day, the seventh, to be kept holy. He instituted the week of seven days to keep the Sabbath before man. As far as we can find, the weekly cycle has never been broken. There have been calendar changes, to be sure, but they have affected only the days of the month, not the order of the days of the week. Our Sabbath is the same seventh day that Jesus and the apostles kept, and coincides with the seventh day of the Jewish calendar which is over five millenniums old.

A group of Juniors was asked, "How do you know that Saturday is the seventh day?" One little fellow blurted out, "Look at your calendar!"

As soon as we realize that the Sabbath is the Lord's Day, most of the questions about it will be settled. Ask yourself: "Is this my work or the Lord's?"

Jesus, "as his custom was," spent the Sabbath in worship, teaching, and serving. It is a day for us to do the things we don't have time to do (or think we don't) during the week.

Sabbathkeeping is not a substitute for faith in Christ; it is the natural expression of our faith and love.

The danger to the Sabbath springs from the thoughtlessness that makes physical recreation and material gain the supreme ends in life.

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

If you say, "All time is holy," be sure to carry the sanctity of the Sabbath into all the days, and not the profanity of all the days into the Sabbath.

In a life of "threescore years and ten" there are ten years of Sabbaths. How will you spend ten years of your life? As God intended, or for your own pleasure?

A question that should be asked by everyone is: "Lord, what wilt Thou have me to do?" If it is asked in all sincerity, the answer will come as surely as it did to the Apostle Paul when he asked this question. "Arise, and go into the city, and it shall be told thee what thou must do" (Acts 9: 6). We need to surrender our lives to Him to be used as He directs. There are many times we would, and probably do, insert our own desires or actions in service to the Lord. When we surrender our lives to God, we yield our will completely. "Not my will, but Thine, be done."

The Lord said, Arise. Be above the normal conditions. Consecrate your lives thoroughly to Him. He did not call us to remain the same as we are, but to be different, to be an example of Him. Have you given yourself to be His in a life of service?

Go into the city. Seek the people who are living in a pretentious attitude of service for God. Be an example before them that they may know God's plan for His people.

It shall be told thee what thou must do. When we obey the directions of the Lord, we follow closer to the leading of His Spirit and know and understand what He wants us to do. "He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live" (Prov. 4: 4). Many have failed in their service because they did not depend upon the leading of the Holy Spirit. They trusted in their own ability. Our ways are not God's ways nor our thoughts His thoughts. We should willingly serve according to His directions wherever and whatever it may be.

It is only in Christ that we live and move and have our being (Acts 17: 28).

If we are Christians, we are dead to ourselves and alive unto God. Paul wrote, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2: 20). We cannot serve God with this unity of spirit while we are in our old state of being. God has made a new and lasting covenant with us that we should not serve in the oldness of the letter but in the newness of spirit. We must experience the "born again" condition about which Christ told Nicodemus. One false hope commonly accepted is that God will accept us if we do the best we can. This is not scriptural! If God would accept us for the best we could do, we would not need to have the indwelling power to make us different from our old sinful selves. It is needful for us to have the Holy Spirit within us.

"Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ" (Col. 3: 24). If we consecrate our lives to Him in service, we shall receive the reward that He has promised those who are faithful in His service. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4: 8).

Having many promises of a reward to those who are faithfully His in a life of service, may we examine ourselves carefully to see if we are falling short of His call. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20: 32).

The week is an arbitrary division of time, established as a memorial to God's creation rest. He "sanctified" the seventh day, i.e., set it apart from the other days for religious purposes, thus making it holy. He "blessed" the seventh day, putting His presence into it in a special way.

Note that it was the day which God blessed and sanctified, not the institution. The sanctifying of the seventh day made the institution of the Sabbath.

God made the observance of the Sabbath one of the Ten Commandments, one of the basic principles of righteousness. It is on a par with the other nine. It is just as imperative that we keep the Sabbath holy as that we refrain from murder or idolatry.

The Sabbath is to be kept in all seasons, even the busiest. It is not just a matter of convenience. God considers it more important than material gain (Ex. 34: 2).

Sabbath desecration was so iniquitous that it carried the death penalty.

Sabbath desecration brought trouble to Israel. It was linked to idolatry. In turning from the true God to Baal, they turned from God's Sabbath to Baal's day. For seventy years they were in captivity and their land lay waste because God considered His holy day more sacred than



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city and temple and worshipers where His Sabbath was not hallowed. The cause of the captivity was Sabbath desecration.

The Sabbath is a sign between God and His people. It is a sign of separation. We have been "set apart." God has redeemed us from the bondage of sin and Satan as He delivered Israel from the bondage of Pharaoh and Egypt. We should keep the Sabbath holy in gratitude for our deliverance and setting apart.

God warns against formality of Sabbath observance. Just observing the Sabbath while neglecting other matters of Christian living is not enough. Jesus' teaching was along the same line (Isa. 1: 13; Amos 8: 4, 5).

Our Lord emphasized the Sabbath both in His example and in His teaching. He went into the synagogue on the Sabbath "as his custom was." Note how much of His teaching is concerned with proper Sabbath observance (Mark 2: 27, 28; Luke 4: 16).

A special blessing is promised for Sabbath observance. We find the highest standard of observance connected with this promise. We are to find delight in the Sabbath as we honor its Lord by honoring His day (Isa. 58: 13, 14).

Too many people consider the Sabbath truth as an issue between them and people who hold other religious views rather than as an issue between the individual and God. We cannot desecrate the Sabbath by using it for our own purposes without suffering spiritual loss.

God says, "O that there were such a heart in them that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever" (Deut. 5: 29).

Keep holy the Lord's day — and use it the Lord's way.

The Sabbath Recorder

How tangled the affairs of this world are! Never before, it seems, was it so full of suspicion and greed, of violence and crime. Peace parleys, summit conferences, pacifist propaganda, the United Nations and all other agencies fail to prevent war. "Wars and rumors of wars" encircle the globe. There is the continual threat of World War 3 — not idle talk, either. Civilization seems on the verge of destroying itself. Reformers are despondent and statesmen are despairing. A pall of hopelessness hangs over the earth.

Yet there is hope! The world needs to know that "this same Jesus" is coming again to set up a kingdom of righteousness on this earth, a kingdom of peace and joy. "The Lord Himself shall descend" — in His own majestic person. When He ascends His throne and takes up the reins of government, all of the problems of mankind will be solved: social injustice, racial prejudice, poverty, crime, and all the rest. Then "nation shall not lift up sword against nation, neither shall they learn war any more." Then we will not fear to go anywhere we please in the darkness, and will not need to lock our doors, nor put our valuables in vaults for safekeeping.

It is hard to understand the dread and terror some Christians seem to have when they contemplate the second coming, or why they have a distaste for it, and shrink from discussion of it. It is the holy hope of the world!

Oh yes, it will be a time of judgment — but not for believers! If you tremble at the thought of His return, could it be that you have not received Him as your crucified Savior and your risen Lord? It will be a time of terror for unbelievers, for those who have rejected Him, for those who have more or less politely bowed Him out of the picture, but to Christians it is a "blessed hope." In writ-

ing about the Lord's coming to receive His own unto Himself, Paul says, "Wherefore, comfort one another with these words."

We are living in troublous times, and darker and more perilous times seem to loom ahead. But back of all this is the figure of the coming King, whose victory is as certain as the word of God. This hope steadies, encourages, comforts us.

Yes, Jesus is coming to earth again. The royal Son of God, who came the first time to die on Calvary to make atonement for our sins, who lives and dwells within the hearts of Christians as the dynamic for living, is one day coming to reign in glorious majesty. Handel caught the vision when he used Revelation 12: 15 in closing the "Messiah": "The kingdoms of this earth are become the kingdom of our God and of His Christ; and He shall reign forever and ever. King of kings and Lord of lords! Hallelujah!"

When Jesus was here on earth talking about His return, He said to His followers, "Watch therefore for ye know not the day nor the hour when your Lord will come." True watching is an attitude of mind and heart which would joyfully turn from any occupation to meet our beloved Savior, exclaiming, "This is the Lord; we have waited for him; we will be glad and rejoice in his salvation" (Isa. 25: 9). There is a beautiful phrase in 2 Timothy 4: 8 which speaks of those "that love His appearing."

The outlook does, indeed, seem hopeless. But praise the Lord for the hope of His sure return —

THAT BLESSED HOPE!

