

NORTH LOUP, NEB.—Sunday evening, October 20, members of the Men's Brotherhood met at the church to paint the walls in the newly redecorated basement. This completes the present plan for making more and better classroom facilities for our classes. The ceiling has been lowered and four new classrooms have been made by the installation of folding, sliding wooden doors. This allows for much needed classroom space and yet allows us to have use of all the room for social functions. Also at this time, the entire basement has been rewired and new light fixtures installed. The classes began meeting in their new rooms October 5, the next Sabbath after Promotion Day. Thanks be to God, the entire project was discussed, voted on and completed with the wholehearted co-operation of the entire congregation. Serving on the Building Committee to secure ideas and plans were Wayne Babcock, chairman, Sheldon Van Horn, George and Clare Clement and Muriel Cox. The trustees also worked with this committee.

November 14 is the time selected for the Lord's Acre supper to be held at the church. As is the custom, a turkey supper will be offered. The Lord's Acre sale will be held at a later date.

We are very proud this year to have so many of our young folks attending college. These include Dennis Cox and Rolie Davis at the University of Nebraska, Leonard Williams at Kearney, and Martha Babcock at Norfolk Christian College and Norfolk Jr. College where she is accompanist for several groups.

Once again this year a very good profit was realized from the lunch stand during Pop Corn Days. About \$750 was cleared. Dr. Grace Missionary Society had charge of the stand with Mrs. Jim Scott as general chairman. The church float depicting the Ten Commandments won first in the church division of the floats. The float was in charge of the adult class which is taught by Wayne Babcock. Much of the work on the float was done by Mr. and Mrs. Clare Clement and Mr. and Mrs. George Clement.

Fall has seen the new start of our Youth Fellowship, C. E. and Jr. C. E. Leaders for these groups are Pastor Davis, Ron Goodrich, and Wayne Babcock.

— Correspondent.

Accessions

Battle Creek, Mich.

By Baptism:

Mrs. Betty Cavinder
Eudora Cavinder
Philip Cavinder
Sandra Cavinder
Marjorie Jones
Mrs. Kibby Ling
James Ling
Peter Norris
Rayford Norris
Louie Stoltz

By Testimony:

Mrs. Mabel Stoltz

Waterford, Conn.

By Baptism:

Suzanne Sisson
Paul A. Johnson

Obituaries

Smith.—Mrs. Dorothy Wheeler Smith, daughter of John R. and Lillian Rood Wheeler, was born in Milton, Wis., Sept. 8, 1898, and died at the home of her son in Fairfield, Conn., Sept. 26, 1963.

When a small child the family moved to Boulder, Colo., where Dorothy grew up and joined the Boulder S.D.B. Church. In 1921 she graduated from Milton College and later that year married David W. Smith of Milton. After his graduation from the University of Wisconsin he accepted a position with the Dallas Daily News and they spent their entire married in that city. Mr. Smith died in 1956. Mrs. Smith retained her membership in the Boulder church but worked with a church of another faith in Dallas until illness forbade.

She leaves her son David W. Smith, Jr., 5 grandchildren, and an aunt, Mrs. Grace Rood Lowther. Services were held in Dallas and burial was made there. — G.R.L.

Sutton.—Charles W., son of Francis M. and Hannah VanNort Sutton, was born 88 years ago at West Union, W. Va., and died at Battle Creek, Mich., Sept. 26, 1963.

He was married June 1, 1899, at Jackson Center, Ohio, to Bertha H. Davis. He came to Battle Creek in 1919 to become manager of the Alliance Mercantile Co., a co-operative grocery established by employes of the Battle Creek Sanitarium. In later years he was employed by the Battle Creek Food Company, retiring in 1957. He was a member of the Seventh Day Baptist Church of Battle Creek.

Survivors include a daughter, Mrs. Harold A. Arnold of Plainwell; a son, Dr. Charles F. Sutton of Springfield, Ill.; a sister, Mrs. Stella Davis of West Union, W. Va., and two brothers, S. D. Sutton of Blandville, W. Va., and Luther Sutton of Miami, Fla.

Funeral services were conducted by the Rev. Eugene N. Fatato. — E.N.F.

The Sabbath Recorder

points of view

from our point of view . . .

This publication contains the thinking of twenty-five representative Seventh Day Baptists on vital religious and social issues of today. While there are points of disagreement, there is also a basic awareness or concern which ties us together as a denomination. We have not presumed to say which comment is more valid than any other, although we do have opinions about them. For Baptists, no single person's point of view can be "better" as we must all think these things out for ourselves. Italicized statements may stimulate you to further thinking. The reader who encounters Seventh Day Baptists for the first time in these pages may find that his opinions fit into these patterns in one way or another and he is encouraged to contact our headquarters at 510 Watchung Avenue, Plainfield, N. J., to learn more about us. The reader who is acquainted with us is challenged to once again review his attitudes towards these issues and to renew his dedication to the truth, as he understands it.

The Editors

THE SABBATH RECORDER

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MR. AND MRS. EVERETT T. HARRIS, JR., Editors

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"It is commonly affirmed that theological convictions yield more slowly than any other sort to the pressure of advancing experience. This is partly true because they represent the most valuable possessions of life . . .

"What is the duty of the church in a changing world? Manifestly, to accept the law of change as fundamental and inevitable; to adapt itself to the change with high sensitiveness to the fact that therein lies its only opportunity to fashion the moving mass into some semblance to the ideal world of its hopes . . ."

— "The Changing World,"
The Christian Century,
September 28, 1911.

the search for truth

➡➡ Frederick M. Ayars — I feel that it is the duty of the church to present the changeless Christ, with His changeless truths and offer of salvation, to an ever-changing world.

➡➡ Rev. Paul B. Osborn — Surely man's mind must change . . . it must grow. But let's remember that God does not change, nor His moral code or eternal plan of salvation. Man, the sinner, has broken God's law, and needs God's mercy. The mind of man by itself could never conceive of the grace of God which brings us salvation. God's sacrificial love for mankind is revealed to us through His revelation, the Bible.

➡➡ Ayars — It is presumptuous to think that Seventh Day Baptists have all the truth God desires for them; therefore, the search for truth through divine revelation continues. Theological change, which occurs only at man's end of the God-man relationship, is directly proportional to the thirst for truth; change, however, is not the only quality factor of religious thinking. Most important is the truth derived — truth being a gift of God by way of the Holy Spirit. Man's part in the search for truth is to desire and ask for divine aid, to search the Scriptures, and to conform to his findings. Conclusions derived in any other way are transitory and highly dangerous.

➡➡ Osborn — Danger comes when the Bible is considered as the work of mere men, and thus to be taken or left by the whim of men's minds.

➡➡ Rev. Oscar Burdick — There is, of course, a sense in which God, Jesus Christ, and the Bible are normative for our faith.

But our denomination has changed; for example, something like a century ago, we were changing from a closed to an open Communion. *I am glad that each generation can think for itself . . .* we are not tied to the thoughts of the people known and unknown who founded our denomination in England over three centuries ago.

➡➡ Rev. C. W. P. Hansen — Liberal religion is the religion of the future because it alone can bring man the salvation he craves and so desperately needs.

While other religions seek to subject the masses of men to the domination of creed and institution, liberalism offers complete freedom and responsibility for self-direction to all men, thus challenging every individual person to the fullest possible realization, acceptance, development and utilization of all his powers for growth and achievement.

While other systems of religion demand an ultimate loyalty to specific insights of the past and to institutional authority, liberal religion requires ultimate loyalty only to the unrestricted pursuit of truth and goodness. To the gains of this pursuit all else must bow.

While other systems claim finality for that which they possess, liberal religion confesses that all insights and achievements of man are essentially incomplete and therefore subject to continuing improvement. *The essence of liberal religion is quest rather than possession.*

➡➡ Harley D. Bond — Yes, a dynamic religion is characterized by its quest for truth. *Independent thinking*, a tool of this quest, *may produce error, but without error, truth is indistinguishable.* "Seventh Day

Baptists cherish liberty of thought as an essential condition for the guidance of the Holy Spirit . . ."¹ In the framework of this statement lies the very genius of Seventh Day Baptist freedoms, an accompaniment to which must be a loving understanding and a willingness to grant to others the same freedoms we enjoy in this quest for eternal truths.

➔ Ayars — Because God desires that man should learn truth, it is extremely important and precious that liberal thinking be allowed so that change to truth can take place. When a man is "born again," he immediately turns toward God and searches for truth. But who would care to declare that a man's thoughts are complete and perfect at this point? A man with changing thoughts is like a man in which regeneration is still continuing; the Holy Spirit is still turning him completely around on one issue after another.

¹ From the General Statement, Statement of Belief of Seventh Day Baptists

faith

" . . . Many have come to think of (faith) in the manner of that . . . boy who, when asked for a definition, said, 'Faith is believing what you know ain't so.' I am convinced that . . . faith is the active involvement of the total self in what one regards as worthy of devotion. As an expression of the total self, it must include the faithfulness of man's critical faculties . . . Genuine faith does not exclude but embraces the most radical questioning of man . . . We should hope that men may come to see the significance of their facts in the light of faith rather than in the murk of prejudice.

"Faith is not belief merely; it is devotion . . . and man must live by a faith which gives significance and purpose to his collection of facts."

— "Faith and the Dilemma of the Educated Man,"
by Fred Berthold, Jr., in **Contemporary Problems in Religion.**

➔ Lloyd R. Coon — Faith is more than belief "in things unseen." It is the complete trusting of one's self, one's future, to Christ. Complete faith must also result in obedience to God's will. "Trust and obey" as in the hymn, go hand in hand. Also, I feel that faith springs from the Bible.

➔ Pastor Paul Beebe — The foundation upon which the assurance of conviction of faith rests is God's word. It is "taking God at His word," not belief without evidence but belief on the very best of evidence, the word of Him "that cannot lie."²

² Titus 1: 2

➔ Dr. Lewis H. V. May — Well, created man lives a life of discovery in God's world. In things transcendental and physical he is continually exploring and using discovered truth. Individual Seventh Day Baptists are searching for and using truth as permitted by their interests, intuitions, and capacities. This is at once our greatest strength and our greatest weakness.

➔ Burdick — I would make two comments on our methodology in seeking truth. (1.) Truth is not always in the middle of the road. (2.) There is a leap of faith, when we go beyond that which is absolutely provable by reason apart from religious experience.

➔ Hansen — The commitment of liberal religion tends to humble and to unite all men into a universal brotherhood regardless of their heritage and regardless of those differences that may at present separate them. To such religion, all other systems, with their ethnocentric divisions, must eventually yield.

Faith in Jesus Christ is "trust in the living God,"³ with the assurance that He will fulfill His promises.

Faith is manifested by our prompt obedience to the will of God and our overcoming all obstacles that lie between us and the carrying out of that will.

Thus faith becomes the primary condition to the knowledge of God and is compounded of belief, trust, and an attitude of mind, will, and spirit.

"So then faith cometh by hearing and hearing by the word of God."⁴

³ I Timothy 4: 10

⁴ Romans 10: 17

➔ Rev. Harold R. Crandall — *Faith, belief in God, and trust are correlated.* With faith in God through Jesus Christ and following His example to accomplish the evangelization of the world, we will demonstrate our concern for mankind by ministering to their needs in America and other lands.

➔ Rev. Hurley S. Warren — We live in a material world and are repeatedly made aware that the material is transitory. We are created in the image of God and at our best are ever reaching out towards Him. God is not material. Therefore, our reach cannot be satisfied in terms of the material only but also in terms of the spiritual. Here enters faith. Faith is our reaching out to the One whom we cannot see. And more!

Faith is not only an acceptance, it is an exercise. Our faith prompts us to accept the love and forgiveness and power of God as revealed in His Son. And more!

Our experience of the love and forgiveness and power of God in Christ leads us

to share this experience, which is the fruit of faith.

➔ Mrs. Elizabeth H. Bonham — I have a faith that God in His infinite wisdom knows what is best for us. Events may occur that are not as we would have them but later we know that what has happened is all right and we are content. There are times when I might have been afraid. I have no fear for myself nor my loved ones and friends because I know that God will always take care of us.

➔ Rev. Paul L. Maxson — As is often quoted, "Faith is the substance of things hoped for and the evidence of things unseen." Faith is that sort of living that goes beyond the facts of knowledge. It is that something which keeps life on an even keel. Faith to me is evident when one uses all the knowledge and known facts of God that he has and then is able to go on in a trusting faith concerning God's revelation to man.

practical christianity

"The accident of race, the social status of the unfortunate one, the religious affiliation of a person — these things have nothing to do with Christian service. No religion can claim Jesus as its leader that does not set itself to minister, and this, not in order to make converts, but to help life. It is a waste of space to give evidence of this thought of Jesus. It is found on practically every page of the gospel story . . .

"Notice that in Jesus' thought all such ministry is good for its own sake, simply because it makes for happier living. It needs no other justification. True love in the heart finds no other course possible. Deeds of service — these are the true 'church history' far more than the record of creedal debates and changes in organization."

— **The Teachings of Jesus,**
by B. Harvie Branscomb.

➔ Loren G. Osborn — Quite apparent in all Christian ministrings to our fellow men is the betterment of life, and the most satisfactory manner to better life is to enrich the spirit. Deeds of service are a measure of spiritual dedication, not faith itself. Deeds of service are vastly more important than internal organizational maneuverings which help no one and are usually ends in themselves.

The fact that life is more than physical satisfaction and deeper than our human senses must be kept in mind in all our ministrings. Methods of "reclaiming man

from sin and the prevention of evil" differ according to times and places, but the central purpose of our service is to help man fulfill his spiritual potential.

Can we separate those to whom we should minister into groups?

➔ Osborn — It is impossible to separate those to whom we should minister into groups except as it provides for the practical implementation of a program. The call should be answered, no matter what its source, to the best ability that lies within us.

➔ Irving D. Seager — We cannot separate the gospel message; however, we can

recognize individual differences, individual needs, and indigenous groups who will respond to different approaches. All men are created equal, but all men are not equal physically or mentally.

➡➡ Rev. Hurley S. Warren — If we attempt to separate those to whom we would minister into groups, we are making reservations concerning the service we would render. This tendency indicates that we are willing to minister on our own terms rather than on the terms of the One who came not "to be waited upon, but to wait on others, and to give His life as the redemption-price for a multitude of people."⁵ *To separate into groups is to serve with a view towards status rather than need, which defeats the purpose of true service.* True service is always found at the point of need.

➡➡ Jared Van Horn — Christianity as theory makes for inspiring reading or listening, whatever the situation may be, but for the theory to be practiced, one's well-balanced personality must be exercised to the fullest extent. Discrimination against groups other than one's own in the practical application of Christianity would result in nothing but a degradation of the theory. Christian principles in practice must reach out to all for them to affect even a few.

Which comes first, physical or spiritual need? Can they be separated?

➡➡ Van Horn — The answer is simple; the two cannot be separated. If physical need is present, it must be satisfied first in most cases, but the fulfilling of spiritual need should always follow closely on its heels. To paraphrase a cliché, the way to a man's soul is through the satisfaction of pressing physical requirements.

On the other hand, it can be soundly reasoned that the fulfillment of spiritual desires or cravings, primarily the need for peace of mind through the acceptance of our Lord, will relieve physical stress or imbalance.

➡➡ Seager — Spiritual needs are the most essential to the adult. However, attention to spiritual need is often not given until physical needs become apparent.

➡➡ L. Maurice McCrea — Every person has physical and spiritual needs. The aim of each Christian is to help his fellow man

⁵ Mark 10: 45 (Weymouth)

overcome these needs. We cannot determine whether physical or spiritual needs should be our first concern, as only God can analyze a man's true need. Our concern is that the assistance we may render reflects the love of Jesus Christ, not our personal edification. Our mission is to make man aware of God and to cultivate in man a desire for God, being careful not to elevate ourselves above that needful group called man.

➡➡ Warren — Physical and spiritual needs are tied together. For a generation or more, missionaries abroad have found it necessary to meet the physical needs of people being served before meeting their spiritual needs. The people knew they were hungry for physical food. They usually did not know they were hungry for spiritual food and had to be led through love and understanding to sense their spiritual need.

➡➡ Osborn — *In establishing a priority for physical or spiritual needs, it would be logical to follow the example of Jesus who rarely separated the two.* So closely linked are the spirit and the body that one can scarcely be served without influencing the other.

➡➡ Rev. Paul L. Maxson — We may know an individual's spiritual need is greatest, but there are times when the physical food must come first. When one is hungry, cold, ridden with disease, he will not be very attentive to listen to spiritual food. We must be practical. We must be able to work with, love people, yes, help them to think through and solve as nearly as possible their problems. Then be willing to let faith in God's promises take over. Depend on God as though it was all His work, and work as though it all depended on you.

Do you avoid getting involved in other people's problems?

➡➡ Warren — *The only way to avoid getting involved in other people's problems is to avoid living, which a Christian cannot do.*

➡➡ Seager — Man is a creature of a selfish nature and prefers not to become involved in the problems of others unless he has a heart of human compassion and Christian love.

➡➡ Maxson — Practical Christianity is living as nearly like Christ as possible all the time, to all races, classes, and strata of our society today.

the bible

"Biblical theology is essentially an interpreted account of Biblical history, seen as the advancing work of God himself. The real purpose of New Testament study must be to get a clear grasp and give a clear statement of the gospel story of the saving work of God in Jesus Christ, the living Lord of the Church. In doing this task it must use every help which geography, archaeology, linguistic and literary study, general historical research, and psychological analysis can give. But it will know that none of these supporting studies yields or controls the Gospel. The climax of all this labor is given by Biblical theology."

— Protestant Thought in the 20th Century,
Arnold S. Nash, editor.

➡➡ Rev. C. W. P. Hansen — Whatever be the actual nature of God, man lives within and acts by the great ultimate power of the universe. If one chooses to relate only those events lastingly beneficial to man to his concept of God as ultimate cause, then, whenever man acts to bring lastingly beneficial influences to bear on human life, God may be said to be acting through him. On the other hand, if all events, good and bad, are related to God as ultimate cause, then all that man does is also a manifestation of God. In our culture it is customary to relate only the good to the concept of God as cause. Within that frame of reference, the Bible is, to me, a collection of documents which, considered from the standpoint of its historical development and its use as a source book of religion, records significant aspects of man's emerging consciousness of relationship to the ultimate — particularly within the context of what we today call Western Culture. To ascribe the cause of this human experience of growing insight exclusively to either man or God, as though these were two separate, independent, opposing agencies, is, it seems to me, to imply an assumption which is without basis in fact, and which tends to eliminate the whole foundation of significant, constructive religious experience.

➡➡ Loren G. Osborn — The Bible still stands as man's best informational source of God. It is here that man finds God's will for him as a race and as an individual. To say that it is divinely inspired, by God Himself, in an attempt to reveal His will to man, is almost like saying that the world is round. It is an inescapable fact.

➡➡ Lloyd R. Coon — The Bible is God's Word, a history of God revealing Himself

and His love to man. The Bible is its own best defense where it says holy men of God spake as they were moved by the Holy Spirit.

➡➡ Rev. Lester G. Osborn — Christianity is a revealed religion. The revelation centers in the person and work of Christ Jesus. The Bible is not a record of man's ideas about God, but the record of God's revelation to man. It is without error because it is God-breathed. It is God's Word. To listen to any and every part of it is to hear God speaking. The writers, "moved by the Holy Spirit," put down accurately what God wanted written, in words to convey the meaning He intended. This record — the Bible — is therefore trustworthy. Because of this it is our final authority in matters of faith and conduct.

➡➡ Rev. Earl Cruzan — The Bible is the revelation of God's will for mankind — revealing to man the nature of God; the nature of man; the relationship which should exist between men and between men and God. This revelation culminated in the life and teaching of Jesus Christ. In all ages God has spoken through men inspired by the Holy Spirit. That which is important in these revelations has been written in the pages of the Bible. Therefore, coming as the inspired Word of God, the Bible is the primary and most authentic source of authority in matters of faith and practice. However, *to better understand the Bible and those truths which it teaches, we need every help that we can obtain from other fields of study.*

➡➡ Mrs. Abbie B. Van Horn — The Bible reveals not only the story of God's reaching out after man, but also man's response. God spoke to Abraham, by what

(Continued on page 10)

From The Sabbath Recorder, April 11, 1910

let us allow large liberty . . .

Dr. Theodore L. Gardiner, Editor

For some time the thought has been growing upon me that in a denomination like ours there should be a spirit of charity that will allow a broad margin for differences of opinion upon minor points of biblical interpretation, and a large liberty of utterance upon questions of doctrine.

For years we have had in our churches and among our denominational leaders men who have come to us from other faiths and who have brought to us their peculiar shades of belief consequent upon early training and education. There have also been those from our own ranks who have gone away from home to receive training in widely separated schools, which schools have left in mind and heart something of the religious views for which they are severally noted. Harvard, Yale, Chicago, Cornell — each has its distinct religious atmosphere, which must in a measure be inbreathed by its students. It is natural that leaders thus educated, who have not enjoyed the privileges of school life together and hence can not so readily understand each other as those who have studied under the same influences, should differ more or less widely upon certain phases of doctrine, and also upon the relative importance of certain religious tenets. It would be strange if such were not the case.

If you study *Recorder* files of fifty years

ago you will find that such conditions were more prevalent then than they are today. Men in those days locked horns much oftener than they do now, and the controversy was often warm between them. Such questions as open or close Communion, the resurrection of the dead, and the nature of man gave rise to many a word battle; and it sometimes did seem as though there never could be peace between them. But a splendid spirit of charity prevailed; and so everybody understood that Brother Griswold could state his radical and peculiar views about the resurrection of the dead, Elder Morton could be allowed to give his straight-haired Presbyterian ideas against using hymns in church instead of the Psalms of the Bible, and others could differ upon the communion question, the question of atonement, the nature of man, and the second coming of Christ — and all these could still be beloved brethren and trusted leaders in the denomination. So far as I know, not one of them ever thought of withdrawing from active leadership in the churches, and nobody thought of trying to draw test lines as to membership which should tend to bar them out.

Had not this spirit of liberty in belief prevailed forty or fifty years ago, the denomination would have gone to pieces. All those men were loyal to Christ and the law,

even though they did differ upon the question of literal or spiritual interpretation of many Bible texts, and even upon the meaning of important passages . . .

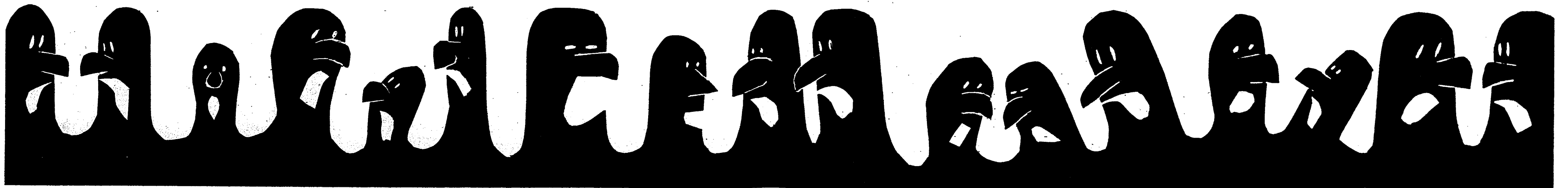
There should be no breach between the church and modern Christian scholars. The church can not afford to lose the scholar and the scholar can hardly afford to lose the spiritual help and added power the live church can give to him. Neither the church nor the scholarly philanthropist can do the best work without each other's help. The modern scholar should not be too sensitive if he finds that the older ones can not easily see through his eyes. He must not turn away from the church but cling to it, and try to make it more useful in today's much needed work . . .

It is no doubt true that there may be, here and there, one who has been somewhat shaken in his faith, whose foundations seem to be giving way, and who has difficulty in positively affirming his faith in certain doctrines which to us seem fundamental. He is not yet ready to deny point-blank the doctrines in question; he still loves the church and in his heart leans toward it; but if test lines should be closely drawn by the church, compelling its members to subscribe to the old statements upon these points, his only alternative at the present stage of his study would be to go away

from the church. By patience and the exercise of Christian charity on the part of our leaders such men may be saved to the denomination and become powerful for the good.

Though I cannot approve the statements of some who write upon certain doctrinal points, still if I see evidences of a genuine love of Christ and a desire to work for the amelioration of human woes and for the salvation of sinful men, I do not feel like being too exacting about how they shall state every belief . . .

Do let us stand by each other, and so far as we are able, unite all our forces in harmonious efforts to advance the important fundamental truths we all hold dear. May we join heart and hand to show the world the higher meaning of true Sabbathism. May we be able to . . . exhibit more than ever before that the best results in all philanthropic work are still to be obtained through the regenerating power of the Holy Spirit in the hearts of men. At best we must soon lay down our work, and what we do for our fellow men must be done without delay. The work is dying for a better demonstration of practical rather than theoretical Christianity. The more completely we can become fired with this thought the more completely will all causes for differences in theories fade away.



means we do not know, and Abraham responded. Jesus revealed Himself to Saul of Tarsus on the Damascus Road, and Saul acted upon that revelation. In Jesus and His teachings are revealed the very nature of God and His will for man. To come to understand these should be the primary pur-

pose of the study of the Bible and its interpretation.

➡ Loren G. Osborn — *The main point to get across is not the book's authenticity for its own sake, but the results that are obtained by putting the message it contains into practice.*

racial equality

"Since the issue of civil rights has become of importance in recent political discussion and since it is fitting and imperative that Christian denominations declare their convictions on this subject, therefore be it

"Resolved, that the Seventh Day Baptist General Conference . . . expresses its conviction that Christian love transcends the differences of race, color, and position in life and that, whatever their political convictions, it is the duty of Christian people to speak and act in Christian charity and to deal with all men, without prejudice, as their brothers."

— Seventh Day Baptist Yearbook, 1956.

➡ Rev. Oscar Burdick — About three years ago near San Francisco a Savings and Loan Association offered a couple a loan on a new house at 7.2% interest and a 2% fee. When it was realized that they were light-skinned Negroes, the offer was raised to 8.5% interest and a 4% fee. This was not fair! Separatedness from the whites meant inequality. Knowing human nature, "separated" will nearly always mean unequal. *Our church in our area is integrated; this is the way a Christian Church should be. We are pleased to raise our children in it.*

➡ Rev. Earl Cruzan — Man, made in the image of God, is generic. He is without division into race, class, or nation. The truths which Christ taught apply to all men — the sacrifice that He made was for all who will accept it. Christian brotherhood indicates an equality of all mankind. This equality must exist in regard to respect of persons, concern for mutual well-being, the desire that all have opportunity to express their talents and abilities for the good of mankind. Many false barriers and man-made divisions make it extremely difficult to make this equality a reality in our thinking, and in the practice of our personal living. Yet, the only force which will destroy these barriers is the Christian discipline which repeatedly rejects bias thinking from one's thought and which recognizes prejudice in personal living and honestly seeks to overcome it.

➡ Pastor Paul Beebe — "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."⁶

To be truly Christian we must have the same type of love in our hearts that was manifested in Christ. There is no difference in the sight of God. All men are His creation, and brothers, one to another, in Christ.

The only line that can be drawn is between those who have "put on Christ" and the unsaved person. It is the God-given duty of all "children of God" to ever strive to close this gap, to win the unsaved to the Lord so that all men may be one united body for Christ.

➡ Rev. Paul B. Osborn — I believe in segregation of saints and sinners after death, and of certain other things in this life. But racially? No! *What gift of God's grace allowed me to be born of Caucasian parents? Suppose my skin were dark. A pin stuck in my flesh would make me yell as loud . . . a scratch would bring red blood . . . and the rear seats on the bus would still be just as hot, noisy, and uncomfortable.*

➡ Wayne N. Crandall — Alan Paton states in his article, "The Church Amid Racial Tension" that "One does not find that the Church as a whole is enough concerned about the evil and unjust results of race

⁶ Romans 10: 12-13; cf Ephesians 4: 5-6

discrimination and color bars." In looking back it would appear that his charge against the Christian Church is fully justified.

The recent desegregation demonstrations have compelled each Christian to appraise his own contribution to the cause. In contrast to the importance of the job, they seem very little and very late. This must be corrected. Sargent Shriver of the Peace Corps suggests that each Christian invite Negroes to join his church. This is the sort of immediate, direct action needed. *In every way we must improve the image of the white Christians to the Negro. We must assist the Negro in improving his image of himself.*

He must consider himself a first-class citizen so that he may make his maximum contribution to the culture of the needy world.

➡ Mrs. Dale Green — Racial equality is a difficult thing to achieve but is a necessity if we are ever to have a world of harmony and unity. This is not a matter that we can leave to organized religious groups or governments to solve. *Individuals must work for it. Only when each one of us can truly say that we would be proud and happy to have a family of another race for neighbors and that we love them as we love ourselves will we be dealing with racial equality in a Christian manner.*

church/state

"By the separation of church and state is meant the constitutional provision which forbids the making of any law, and therefore the taking of any executive action, that involves the interlocking of the official functions of the state with the official or institutional functions of any church.

"Let Protestants and Roman Catholics apply this definition to any of the numbers of measures or practices that have caused this issue to be raised anew in our time. If a particular measure involves an interlocking of the official functions or processes of the state with those of any church by the use of tax funds for the benefit of any church, or by the meshing of the diplomatic processes of the state with those of any church, or by the entanglement of their respective functions, it is unconstitutional. If it does not, the principle of separation of church and state is irrelevant to its consideration."

— "The Meaning of Separation,"

The Christian Century, November 26, 1947.

➡ Jared Van Horn — I have been involved in more than one argument on this topic, but the debate has always turned to the question of church influence over state policies rather than the opposite situation.

The influence of various religious groups on legislative measures of both federal and state governments in many instances has been quite obvious. According to the editorial policy of *The Christian Century*, this influence is unconstitutional.

Pressure groups, including the church as a body, are an integral part of our democratic structure, and to declare unconstitutional pressure groups, though not legally organized as such, would be to destroy a vital timber in our national political foundation. *It is my belief that by lubricating, as it were, our affairs of state with the sound Christian principles written into the Constitution, the*

omnipresent quarrels over the relation of church and state could be eliminated.

➡ Loren G. Osborn — Religion is so vital a part of man's life that it is impossible to keep it out of consideration when the individual plays a part in his varied responsibilities to his fellow men. To say that the church and state should be separated does not necessarily outlaw religious practices. It is safe to say that this nation's founding fathers were religious but largely unchurched. What they feared and sought to prevent was the forced establishment of a state (or favored) church that would dictate men's spiritual and mental attitudes. This has been carefully followed, and the test to apply is whether a course of action will affect a church as a favorite of the government or whether it is a matter of physical accommodation only that will not tend to establish it as a state-supported church.

➔ Dr. Lewis H. V. May — Christ seemed to regard governments by men as being irrelevant as a means to solve the problem of the relationship between God and man, and between man and his fellow-men. Service to nation was no longer equated with service to God. Serving God and mankind through Christ became the primary functional drive of the Christian. This rationale is applied by Protestants to any service rendered by man to himself and family or his fellow as being also a service to God.

➔ Rev. Everett T. Harris — In a very subtle argument to break down the dividing line between church and state as to the use of tax funds for support of parochial education, the Roman Catholic church urges the state to "treat and support all churches equally." Such an argument leaves out the protection of the rights of those who belong to no church at all (a large segment of the population of the country). This Catholic argument is directed at securing a basis for tax appropriation being used for support of their parochial schools.

➔ Rev. David S. Clarke — Bible reading and/or devotional use of prayer should be the responsibility of schoolmen in active moral relation to their community. Requirement of such activity may be unconstitutional, nationally or state-wide. The church, however, cannot be said to be infringing upon state functions when responsible school officials arrange these functions.

stewardship

"Stewardship is not the invention of men of a way to raise budgets. Rather, it is a way of life to which those to whom God has spoken are called."

— Missions Magazine, April, 1963.

"Christian stewardship is the practice of the Christian religion. It is neither a department of life nor a sphere of activity. It is the Christian concept of life as a whole, manifested in life and actions. The reason for all our stewardship, whether of service, talent, or money, must be our love for God."

— Seventh Day Baptist Yearbook, 1959.

➔ Irving D. Seager — Christian stewardship can be misdirected if the individual sees his stewardship only in relation to how it will help build his own church and not how his life and his resources can be used to further the total work of God's Kingdom.

➔ Courtland V. Davis — *The church should be careful to stay out of the state's business.* When a church asks a governor to veto a bill passed by the legislature and permitting a plebiscite on removing legal obstacles to an immoral act, it is outside its own field. The church should be the proponent and promoter of a better way of handling immorality. *For the church to promote legislation to close business on the Sabbath day would of itself be sin.*

Tax exemption on church properties should and must be abolished for all, although it would be wrong for any church to relinquish exemption while other churches are permitted to receive it. All churches should work for the removal of all exemptions.

➔ Osborn — Seventh Day Baptists must be doubly careful that Blue Laws supporting a day of rest, even when optional, are not enacted as a religious measure. It is becoming evident that such laws are economic in nature and are being used by retailers to protect themselves from competitive pressures. However, many supporters of Sunday closing laws are interested solely from the religious motive and use these economic devices to further their own aims for enforcing a day of rest and worship on everyone.

If it becomes necessary to eliminate tax exemptions for churches in order to stop the growing abuses of certain religious groups, it is Protestants who should generate this revision.

Tithing is a personal matter of stewardship. It is like the "widow's mite" and should be given from the heart and not for show. A person who gives of his necessity gives far more than one who gives of his abundance.

Tithing, like Sabbathkeeping, does not indicate that a person is a complete Christian; however, it does show that he is striving to do that which is pleasing and acceptable in the sight of the Lord.

➔ L. Maurice McCrea — Tithing is as much a part of the Christian way of life as the Bible, prayer, or the church. Tithing in itself cannot bring salvation. The Christ of salvation, however, cannot be preached throughout the world without the Christian tithe. It is, therefore, the duty of each Christian to bring himself to God so that God may create in his heart an attitude which will make tithing a way of life. As with prayer, our tithe is between the offerer and his God, lest we lose this important attitude by boastfully attempting to gain personal status.

➔ Lloyd R. Coon — One measure of obedience to God's will is in the matter of stewardship. This includes much more than

tithing. It involves the giving of one's self, one's time, and one's talent to the Lord.

➔ Mrs. Dale Green — These statements vividly point out the answer to our Christian way of life. Stewardship includes not just the tithing of our income but of our whole lives. We cannot be complete Christians until we are willing to put God first with no reservations. Only then is true stewardship achieved.

➔ Harley D. Bond — "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . and thy neighbor as thyself." These two commandments make the case for Christian stewardship and tithing. Based on love of God and man, no outer limits can be set as we give of our time, our talents, and our money. *The measure of our love alone sets the limits of our giving.*

7 Mark 12: 30-31

ecumenics

"It requires both faith and insight to labor in the cause of unity. But that faith feeds on the insight many American thinkers have shared with William Temple who said: 'In the end the reunion of the Church will not be something fabricated by us at all; it will be the work of God resulting from a deeper devotion in all parts of the Church, and all members of all parts of the Church, to the one Lord of the Church.' Not skill in debate or negotiation, not the power of philosophical analysis or theological insight, but devotion to the will of Christ is the utterly essential element. We cannot too often be reminded that Jesus said: 'Follow me' — not 'Find the perfect theology and the ideal church order.' More and more the ecumenical movement in the first half of the century has demonstrated the truth of the statement frequently on the lips of its leaders: 'The closer we come to Christ, the closer we come together.'"

— by Henry Smith Leiper,
Protestant Thought in the 20th Century,
edited by Arnold S. Nash.

➔ Rev. Lester G. Osborn — *But are we not confusing Christian unity with church union?* True unity is "of the faith," "of the Spirit."⁸ We can have this without organic unification. A person can be fully surrendered to the will of God, consecrated to the cause of Christ, "love his neighbor as himself," and can co-operate with others, and still oppose uniting organically with those who reduce doctrines to a less common denominator. By such a union he is compromising with those who deny many of the basic beliefs of historic Christianity.

8 Ephesians 4: 3, 13; Philippians 1: 27

➔ Courtland V. Davis — The word "ecumenics" has so often and so sadly been misused that its every use adds to our confusion and misunderstanding. "In the end the reunion of the church will not be something fabricated by us at all." This applies even to the much-eulogized John the twenty-third. Any organization that will help us or others to "come closer to Christ" should have our favor and our co-operation. Working in such organizations and for such an end will indeed help us to come "closer together."

➔ Rev. Oscar Burdick — I have long participated in activities across denominational lines. I believe Seventh Day Baptists should take their place as Christians to try to meet the problems of our generation. *I keep wondering if, with proper safeguards, we might not some day be a Sabbathkeeping branch of a more united church.* I believe we should participate in ecumenical activities

out of principle, rather than as a means of publicizing our denomination. But the ecumenical movement is no panacea. Organic unity is not the only goal of the Christian Church; "spiritual renewal" within the church is more important. It is more important that we take part in evangelism and in social and political action.

missions

"The most representative ambassadors of Christianity to the mission field go in the spirit of sharing, not competing. They use their medical and surgical skill to save the lives of Orientals whether they be Buddhists or Shintoists. They employ their improved agricultural methods to provide food for the undernourished whether they be followers of Confucius or Mohammed. If our Christian contacts can bestir non-Christian cultures to better health and higher standards, we rejoice."

— *The Paradoxes of Jesus*,
by Dr. Ralph W. Sockman.

➔ Rev. David S. Clarke — Better health and higher standards are service goals for all followers of Jesus the Christ who challenged His apostles to "heal the sick, raise the dead, cleanse lepers, cast out demons."⁹

➔ Rev. Harold R. Crandall — Missionaries must stress that education in agricultural and mechanical schools leads to service as dignified and honorable as the classical education. We have to study to understand people and their problems, to discover the good in their religion and culture and build upon it. Thus we may more effectively share the Christian faith.

➔ Wayne N. Crandall — The Seventh Day Baptist history of membership in and co-operation with ecumenical movements among other Protestant denominations at home has also led to co-operation with other missions abroad. Persons of other faiths have received medical care in our hospitals, education in our schools, and, we trust, many have received a vision of the saving grace of Jesus Christ from our mission workers. *In no case must our insistence on our distinct Seventh Day Baptist doctrine obscure the power of the love of God for each individual person.*

⁹ Matthew 10: 8

evangelism

"The goal of evangelism is not to make converts; it is to produce mature Christians. Jesus was precise in giving the Church her great commission. He sent the Church out, not to make converts, but to 'make disciples.' The term 'disciple' means 'learner.' Evangelism does not seek only to win men to Christ; it seeks to win them to Christ and the Church. Not to one or the other, but to both. Evangelists have often sought to make converts, ecclesiastics have sought to make church members; neither is, in itself, enough."

— *Evangelism for Tomorrow*, by Charles Templeton.

➔ Mrs. Abbie B. Van Horn — The aim in evangelism is to present the gospel message in its entirety in such a way as to bring about commitment of heart and life to Jesus

Christ as Master and Lord. A better statement than the one above would be "The goal of evangelism is to make converts and produce mature Christians." Christian edu-

cation should be regarded as one means of evangelism. However, just as it is true that the process of Christian education must continue after such commitment, it is also true that to know the teaching of Jesus is not enough without yielding heart, life, and will to Him.

➔ Courtland V. Davis — Evangelism is personal contact. An evangelistic preacher may, and often does set the stage for personal contact evangelism. Christian education is long-term personal contact evangelism.

➔ Rev. Everett T. Harris — Whether it be educational evangelism or visitation evangelism, there is no question but that *Seventh Day Baptists need a fresh, vigorous, and effective program of outreach into the*

communities where they are located. Until the local church membership feels that this is true, no amount of prodding from denominational overhead is going to revitalize our denomination.

➔ Irving D. Seager — Yes, you know missions in the foreign field have long held attraction to many as a means of fulfilling their calling; however, we might be a little guilty of seeing the mote in our brother's eye and not seeing the beam in our own eye. If the churches are not vital, growing, and enthusiastic here at home, how can we expect this type of foreign missions? How can we expect to develop the type of Christians in foreign lands that we ourselves are not here at home?

the sabbath

"Few, if any, Christians deny the fact of the Sabbath; it is too well documented to raise any serious arguments on the score. Nor do we find much serious question concerning which day is the Sabbath of the Bible; that also is attested to by numerous Scriptural references which state specifically that it is the seventh day of the week. The question which does arise and which needs to be answered by our generation and every generation is, 'Does the Sabbath have any relevance for our own day? Does it make any difference which day, if any, we keep?'"

— *The Helping Hand*
Vol. LXXVI, No. 2,
Rev. Don Sanford, Editor.

➔ Rev. Hurley S. Warren — In other words, does the Sabbath have a bearing upon or is it pertinent to the life of our times?

In the matter of the Sabbath, as in many other matters, it depends upon whether we are going man's way or going God's way. If we are going man's way, what is the difference? If we are going God's way, it makes all the difference in the world.

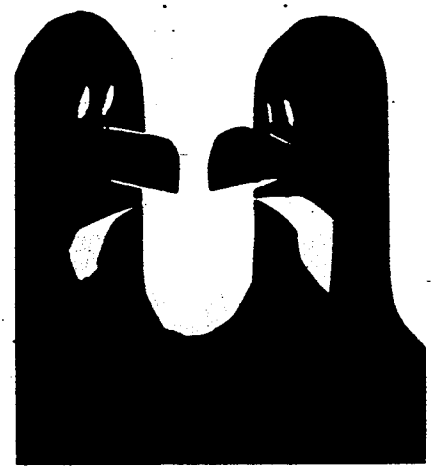
If it does not make any difference which day, if any, we keep, then why did God bless and sanctify and command the Sabbath's observance? Why did Jesus Christ interpret God's will in this respect? Again, if we are going God's way, it makes a tremendous difference.

➔ Rev. Everett T. Harris — *There is an inner peace and satisfaction which results from following the practice of the Sabbath-keeping of Jesus and the ancient Hebrew Patriarchs, and from following the evident*

teaching of the Bible regarding the seventh day as Sabbath, without resort to excuses or explanations. This inner poise of soul, added to the discipline necessary to stand on conviction rather than go along with the majority, can and should make me a better man. It should result in moral character that can better withstand the temptations and pressures of modern living.

➔ Harley D. Bond—In His great wisdom the Infinite provided a natural means for recording time — the period from sun to sun. That which was created a little lower than the angels, blessed with the ability of comprehension, combined these periods into cycles of seven, the seventh of the cycle to be used for recognition of this Master of creation.

By Sabbathkeeping we today join hands across untold centuries with our religious forebears in loving recognition and praise for our Creator, and in service to God and man.



" 'For our knowledge is imperfect and our prophecy is imperfect,' Paul reminds us, and we should never forget it. This thought should temper every discussion, every conflict which rages among the sons of God.

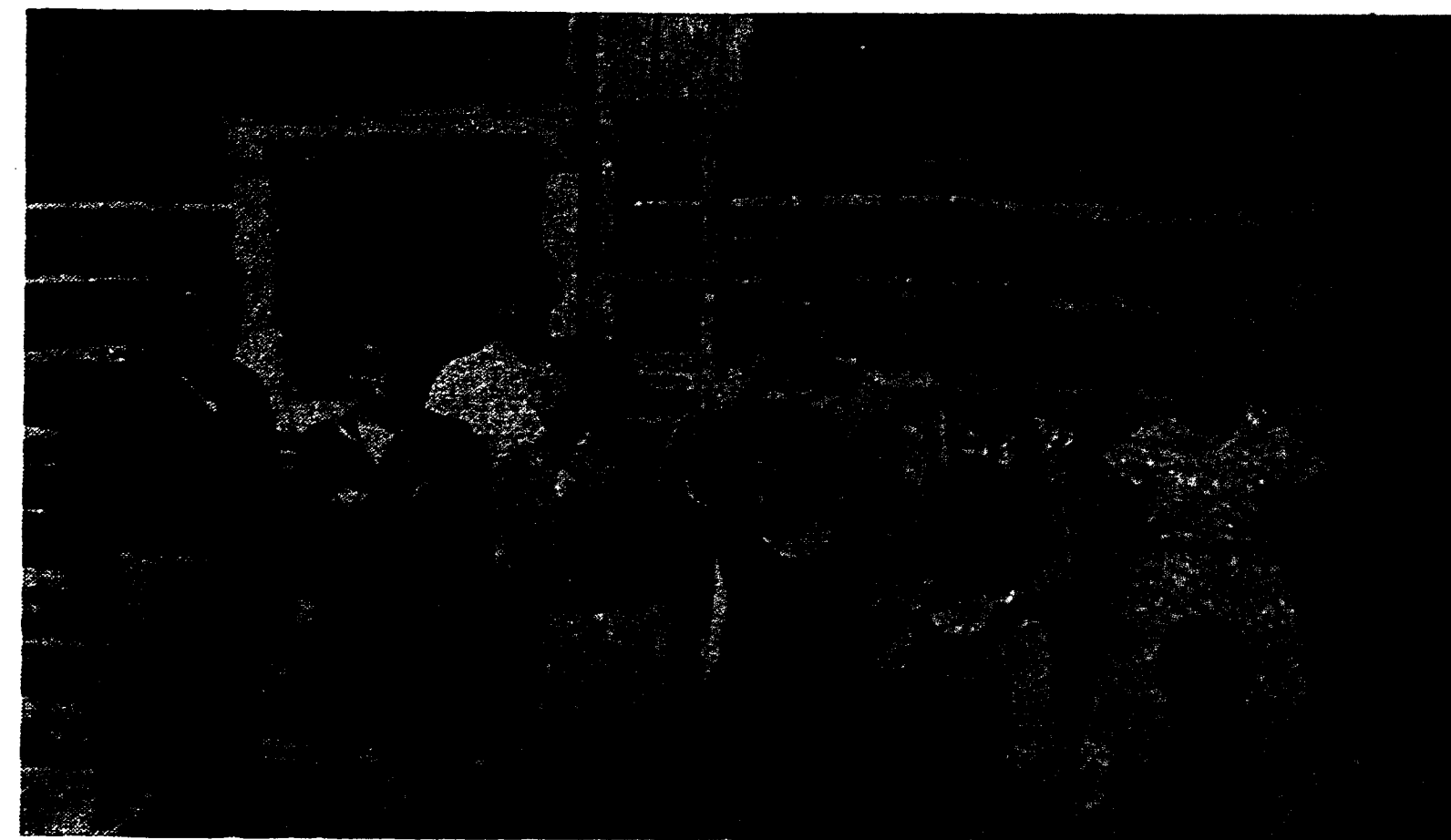
"Man's knowledge is always limited by the circumstances of culture. To be man is to be finite, to be unable to reach beyond the realm of human understanding and emotion into that which is Absolute and True. If this is so, is there any wonder that we disagree? The remarkable thing is that we can find any agreement whatsoever.

"And this measure of agreement — is it not given by God as we stand together in His presence? Let us then stand together in love, confident that God will grant us that measure of truth which is necessary to the task at hand, and that measure of light which guides our next step."

**Social Action,
February, 1963.**

NOVEMBER 18, 1963

The Sabbath Recorder



THANKFUL FOR BOUNTEOUS BLESSINGS

When our forefathers attempted to settle on a rugged New England coast they faced hunger, disease and cold weather without adequate shelter. Those who survived and saw better times were more thankful for their blessings because of the deprivations they had endured. We of this generation have few reminders of hard times though we are prone to complain far more than our forefathers.

A log cabin picture taken a few weeks ago on Crites Mountain, West Virginia, shows a Seventh Day Baptist pastor ministering to people of like faith whose economic circumstances are little better than of those who landed at Plymouth Rock and established Thanksgiving Day. When spiritual needs are felt and supplied the heart is thankful in spite of the shortage of the comforts of life. Thanksgiving Day should be a day of remembrance for all and, for those who live in abundance, a day of remembering those who have little of this world's goods.