

Dudley, three blocks east of East Street. East Street is U S Route 71.

Special themes in our services recently have been the observance of Sabbath Heritage Day, Stewardship Sabbath, The Bible's Day, and the annual Christmas program. This program was arranged by the Sabbath School teachers and included music by the choir, readings, pantomimes, and a candlelighting service. At the close everyone present lighted his candle, symbolizing the lighting of his soul by the love of Jesus, for the work of the coming year, and stood in a semicircle around the front of the church, for the closing story, hymn, and prayer.

In the afternoon program of our January all-day meeting we reconsidered our place in the Fourth Year Advance. Our plans are being laid out for stimulation of Bible study and prayer, and for claiming new ground for the Kingdom in our social frontiers. Special emphasis plans in our services in the near future are Youth Week, Brotherhood Month, dedication of children, and World Day of Prayer.

— Correspondent.

FIRST HOPKINTON, R. I. — The Annual Meeting of the First Hopkinton church was held January 6 in the Parish House. The pastor, Rev. Edgar Wheeler, was given a vote of confidence and asked to remain as pastor for 1963. The church by-laws require that after the third year this vote be taken annually.

All officers were re-elected: pres., Louis Savy; vice-pres., James Waite; clerk, Mrs. Gwendolyn Bowyer; treas., Mrs. Tacy Saretzki.

The treasurer's report showed the church to be in a good financial condition.

Preceding the business session, a creamed turkey dinner was served under the direction of Mrs. Arthur Brayman and Mrs. William Bowyer, assisted by the senior Christian Endeavor members.

Welcome guests at dinner were the Rev. and Mrs. Wendell Stephan of Hartford, Conn.

At the close of the Sabbath morning service on January 5 a baptism service was held. Those whom Pastor Wheeler baptized on profession of faith were Mrs. Ruth Geer, Mary, Gloria, and Benjamin Geer, and Miss Avis Miner.

— Correspondent.

Accessions

Los Angeles, Calif.

By Letter:

Mr. David Frye
Mrs. David (Alberta) Frye
David Frye
Pamela Frye

Obituaries

Maxson.—Deacon Darwin E., son of Russell J. and Annie Crandall Maxson was born Dec. 13, 1871, at Farina, Ill., and died Nov. 27, 1962, at Siloam Springs, Ark. (A more extended obituary is found elsewhere in this issue.)

Potter.—Dr. Winfred L., originally from Rhode Island, a resident of the Syracuse, N. Y., area for 59 years, died at the General Hospital there Jan. 16, 1963, at the age of 85.

Dr. Potter attended the old Homer Academy, Homer, N. Y., was a graduate of Alfred University in 1900, and the New York Homeopathic Medical College in 1904.

He was a member of the Syracuse General Hospital staff for 59 years, was a member of the Onondaga County Medical Society, and the Danforth United Church. He maintained an interest in the work of Seventh Day Baptists, being a trustee of Alfred University for 34 years and a subscriber to the Sabbath Recorder for the past 43 years.

Surviving are his wife, Mrs. Georgetta Aller Potter; a son, Dr. L. W. Potter of Newark, N. J.; a daughter, Mrs. W. Binion Jones of Mount Lebanon, Pa.; five grandchildren; four great-grandchildren and a sister, Mrs. Bertha Smith of Cortland.

Private services were held from the Funeral Chapel of Fairchild and Meech, with the Rev. Howard P. Horn officiating. Burial will be in Homer. — From the Post-Standard.

Wheeler.—Lillian Rood, daughter of Hosea W. and Elizabeth Munroe Rood, was born Oct. 11, 1870, in Dakota, Wis., and died Jan. 3, 1963, in Dallas, Tex.

As a young girl she was baptized and joined the Milton, Wis., Seventh Day Baptist Church and later the Boulder, Colo., church of like faith. Graduating from Milton College in 1895 she taught for one year. On July 18, 1896, she was married to John R. Wheeler, son of the Rev. S. R. Wheeler. In 1901 they moved to Boulder, Colo. where she was church clerk for many years. Mr. Wheeler died in 1934, and later Mrs. Wheeler went to Dallas to be near her daughter.

She is survived by her daughter Dorothy (Mrs. D. W. Smith); one grandson, David W. Smith Jr. of Fairfield, Conn.; her sister, Mrs. S. N. Lowther, Ontario, Calif., and five great grandchildren.

A brief service was held in Dallas and later in Boulder, Colo., where services were conducted by Pastor Mynor G. Soper. Burial was at Boulder. — Grace Lowther.



The Caribbean Sea at St. Thomas, Jamaica

**"HIS DOMINION SHALL BE
FROM SEA TO SEA."**

— Zechariah 9: 10

The Sabbath Recorder

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REV. DUANE L. DAVIS, Editor
REV. LEON M. MALTBY, Managing Editor

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PLAINFIELD, N. J., FEBRUARY 11, 1963

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Rev. Duane L. Davis, guest editor for this special issue of the *Sabbath Recorder*, is in his second pastorate, now serving at Lost Creek and Roanoke, W. Va. In 1961, he and his family spent nine months as exchange missionaries in Jamaica, West Indies, where he served as field supervisor and pastor in the Jamaica Seventh Day Baptist Conference. From Verona, N. Y., Mr. Davis is a graduate of Salem College and Alfred University School of Theology. He was editor for five years of the Children's paper, the *Sabbath Visitor*. This year he is a nominee in his area for the West Virginia Rural Minister of the Year award.

MEET OUR CONTRIBUTORS

Rev. S. Kenneth Davis, pastor of the Daytona Beach, Fla., Seventh Day Baptist Church, is leading his church in a growing program of year-round service as well as ministering to a large congregation of winter residents. Pastor Davis taught elementary schools in New Jersey, Ohio, and New York State before entering the ministry. His definition of Christianity merits consideration.

Edward Sutton, licensed preacher of the Seventh Day Baptist Church, Washington, D. C., writes of his Christian experience leading to preparation for the ministry. Now a Senior at Salem College, in West Virginia, he and his charming wife and daughter look forward to further service for the Lord.

Mayola Warner lives at Oneida, N. Y. Besides her responsibilities at home where she has found the presence of Christ, as she has written, she and her deacon husband are active workers in the Seventh Day Baptist Church at Verona, N. Y., where she has often served as organist, teacher, etc.

Rev. Loyal F. Hurley, D.D. needs little introduction to Seventh Day Baptist readers. Now retired at Adams Center, N. Y., Pastor Hurley has had rich and rewarding experiences of the ministry. Hospital chaplain, pastor from East Coast to California, Conference president, seminary professor of Bible, and missionary evangelist, he has helped

many find Christ and appreciation for the Christian life. In this issue, he shares some thoughts concerning study that are recommended for individuals, small groups, and church Bible study sessions.

Leland W. Bond, is a deacon, moderator, and Sabbath School teacher in his home church. A salesman of pharmaceuticals, he and his family reside in Clarksburg, W. Va. The chairman of the Southeastern Seventh Day Baptist Association's missionary Co-ordinating Council shares with *Recorder* readers some of his concerns about church attitudes and growth.

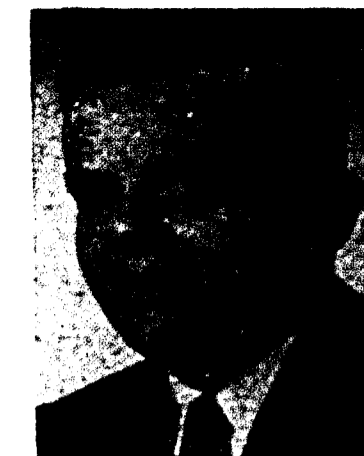
Cover Picture

The guest editor snapped this with his Argus C-3, while serving in Jamaica, West Indies in 1961. The mission fields beckon us to fulfill our part in making true the prophecy, "His dominion shall be from sea to sea."

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WHAT IS A CHRISTIAN?

By S. KENNETH DAVIS



If I were to ask ten different people for a definition of Christians, I expect I would get ten different answers. "A good person" — "a person who goes to church" — "a church member" — "one who has been baptized" — "Christ-like" — "one who believes in Jesus" — "people who have nice clothes to wear on the weekend" — "one who doesn't drink or swear or do things like that" — "people from a Christian nation" — and then there might be one of the ten who was a theologian or a historian and he would have to give a long, drawn-out answer about origins and implications.

To arrive at an answer to this question I'd like to present what could easily be called the biblical definition. The word "Christian" appears just three times in the Bible, and with widely varying connotations. From these, we may find a conclusive answer.

THE CHOICE

One of three references to the word *Christian* appears in Acts 26: 28. "Almost thou persuadest me to be a Christian," or "You think it will not take much to win me over and make a Christian of me" (NEB); or "Much more of this, Paul," returned Agrippa, "and you will be making me a Christian" (Phillips); or "In a short time you think to make me a Christian" (RSV). A variety of fascinating translations of the passage, but all point to persuasion — not compulsion.

There is nothing that requires that a person become a Christian. No religion of the sword here. Anyone who seeks by threat, by force, or by making a person "Christian" before he reaches the age of reason has misinterpreted the Gospel. Becoming a Christian is a matter of choice, of free will.

On our trip from Florida to attend Camp Joy, our Association church camp in West Virginia, we crossed the Eastern Divide. Dramatically, I illustrated its meaning to the young people with me. I said, "If you were to spit right at this point, eventually half of it would go into the Mississippi River and the other half into the Atlantic Ocean."

But this is not the day of drama. This is the age of science. So my daughter, perhaps as spokesman for the rest of the group, who were hesitant about calling their pastor to task, said, "Aw, Daddy, it would not. It would soak into the ground."

Next year, when I hope to have the opportunity of taking this same group to Colorado for Seventh Day Baptist "Pre-Con" and General Conference, and plan to climb the Rockies up to the Continental Divide, I shall not be quite so naive in my illustration. Instead I shall say, "Standing at this point, if I were to throw this chip of wood that way, after the next downpour it would be on its way to the Pacific Ocean and, barring some unforeseen obstacle, would some day get there. On the other hand, if I were to throw it the other way, with the same premise, it would end up in the Atlantic Ocean. The choice at this instant appears to make little difference, probably only a hundred feet or so. I could even change my mind, walk over and pick it up and throw it the other way and send it on another course. Yet the result of that choice means thousands of miles difference finally. The choice is mine. The farther that chip drifts before I change my mind, the more difficult it will be to change directions. Soon the distance becomes so great that it is all but impossible to change."

To be a Christian is a choice. The choice comes to you and me. It comes today. Hard as it may be to make the choice even now, it becomes increasingly more difficult.

THE CHANGE

The next reference to Christian in the Bible is in Acts 11, the last half of verse 26, the first time it is used in the Bible. "And in Antioch the disciples were for the first time called Christians." Earlier in the chapter we can see the reason for the designation. Barnabas was sent to Antioch. When he arrived, he could see the grace of God at work. The people's lives were changed. They were acting, talking, and praying more like Christ day by day. "If anyone is in Christ, he is a new creation," Paul tells the church at Corinth, "the old has passed away, behold, the new has come." And these folks at Antioch were proving it. There is a chorus we like to sing that goes, "Things are different now; something happened to me when I gave my heart to Him. Things I loved before have passed away. Things I love far more are here to stay. Things are different now. Something happened to me when I gave my heart to Him."

And so after the choice comes the change — so radical that it can be seen by the observer, so radical that a new name was placed upon these people in Antioch to whom the change came. By their fruits you would know them. That change came by way of complete submission to Christ. "No longer do I live, but Christ lives in me!" How completely, how truly can you say that today?

It may be that we do not need a revival in our churches at all. Perhaps what we need most is a revival in the hearts of the pastors, the deacons, and every communicant across the land until people will call us Christian. Not because we walk inside the doors of our churches every Sabbath morning, but because they can tell that we are different from others because of the way we act and what we say and how we pray.

Have you made the choice? Have you really made the choice — all the way —

so that there is evidence, living proof in the accompanying change?

THE CHALLENGE

The third appearance of the word Christian in our Bible is in 1 Peter 4: 16. We read: "If one suffers as a Christian, let him not be ashamed, but under that name let him glorify God." There is the challenge. Jesus suffered: He suffered agonizing pain, humiliating death. Can we expect to escape suffering, all the suffering necessary to take the Gospel to all the world? Have we another choice at this point? Can we say now, "Well, I'll accept the choice and the change, but count me out on the challenge part. I'm not qualified. I'm too young, or I'm too old, I haven't had any experience, or I've already done my share. This is for the older folks who don't have to earn a living — or this is for the younger folk who know so much more than I — or I can't talk to younger people who seem to speak a different language and live in a different world than I knew."

No, friend, the choice was made several paragraphs back. The choice is one — not two. If you have really made the choice, if your life has really been changed, then accepting the challenge follows as naturally as the fact that a cup that is constantly being filled eventually begins to run over. You have taken your stand and all those around you must know that you are a Christian.

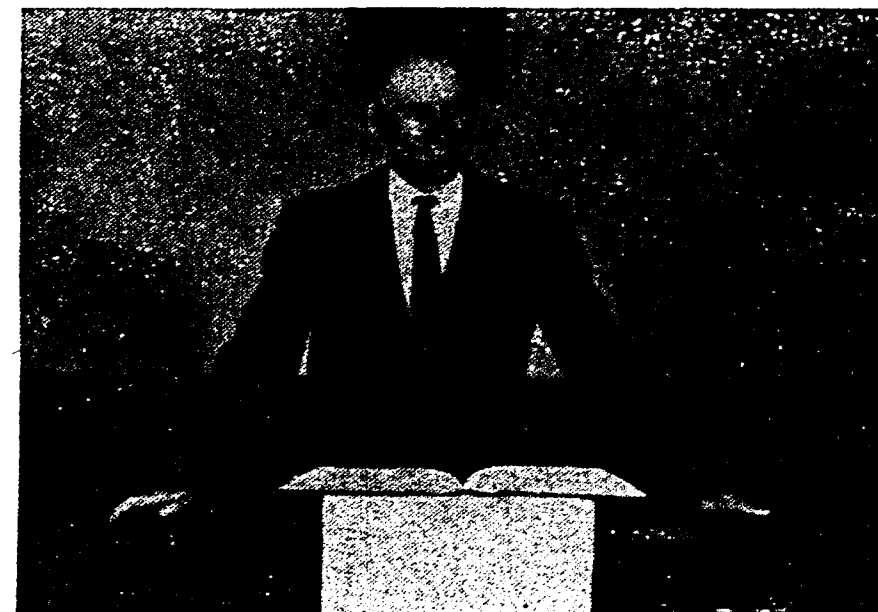
There is a story about the fellow who arrived so late for church that he even missed the benediction. He approached the first man coming out the door with the query, "Is the service over?"

He received the answer, "According to the preacher, the service is just about to begin."

"And I heard the voice of the Lord saying, 'Whom shall I send and who will go for us?' Then I said, 'Here I am, send me'" (Isa. 6: 8).

Send me into my home, my friendships, my vocation, my school, to apply the truth and love and power I have received in my experience of God, yes, and with God, as I have chosen, changed, and been changed, and naturally and inevitably accept the challenge.

FINDING SERVICE FOR GOD



Berea is an area in the hills where population has emigrated for ten years or more. But there are still people to serve in this rural area, and a consecrated man and his family make a Christian impact on the entire community and surrounding towns. At his recent ordination, members and non-members alike testified to God's work through his ministry.

When the Welches came to Berea, they made the pastorate a family concern. With seven children, the oldest son home on the farm, five daughters and a small son are all doing their part for Christ's Kingdom. The girls and their mother lead the music and the youth work. Often, Julia (second from the left, below), accompanies the others on her accordion. Building Ritchie physically as well as spiritually, Pastor Welch and Deacon Corliss Sutton stand by the front porch and welcome sign the two of them recently constructed.



GOD'S SABBATH THE KEYSTONE

By The Editor

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it."

The Decalogue, or the Ten Commandments, have stood through the years of Western civilization as the basis for our faith and for our legal systems, for government and for society. Almost every Christian and many non-Christian people believe the Ten Commandments stand today as Jesus declared they do in Matthew 5: 17-19. The first commandments deal with man's attitudes toward God. The last six have to do with man's attitudes and actions with other mankind.

Midway between them stands the Commandment of the Sabbath, "Remember the sabbath day to keep it holy." Dr. Ralph Sockman, on the National Radio Pulpit program, once called this the keystone commandment. The Ten Commandments are an arch through which we pass in our search for life's highest good. On the one side of the arch stand the stones of the laws concerning God, forming a column upward:

"Serve God alone.

Do not make images or serve them.

Respect the name of the Lord."

On the other pedestal are these stones building that side of the arch, showing what is essential in human relationships:

"Do not covet.

Respect the property of others.

Keep yourself morally pure.

Hold all life sacred.

Honor your parents."

Holding these two columns of laws together into an arch or doorway making possible our entrance into relationship with God and with man stands the Sabbath Commandment — the "keystone" to hold all the others in their place.

I believe the world needs the Sabbath today to be a keystone in our experiences with God and with man. A regular weekly return of a day to give to rest and re-creation of our lives and a renewal of our covenant to serve God brings all the other commandments to a reality. Seventh Day Baptists have concluded by a thorough study of the Old and New Testaments of the Bible, through the life, example, and teaching of Jesus, through the practice of the early Christians — that the Sabbath is a vital part of Christian truth and doctrine. We do not believe that the transferring of Sabbath principles to a different day for worship, or the ignoring of the Sabbath Commandment by either pious or profane people, finds favor with God.

The Keystone Commandment has many values that are needed in our world today. One of these is the benefit of bodily rest. Obviously to refrain from work for oneself and one's household will give opportunity for rest. The word Sabbath itself is the name in Hebrew for rest. The need for Sabbath rest is as elementary as our human need for regular meals and nightly sleep. God created the Sabbath to provide for this human need of a rhythm with six days of labor and a day of rest and re-creation.

A second value of the Sabbath can be observed in its practical application: "Remember the sabbath day to keep it holy." An old California minister used to say correctly, "Keeping the sabbath is more than just not doing anything all day Saturday." Everywhere the Christian church is recognizing the need for worship in the lives of people. We need

a time to worship God in the presence of others. We will not rebuild our civilization without the revival and loyal support of institutional religion.

So the Sabbath is a time for reminding us of our dependence upon God, for worshiping Him with other followers, for dedicating ourselves once again to seek the way of Christ.

It can be quickly noted that this need of public worship has not been completely realized on a substitute day of worship for the biblical Sabbath. Why not return to the day Jesus Himself observed and make it a day for worshiping the God of the universe?

A third value of the Sabbath is the benefit of its discipline. We are often asked if it is not difficult to "keep the Sabbath," and refrain from labor and business pursuits in a world where it is largely ignored or unknown. It is not so difficult as many people think — but when one decides to discipline himself to a weekly observance of God's Sabbath because he believes it is God's will for him to do so — his whole structure of life changes.

If a Christian disciplines himself to keep the Sabbath, all other parts of his Christian living will be directly influenced and brought under control of his will. The prophet Isaiah wrote of the benefits derived from turning "thy foot from the Sabbath" and instead of making it a day of personal satisfaction, helping it to become holy and honorable to the Lord. These blessings influence all the rest of a person's life.

Many an individual finds himself drifting along without mastery of life as a follower of Jesus. Is it true that the discipline of keeping the Sabbath is what is needed to challenge each Christian to harmonize his life with God's will? I firmly believe that this is true!

May you come to see the value of the seventh-day Sabbath — the true Lord's day — and find that through the Sabbath, in rightly using it to draw near to God, your life becomes meaningful. May the values of the Sabbath of the God of Creation, blessed by Jesus Christ our Savior, become the "keystone" for your relationship with God and man!

QUESTIONS FROM THE MAILBAG

Q. Who was the founder of Seventh Day Baptists and when was the Church started?

I remember one of my Sabbath School teachers who always said that John the Baptist was the first Seventh Day Baptist, and he and our Master were certainly both Sabbathkeepers and immersionists! While the Sabbath was kept by the early church and even for centuries following, our denominational origins are in the Separatist movement of England some time in the early seventeenth century, as people began to study the Bible and return to its teachings. There was a church in London observing the Sabbath in 1617, and many books were printed on the Sabbath between 1649 and 1660. In 1668, an English pastor, Edward Stennett, wrote to Sabbatarians in America that there were in England, "about nine or ten churches that keep the Sabbath, besides many scattered disciples." The first Seventh Day Baptist church organized in America was the sixth local Baptist congregation of our country, founded at Newport, Rhode Island, in 1671.

Q. What do Seventh Day Baptists teach about eating meats?

Seventh Day Baptists have no denominational rule about many points, including dietary regulations. We have a general statement of belief which leaves to the individual responsibility to search the Scriptures for his own leading from God on other doctrines. In Christian love and fellowship, we covenant together within the freedom to differ on all but these general statements of belief. For a free copy of the "Statement of Belief," write American Sabbath Tract Society, 510 Watchung Ave. (P. O. Box 868), Plainfield, N. J.

(Continued on page 16)

Every Christian needs to love and study the Bible. Would you like to make your personal Bible study more effective? Here is one method which can be used by individuals or by groups, from the "Bible Mastery Club," source unknown, but recommended by a veteran pastor, who has seen its success.

This is the method of Bible study we suggest:

Select the book you want to study. Take one chapter and read it each day for a week and answer the following questions on the day suggested.

FIRST DAY

1. **Your First Impression.** After you have read the chapter through for the first time write down the first great thought that strikes you. For example: in John's Gospel, Chapter 1, "God becomes Man, or the Incarnation."

2. **Name the Chapter.** Write down something that will recall to you the real content of the chapter. As in John 1, "Christ, the Word."

3. **Date and Author.** When was this chapter written, and when did the events of the chapter take place? Example: "John was written at the close of the first century, last of all the Gospels. No wonder it is different. The events of the chapter took place in AD 27."

SECOND DAY

1. **Your Favorite Verse.** Mark it and commit it to memory.

2. **The Key Verse.** What verse sums up most of the chapter? As: "John 1: 14."

THIRD DAY

Read the chapter again and determine the Literary Character. Unfortunately, our common versions print alike poetry, prose, drama, history, prophecy, allegory, parable, warm letters, and cold argument. Decide the character of your chapter.

FOURTH DAY

Persons. List all persons mentioned. Get acquainted. Where else mentioned?

FIFTH DAY

Places. Study a map and learn all the facts you can find.

SIXTH DAY

Read again and record: **FIVE GREAT FACTS** you discover, especially about Christ.

SEVENTH DAY (The Sabbath)

Read again, then put into your own words as briefly as possible. Make a little outline of your own. Here is the place for a deeper verse study. Take time, think, and pray. Now make a personal application to yourself. What does it teach YOU?

THREE GENERAL SUGGESTIONS

1. Compare different versions. This often throws light on the text.
2. Make a list of all questions and puzzling passages as you come across them. We find something we do not understand in many passages. Do not let these bother you. Just write them down, and you will probably find some light upon them as you study further.
3. Make a note of any topics you would like to more thoroughly study when you have time.

A METHOD OF BIBLE STUDY

By LOYAL F. HURLEY



There are many ways to study the Bible. One can study it through its Characters, its Theology, its Laws, its Promises, its Warnings, its Prayers, its Hopes. One can study it by books, or chapters, or verses. One can study it as literature, as a cultural development, as a cult. One can study it as wisdom or prophecy, as poetry or prose. But the most fruitful method of studying the Bible I have ever found is the method outlined here. After using it in several pastorates I heartily recommend it to all.

First, it is about the quickest method known by which to learn the whole Bible. Of course, most folks would say that to study one chapter for a whole week is too slow a method. But in that week's study one is to look up in concordance or dictionary all he can find about each person or place mentioned,

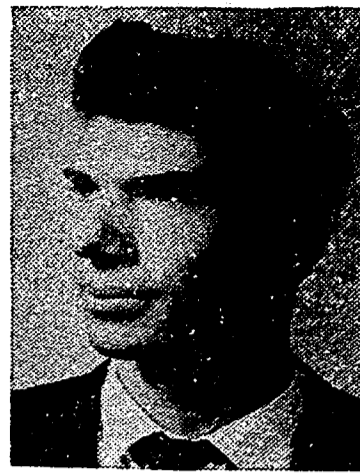
which may take him widely through the Book. One lady who insisted that she never knew anything about the Bible as a whole, after only seven weeks said that her whole Bible was coming alive and that she had come to see the movement of the whole Book. Seven weeks is not too slow! That would depend, of course, on what chapters were studied. Seven chapters in some books would give very little.

Second, it is a training in systematic study. If this method is followed, really done, it will train one in trying to understand the Word. It is not a haphazard, hit-or-miss, skip-around method that assumes that just reading verses of the Bible is necessarily valuable. This obeys the command, "Study to show thyself approved unto God."

Third, it gives the God of the Bible a chance to speak through His Revelation. This is necessary if one is to grow. I have never known a growing Christian who did not love and study the Bible. But I could name many from East to West and from North to South who have grown beautifully because they let God speak to them through His Word. One young woman who was not much interested in Bible or church attended a course of lessons because another urged her to do so. The eleventh lesson was 1 Thess. 2. When I asked for the key verse she replied, "It is the 13th verse. I know, for that is what has happened to me." Hunt that verse up right now and see if you discover why she was a changed person from that evening on. "Thy Word is a lamp unto my feet."

A DECISION - - FOR CHRIST!

By EDWARD SUTTON



How many times have you heard this expression: "Won't you make a decision for Christ"? Years ago it was a common expression, and today through the television ministry it is again becoming better known. Many people feel these words are over-used, worn out, and empty — of little or no value in the church vernacular. I am here to defend and uphold the values of a decision for Jesus Christ, and to say that this expression is pertinent today.

It is my personal conviction that there is validity to an expression of change that a decision for Christ brings. I would not speak out without proof that this value does exist. My life is proof enough for me. I hope that as I give a brief resumé of my life as it has been affected by my decision for Christ, you may see my proof.

My childhood was filled with the blessings of a Christian home. My parents were not materially wealthy, but I never knew a time when their emotional stability was not maintained by a faith that can only exist through faith in a personal God, and a Savior, Jesus Christ, who outlined the way to security, peace of mind, and eternal joy. By my parents' example I was led into channels that aided me in a well-arranged development. Each day, each week, and each year of my early life was a building process for my future, because my parents were interested in my adult life.

By the time I was old enough to find my Sabbath School class by myself, I had a background concerning the existence of God — a personal Heavenly Father who made everything. In Sabbath School I heard about Jesus Christ, the Son of God, the initiator of the salvation plan. It surely was interesting to find out God had a Son! This made God more "knowable" because He was then like my father,

who had two sons. However, at this stage, Jesus was not clearly defined in my thinking. He was just a good, sweet, and gentle person who lived a long time ago — far away. Today, too many people still hold this childhood theology. Because they do, they can't possibly get as much joy from Christianity as they otherwise could.

Time elapsed. I grew physically and mentally. My father felt the importance as "provider" to be more important than church, and sacrificed church for work. Mother continued to take us to church, and through her example I was led to follow that way. My father, though not a "churchgoer" then, still seemed to me to be the example for my life. Today he is again in church and enjoying it.

One beautiful Sabbath morning my mother stood up in church and announced that she felt led to unite with the church, and expressed her sincere desire to serve her Lord, Jesus Christ. This was very impressive to me. Her tears, the tone of her voice expressing humility and sincerity, brought me to tears also. I felt this was the time and place to add a similar expression. Very tearfully and with quivering voice, I spoke my desire to join the church and to become a follower of Jesus Christ. A date was set for my baptism. On that date my mother called me from bed to get ready for the important step. I was sick, with a fever, not feeling physically ready to ride a bus several miles, and then walk several blocks in cold weather to go through an experience I was afraid to have. I was baptized, however, and we returned home — mother to the moments of secret rejoicing over her son's "big step," I to recover from a "bad dream." When I got well from my sickness and returned

to church to receive many congratulations for my "big step," I began to feel I had accomplished all that was necessary to live a good Christian life. I thought I had made the decision for Christ. Was I in for a surprise!

More years passed and I came to my middle teens. I can't say the day or hour — but suddenly I realized I had not made the decision. I realized I was living a lie! After serious evaluation of my life, and after a thorough analysis of my weaknesses, I eventually was led to the use of prayer.

Prayer was awkward at first, unfamiliar and, to be frank, difficult. After a couple of prayer sessions (private ones), I found prayer becoming an important part of my life. Through prayer I found a whole new vista opened to me. I usually prayed at the close of the day at my bedside (as I couldn't stay awake to pray otherwise) after I had written in my diary. As time went on, prayer became so realistic in my whole life I could talk with God at work, as I walked, or at anything I did. The time came when prayer was such a reality I could pray in public as easily as in private. I even felt that good results came from these public prayers, and today I am thankful for the privilege of talking to God in public.

At this same period, I resolved to use my Bible regularly — meaning to read in it daily. I did, and found it a treasure house filled with great wealth for the needy. This Bible usage helped in determining the fact that my life was not running true to the type Christ would have His followers lead.

When I was approximately nineteen, I made up my mind to serve Christ and the Christian cause. At last I realized that to serve Christ is more than to "mouth" the words, "I want to follow Christ." It means to do something about one's convictions. In one year, when I was twenty, I felt led to accept what I interpreted to be a "call to the ministry." How did my call come? It was not so dynamic as Paul's call — with a blinding flash of light and a loud voice saying, "Ed, Ed, why persecutest thou me?" Though my call was not the supernatural phenomenon many people feel a call from

God should be, it was clear and unmistakable. God worked through the Spirit and my mind to lead me to this decision and my answer. It came to me in the form of pondering: "Can't someone else deliver mail as well as I can? But how many people are willing to take less financial reward, in order to profess Christ to the public?" The answer was quick in coming: "Very few." I resigned from the Post Office and requested a license to preach from our church.

Now I have completed three years of college and am midway through the fourth year, looking forward to full-time service for Christ.

What has my decision to do with your life? Just this: I am only one of countless satisfied Christians whose lives are now meaningful and whose decision to accept the way of Christ has been a joy undecidable.

You may ask what is involved in making a decision for Christ. There are certain prerequisites. First, you must realize that you need to make such a decision. You must be dissatisfied with your present life and want to change. "He who wishes to come after me, let him deny himself and take up his cross and follow me" (Mark 8: 34-35). If you want to follow Christ — do it!

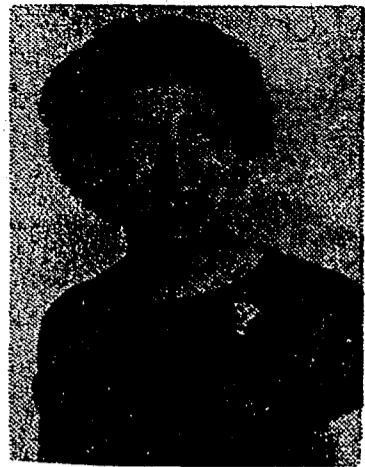
Second, you must have as your one objective — to save your life and preserve your soul; and to help further the cause of Christ. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8: 36-37).

What good does it do any person to spend all his lifetime conforming to trends that lead to material wealth, when in the end it is left behind to lead someone else astray?

Begin a meaningful life today by making a decision for Christ.

This will be the most important and valuable decision of your life. May the days ahead be a clean slate on which you write many new experiences with Jesus Christ, the Savior of the world.

May you be richly blessed in your Christian experience.



WHAT CHRIST MEANS TO ME

By MAYOLA WARNER

Within reach of anyone reading these lines lie the blessings of a rich and abundant life. I have found some of them myself, and I can truly say that I know they're real. What are these blessings? I would like to share how I found three of them.

They are called security, guidance, and adventure. Although they seemed to come at various times in my life, I know that I have had them all ever since I came to know one person, Jesus Christ of Galilee — the Son of God.

Security seemed to come first. In my early childhood I was taught by faithful and loving parents about God's love and steadfastness. Here I received a double assurance of security — both of my earthly parents and of my heavenly Father. This meant a great deal as I grew into the adolescent and adult years. Now, as a wife and mother of four children living in this nuclear age I need and do find this sure foundation of security to be real. This was aptly demonstrated recently in our home when President Kennedy warned the nation of possible war. Stunned and afraid at first, we turned to the immortal words of the Psalms, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Ps. 46: 1-2). I could feel for myself and could actually see the peace of God come over the children. How wonderful that in coming to know Christ and His Word we can experience real security today!

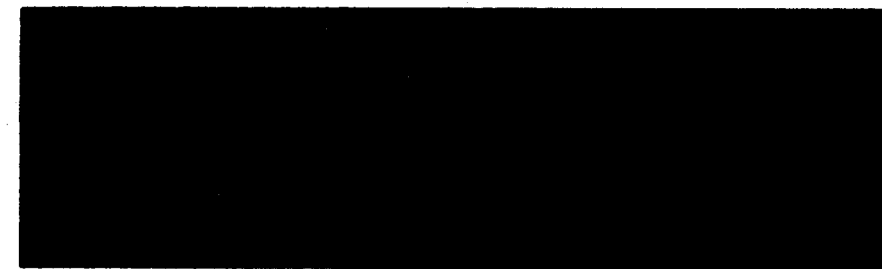
Second, knowing Christ can mean knowing guidance in our daily lives. One might think that this isn't of profound value for a housewife and mother, but it is to me, and as it works in my situation,

I'm sure that it can work in the most influential. Many times during the day I whisper to Christ, "What should I do about this or that?" and if I'm quiet in my inner soul, I actually receive His guidance! How wonderful to find this jewel! No, I am not always willing to stop and ask Him nor am I always willing to obey, but He has promised, "I will guide thee with mine eye."

The third, but certainly not the last, of riches Christ gives, is real adventure in life. In fact, He can make all of life an adventure, but I would like to share one that I have found recently. Knowing Christ has helped me to begin to know myself. I think that most people are afraid to be themselves. Because of mass communication and mass advertising, we seem to think that we should be carbon copies of someone else. When we are not concerned about pleasing God, we are desperately concerned about pleasing others. As Catherine Marshall says in her book *Beyond Ourselves*, "When we have few inner resources we hold up masks to hide our poverty."

But this is changed when we come to know Jesus Christ and exchange self-will for His will. It is then that we find greater strength, wonderful release, and by a strange paradox we then become more individualistic and have more unique personalities than we ever thought possible! A few years ago I found this to be true. As an adolescent and young adult I had had my share of heroines as ideals. These ideals pervaded my manner of dress, my speech, my recreation, and even my public prayers! Then one day while attending a retreat, Christ broke through my mask and struck at my very heart. He showed me Himself in all His loveliness. He showed me Himself as a pattern, and let me know in a very real way that He had created me as an individual. Release had come! I was free. This particular adventure was just beginning.

This is by no means the end. Getting to know Christ is an eternal affair. Knowing Him is surely knowing security, guidance, adventure, and many other such jewels in ever-deepening degrees. Knowing Him is breaking through to real happiness — now!



I wonder why churches fail to grow? Is it because we are ashamed? "Ashamed of what?" you may ask. Take stock of yourself and your church and see if this applies.

Are you ashamed of your church? "Why, it's so run down and in the need of repairs and paint that you wouldn't want to take anyone to church with you: besides there probably won't be very many there."

Are you ashamed of the minister? "He doesn't very often have a good sermon and you don't like to listen to him. Anyway, he says the same old things. Besides you know he's been so busy all week with his other job and hasn't had time to prepare. You wouldn't want a stranger to hear him."

Are you ashamed of the adult Church School class? "No one ever studies his lesson. The teacher just reads the lesson to the class or takes turns reading it in class. You wouldn't want anyone to attend one of these classes."

Are you ashamed of the children's department? "The children don't have a decent place for class and, of course, there are very few teaching aids so you just let them play. You wouldn't want to take your neighbor's children because they would tell their parents."

Are you ashamed of the music program of the church? "Not very many of the folk come out to practice each week. After all, they just sing the same old songs and some of the people can't carry a tune. You wouldn't want anyone new to come to church and hear these folk."

Are you ashamed of your Lord? "He doesn't answer your prayers and you never feel His presence. You wouldn't want to bother others by telling them about Him."

STOP! This is about far enough! It is the Lord who is ashamed. He's ashamed of our attitude toward Him and His Church.

Don't you believe we can do something about it? I'm ready. Are you?

I'm proud of my Savior. He has done so very much for me, that I want to tell others about Him. Our church may be old, but we've cleaned, repaired, and painted it until I know people would like to go there and worship. After all, you can just feel God's presence when you walk into the church. You can even see it on the faces of the people.

Our minister may not be the best speaker in the world, but he is giving his service to the Lord, and there's a fresh message each Sabbath. You just know the Lord called him. I'm surely proud to bring others to hear him, because I know they will go away inspired.

Oh yes, our Adult Class really keeps you on your toes. We don't dare miss studying our lesson because we are all expected to take part in the discussion. We even get the teacher on the spot once in a while, and have to call the pastor in for help. You know, some of the members have even gotten to the place that they feel that they know enough Bible so that they are teaching other classes.

I understand that the new partitions in the church basement have made it so much nicer for the kiddies. They even have new chalk boards and you should hear them recite the Scriptures. I'm glad my children are attending and I'm going to ask my neighbor's children to go along next week.

I understand that the advisors for the Youth Fellowship are really helping the young people to organize an effective program, and they are planning to do some worth-while community projects, too.

What makes the difference here? Do you know? Is it not our personal attitude? Is it not our own relationship to Christ that affects our feeling toward His Church? And doesn't this make a difference in our reaction to Christian service and witnessing to others?

I don't think we should ever be ashamed if we really love the Lord and do our best to please Him.

WHO IS MY NEIGHBOR?

Out of the night, a car's headlights focused on something in the snow on the road. It was one of those early snows of the year — almost unexpected — but the flakes were large and fleecy as they swirled into the windshield. As the driver approached, he realized what he was looking at was a man lying there in the falling snow, with no overcoat. He looked the situation over and then drove on to telephone for help. An ambulance came and sped the man to the hospital where he later died.

The papers told the story the next day, along with the mystery surrounding the man, and why he was there in the snow, and of his death. The mystery was never solved. But something else is a mystery to me. Why was the driver — a member of the Lost Creek Seventh Day Baptist Church — the first one who stopped to help? The tracks on the highway showed that many travelers had recently gone that way. Was he the first to notice him on the busy highway? Or did others notice and turn away to hurry on?

This happened in West Virginia not too long ago, but it compares in many ways with the story told by Jesus centuries ago of the Good Samaritan. The parable is one of the best known, told in Palestine by the Master Teacher to show the true meaning of the word **neighbor**.

Here it is as we read it in the Gospel of Luke, as translated by J. B. Phillips:

A man was once on his way down from Jerusalem to Jericho. He fell into the hands of bandits who stripped off his clothes, beat him up, and left him half dead. It so happened that a priest was going down that road, and when he saw him, he passed by on the other side. A Levite also came on the scene and when he saw him, he too passed by on the other side. But then a Samaritan traveler came along to the place where the man was lying, and at the sight of him was touched with pity. He went across to him and bandaged his wounds, pouring on oil and wine. Then he put him on his own mule, brought him to an inn

and did what he could for him. Next day he took out two dollars and gave it to the inn-keeper with the words, "Look after him, will you? I will pay you back anything more than this that you spend, when I come through here on my return."

Then Jesus turned to the man He was talking with and said, "Which of these three seems to you to have been a neighbor to the bandit's victim?"

"The man who gave practical sympathy," he replied.

"Then you go and give the same," returned Jesus.

Jesus pointed out with this story that anyone in need is the neighbor to whom our good will must go out. The Samaritan traveler showed his love as a natural part of his personality. He saw a need and responded to it — incidentally proving that he loved his neighbor as himself.

What kind of a neighbor are you?

I think it was Henry Van Dyke, poet-preacher of the nineteenth century, who first pointed out three common philosophies of life in this story. We may be showing one of these three philosophies in our own lives.

First, the robbers showed their philosophy of life in the way they rushed out from behind the huge boulders at a lonely spot in the narrow road. Here where nobody would see them in this rugged hill country, they caught this man, and Jesus said, "They stripped him and beat him, and departed, leaving him half-dead."

The robber's philosophy was, "What's yours is mine, and I'll take it!"

This attitude of life is not limited to robbers of Bible days! We see it in the way many people pay no attention to laws, or use any way they can to get their own way and to gratify their own desires. "If you have something I want, it will be mine if I can force it away from you," is the rule for people who have this attitude.

Not just in individual lives, but sometimes in cut-throat competition of business, sometimes in nations trying to get rich at other people's expense, this same

idea may be reflected. Not, "You shall love your neighbor as yourself," but rather, "What's yours is mine and I'll take it!"

A second philosophy of life is shown in the way the priest and the Levite, religious professionals of their day, passed by the man in need. Their philosophy was, "What's yours is mine and I'll keep it!" They saw the man, but hurried by "on the other side." We can picture them drawing their ceremonial robes closer around themselves, glancing anxiously up at the rocky slopes to see if they too were in danger, thinking of responsibility they had at the end of the road. So they thought, "Too bad, but it's really none of my business!" and hurried on by.

Here again is a philosophy of life today. "What's mine is mine and I'll keep it!" We see people who only look out for themselves, who turn a deaf ear to the needs of others around them. We hear people saying, "Well, I've got mine!" or perhaps half in fun, but truthfully, too, "I feel for you — but I can't quite reach you!" This is letting selfishness rule all of life — not showing loving concern for the neighbor down the way, or helping to stop the suffering and starving of millions around the world — just making sure all that is ours is safe! Perhaps we find ourselves in this group when we stop to think about it.

We too may be living as selfishly as the old New England farmer who is reported to have prayed:

"God bless me and bless my wife,
and my son John and his wife,
Us four and no more."

Jesus said that the philosophy of the **neighbor** is to show love wherever we are and wherever it is needed. The attitude of the stranger who came and took care of the man lying in need was "What's mine is yours, and in your need I'll share it!"

He came and took care of him, and even provided for his needs when he himself had to go on his way. This is the Christian kind of love and concern that is needed in the world today.

Of course, the best illustration of the "neighbor" philosophy of Jesus is the life of Jesus Himself. When we consider

how the Son of God "humbled himself and became obedient" and "in the form of a man" (from Philippians 2) He came to the world of humanity to share the love of God, we can only give Him our allegiance and own Him as Savior and Lord. His life and sacrificing death were, as Paul says, to bring us to God, for "God was in Christ, reconciling the world to himself." Religion seems often to concern itself with the individual's own needs to the exclusion of the needs of others. The religion of the followers of Jesus Christ fills with love and compassion to serve others.

An example of the Good Neighbor of today is that of Dr. Albert Schweitzer who gave up a position as head of a great theological school in Europe and his leadership in music to be a medical missionary in the dark corners of Africa. Schweitzer says he went to Africa because he was so impressed with his studies of the life of Jesus. After coming into an understanding of Jesus he felt compelled to do something with his own life for others.

Not only as Schweitzer did, though the world's needs are as great for service today as when he went to Africa; but here in everyday living comes the call for putting Christian faith into action. When Christ becomes your Savior and Lord, God's love in your heart brings love for others and readiness to serve in His name. YOU, too, may pattern your life by the life of Jesus Christ. Give Him yourself, and your philosophy becomes the attitude of loving concern for others.

You alone can decide what your philosophy will be. You may be following the robbers by saying, "What's yours is mine, and I'll take it," or like the professional leaders in the story, you may be living with the attitude, "What's mine is mine and I'll keep it." Or you may choose to follow the way of Jesus, and like the stranger in his story, "prove neighbor to the man in need."

Which attitude does your life reflect? The Spirit of God in Jesus Christ is calling you to consider the Good Samaritan's attitude and his action, and to "Go and do likewise."

QUESTIONS FROM THE MAILBAG

(Continued from page 7)

Q. Why do you claim you are keeping the true Sabbath when there have been so many changes in the calendar? Maybe somebody got mixed up and the Ten Commandments' seventh day is now our Wednesday?

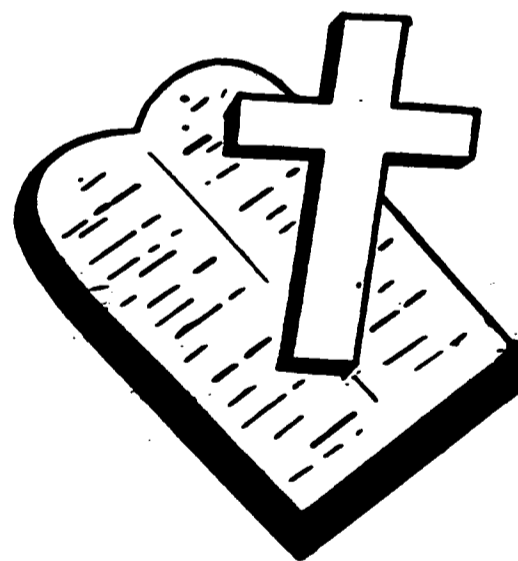
You can find from common encyclopedias that any calendar changes have not upset the seven-day week cycle. At least we can be sure of this as far back as the time of Jesus and fairly sure for centuries before that. For myself, if Jesus kept the same day that now recurs at the end of the week as God's Sabbath, it is satisfying evidence for me. Another proof is the observance of Orthodox Jews, whose scattered congregations throughout the world are all keeping the same day of which Jesus said He is Lord.

Q. I do not live near a community with a Seventh Day Baptist church. What should I do about my need to worship with others and have Christian training for my children?

This is a question many have had to consider in our mobile world today. The growth of Seventh Day Baptists in America for nearly 300 years has been due largely to the migration of our people who carried their faith with them and shared it with others in their new homes. Many people worship with other groups when they do not live near a Seventh Day Baptist church, but find that it is difficult to instill Sabbathkeeping in the lives of their children if they are not worshipping in a Sabbath church. Some of our newest churches have been organized by lay families who have witnessed as they moved to new urban areas. For suggestions on organizing a group where you live, write to the executive secretary, Mr. Harley D. Bond, 510 Watchung Avenue, Plainfield, N. J. Ask for "Seven Steps for Growth."

Q. Do you believe that Christians should tithe?

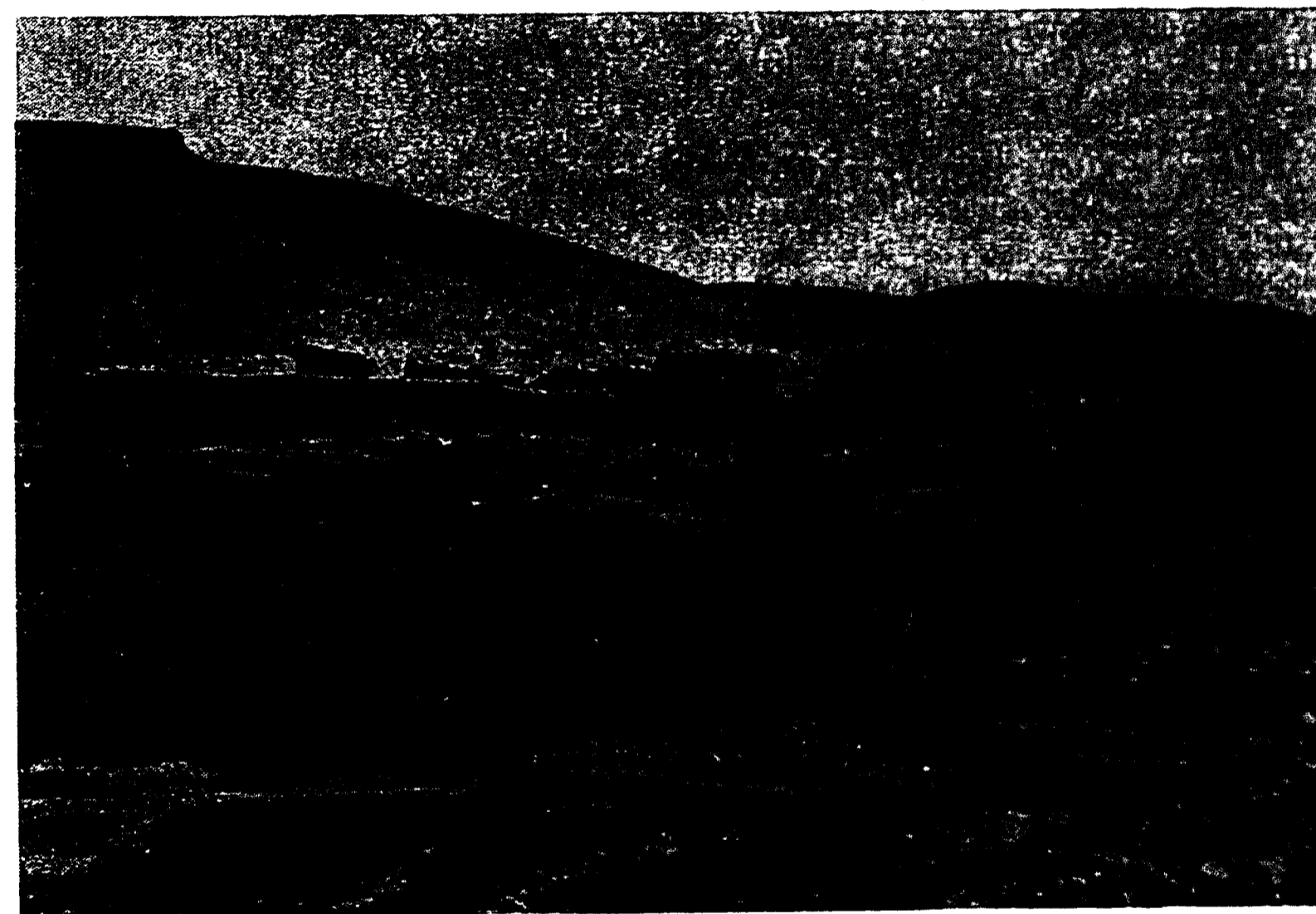
Tithing, or giving ten per cent of one's income to the causes of God, is the Biblical principle for adequate provision for God's work, for our own consistent stewardship, and also for our spiritual welfare. We find in the Book of Genesis Abraham and Jacob giving tithes. Leviticus 27: 30 and Deuteronomy 14: 22, 28-29 say the tithe belongs to the Lord and comes from our income and is for His work. Second Chronicles 31: 3-10 and Malachi 3: 10-12 tell of God's blessing for consistently giving to Him in this way. Jesus incidentally showed His approval of tithing when He called on the Pharisees to remember judgment, mercy, and faith while continuing to tithe (Matt. 23: 23). I believe if all who love Christ found the joy of giving a tenth as a minimum, with love gifts in addition, they would find the 90% left adequate for their own needs, and God's causes would prosper far beyond our present expectations. In addition, as we set apart our tithes it helps us to use the rest of our blessings in a dedicated way.



WEEK BY WEEK, at the setting of the sixth-day's sun, the Sabbath is ushered in, bearing the old, old story, yet a message ever new with each recurring Sabbath eve: God who created the heavens and the earth has not forgotten His children, but is still bending over His own in tender mercy and in loving ministry.

— A. J. C. Bond (1875-1958)
from His Holy Day.

The Sabbath Recorder



THE INN OF THE GOOD SAMARITAN

According to tradition this is the inn to which the Good Samaritan of Luke 10 took the unfortunate victim of assault and robbery whom the priest and the Levite had passed by. Whether or not Jesus had in mind a specific inn we cannot be sure. The setting of the story is the rugged terrain descending from Jerusalem to Jericho. Today shepherds lead their flocks along this road once infested with robbers. The role of the Good Samaritan can still be played in earnest in our generation by all those whose hearts have responded to the love of Jesus and who have a desire to be good neighbors to people in physical and spiritual need.