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Denver, Colo.

By Letter:
Lyle E. Maxson
Cynthia Rogers

By Testimony:
Edwin Burdick

Kansas City, Mo.

By Letter:
Phil Burrows
Harriet Burrows

Little Rock, Ark.

By Letter:
Paul V. Beebe
Mary Beebe

Nortonville, Kansas

By Baptism: (March)
Ivan L. Wicker
Mrs. Lottie Corr

By Testimony: (October)
Ira Bond
James A. Howard

Marriages

Cruzan-Bosshart.—John Cruzan, son of Mr. and Mrs. Bert Cruzan, R. 3, Bridgeton, N. J., and Christine Bosshart, daughter of Mr. and Mrs. George Bosshart of Shiloh, N. J., were united in marriage on September 22, 1964, at the Conhansey Baptist Church, Roadstown, N. J., by the Rev. Thomas Deal.

Wicker-Corr.—Ivan L. Wicker (81) and Mrs. Lottie Corr (81), both of Holton, Kan., were united in marriage at the Nortonville Seventh Day Baptist Church by their pastor, Elder Leroy C. Bass, Oct. 6, 1964.

Obituaries

Babcock.—Mrs. Laura Edith Gilmore Babcock, daughter of Charles and Martha Gilmore, was born in Grafton, Ill., May 17, 1877, and died in Riverside, Calif., Oct. 4, 1964.

After moving with her parents to Humbolt, Neb., she dedicated her life to the Lord and was baptized in the Christian Church at the age of 18. On May 3, 1897, she was married to Samuel Martin Babcock and the following year they moved to Colony Heights, Calif., some 20 miles to the southeast of Riverside where a group of Seventh Day Baptists had

formed a community and had organized a church. They moved to Riverside in 1901.

Residing in Farnum, Neb., for a brief time, in 1904 she joined the Seventh Day Baptist church of that place. Returning to Riverside she and her husband were active in the work of the church until his death.

Mrs. Babcock is survived by four children: Charles B., Lewis H., Mrs. Ethel M. Karstens, and Mrs. Ada E. Sloan, all of Riverside; two sisters, Mrs. Flossie Miller of Orange, Calif., and Mrs. Mae Perdew of Nebraska; 11 grandchildren and 16 great grandchildren.

Services were conducted by Pastors Alton Wheeler and Glen Warner and interment was at the Olivewood Cemetery in Riverside.

—A. L. W.

Babcock.—Lottie C., daughter of Joseph and Josephine (Garthwaite) Mallory was born at Nodaway, Iowa, Nov. 27, 1872, and died at her home in Garwin, August 25, 1964.

While a small child she was taken into the home of Captain and Mrs. Wm. Saunders at Albion, Wis., where she was tenderly cared for as she grew into young womanhood. She studied at Albion Academy. In December 1887, during revival meetings held by the Rev. J. W. Morton, she was baptized and joined the Seventh Day Baptist Church of Albion. On November 27, 1890, she was united in marriage to Mr. Samuel Babcock at Grand Junction, Iowa. To this union was born one child, Audree Claire (Mrs. Lowell Shrader). In 1909 the family moved to Garwin from Gentry, Ark., where they have since resided. After the church in Garwin was disbanded her membership was placed in her home church at Albion, Wis. She was preceded in death by her daughter, her husband, two brothers, and a sister.

She is survived by a sister, Mrs. E. W. Rust of Kansas City, a foster daughter, Mrs. George Chant of Hollywood, Calif., her son-in-law Lowell Shrader of Colorado, Springs, Colo., and a number of nieces and nephews. She has made her home with her sister-in-law for the past five years.

Funeral services were conducted at Garwin by Rev. Allen Bond of Marion on August 27 with interment in the Garwin Cemetery. —A.B.

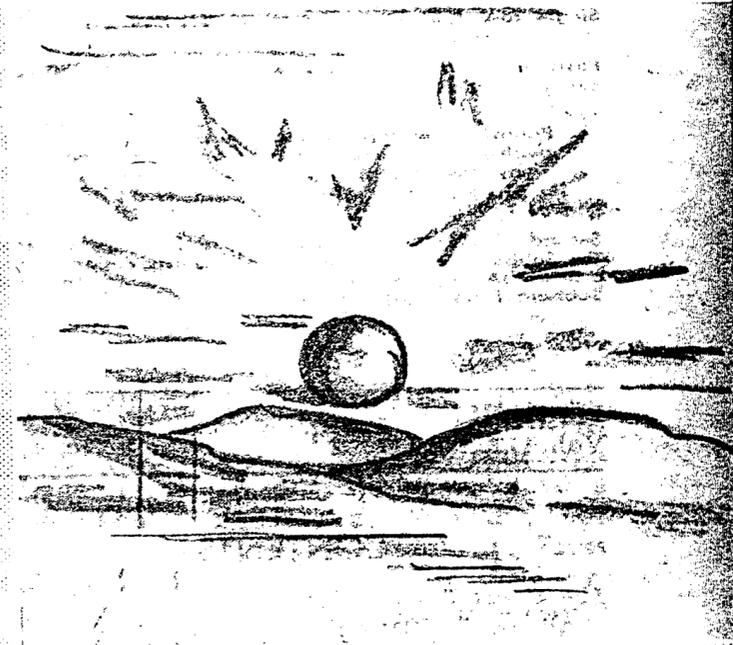
Charnley.—George Edward, the son of the late George Fox and Marion L. (Jordan) Charnley, was born in Rockville, R. I., April 17, 1890, and died October 19, 1964.

Sixty years ago, with twelve other young people, he was baptized by the late Dr. Alexander McLearn, the pastor, and became a member of the Rockville Seventh Day Baptist Church. His wife, the late Julia R. (Rathbun) Charnley, preceded him in death. Surviving are a daughter, Mrs. June L. Riley and a son, Edward Newman, both of Hope Valley; two sisters, Mrs. George Parkhurst and Mrs. May Edwards, of Rockville. He also leaves six grandchildren, and several nieces and nephews.

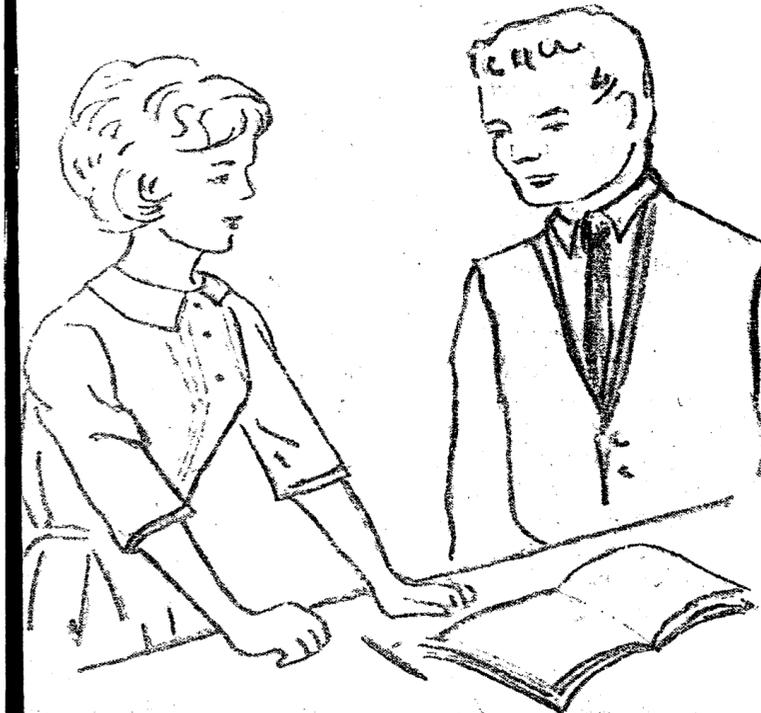
The Rev. Harold R. Crandall, a life-long friend, officiated at the funeral in the Avery Funeral Home, Hope Valley. Interment was in Pine Grove Cemetery. —H. R. C.

The Sabbath RECORDER

*Sabbath
Evangelism*



*Christian
Stewardship*



THE SABBATH RECORDER

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

Member of the Associated Church Press

MRS. ELDRED H. BATSON, Editor

REV. LEON M. MALTBY, Managing Editor

Terms of Subscription

Per Year \$4.00 Single Copies 10 cents

Special Issue

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

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

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J., 07061

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

PLAINFIELD, N. J. NOVEMBER 9, 1964
Vol. 177, No. 17 Whole No. 6,118

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THE EDITOR SPEAKS

Alberta D. Batson

Alberta D. Batson, wife of Eldred H. Batson, retired high school teacher, housewife, member of the Salem Seventh Day Baptist Church, past president of the West Virginia Business and Professional Women's Club. She served as the first lady member of the Commission of General Conference

The Great Relationship

While our theme for this issue of the Recorder seems to be in two different fields, its parts are so very closely related because of the individual implication. We would like this edition to be a very personal thing, a very personal relationship between you and your God. Do I give my all? Do I make known clearly my beliefs and ideas insofar as they seem to me to be in accord with God's great plan? Do I feel a personal place in God's great universe? Do I sense a responsibility that is really mine for the promotion of God's great work?

So many times we are inclined to feel, "I am so small, so insignificant, what can I do?" Everybody has a responsibility, an obligation, a definite duty—and from these come the great joy and satisfaction of working with God—partners with Him by sharing our time and our talents.

Each contributor to this edition of the Sabbath Recorder was asked to express his own ideas concerning this great relationship, partnership. On the following pages of this issue will be found valuable personal reactions to very personal subjects—Christian Stewardship and Sabbath Evangelism.

The cover was designed by two students of Parkersburg High School.

Extra copies of this issue are available at 15 cents each, 10 for \$1.00 or 100 for \$8.50. The American Tract Society at this address publishes a wide variety of Gospel, Sabbath, and informational tracts. Write for free samples or quantities for distribution.

A "Proverbial" Sabbath

By Hannah S. Burdick

Upon hearing "Hamlet" read, a man remarked that he didn't think much of the author, the story was so full of quotations!

This "story" is almost entirely quotations; unlike much of our current speech and probably contrary to Recorder expectations, not necessarily Bible quotations.

Cliches, trite expressions, old sayings and worn-out slang are anathema to English teachers. Yet our article will be as full of them as "Hamlet" is full of "quotations."

We warn anyone who has followed us this far that, if he is looking for arguments on the historicity of the Sabbath, for its place under the Law of Grace, for its claim upon present-day Christians, he must look elsewhere in this issue.

"Since 'it's an ill wind which blows nobody good' our disinclination to discuss the preceding topics, already cliches to hereditary Sabbathkeepers, may result in 'putting on a new coat' in the consideration of the Sabbath as a great gift to the family.

An old saying or a quotation which has become part of the common language is not there by the whim of a columnist but because it's a statement so true that "time cannot dull it." Many modern aphorisms are "not worth the toot of a penny whistle" and last no longer than it takes the paper to get to the trash barrel.

In seeking value in old sayings or prov-

Hannah Shaw (Mrs. H. O.) Burdick says the good things in her life come in threes — first her three great loves: George Shaw, Nellie Shaw, and Harold Burdick; then her wonderful sisters: Helen Thorngate, Catharine Stillman, and Miriam Shaw; her fine children: Kenneth H., Carol Hudson, and Judith Downey; and three colleges where she studied and taught: Milton, Salem, and Alfred



erbs we need not necessarily look for the source. We shall not attempt to distinguish between biblical, Shakesperean, Aesopian or other quotations and proverbs, which are a part of the folklore of a people.

A proverb is often older than any quotation. We know this because their phraseology takes us so far back that, without study, we cannot understand them today. This does not make them less valid. Indeed, "time discovers truth."

The Greek and Latin words for "proverb" may be combined in a definition "something said along the road."

According to Mario Pei proverbs are "generalizations of human experience, ... the fruit of observation and inductive reasoning, two of the great faculties of the human mind." The Italians say, "Proverbs are the wisdom of the people."

It is interesting to know that some cultures have few or no proverbs. The African Negroes have many; the American Indians, none. In our Bible we have a whole book of Hebrew proverbs, for which heritage we are thankful. Jesus used many old sayings in His teaching.

If we have established the importance of old sayings and proverbs, we shall need no further excuse for using some to present the value of the Sabbath to the present-day home.

First, the Sabbath should begin as a happy "family night" and an evening of preparation and rest. "Order is Heaven's first law." "Cleanliness is next to Godliness." "Well begun is half done." "A little nonsense now and then is relished by the best of men." "A laugh is worth a groan in any market." "A merry heart doeth good like a medicine." "A little oil may save a deal of friction." "Rest is the sweet sauce of labor." "More things are wrought by prayer than this world dreams of." "Without prayer no work is well begun." "A good conscience makes a soft pillow."

The Sabbath experience should be a co-operative one. "Many hands make light

work." "All things are easy that are done willingly." "Custom makes all things easy." "God could not be everywhere; therefore He made mothers." "With words alone you don't make the soup" (Rumanian). "Talk cooks no rice" (Chinese). "Mean-to' don't pick no cotton."

The Sabbath experience should be shared. Who should share it? Not the boss and his wife to whom we owe a dinner, or the neighbor whose casual backyard companionship we enjoy. The Sabbath should provide time for entertaining the lonely, the away-from-home, the stranger in our midst, the seeker after the truth we stand for, the misunderstood playmate, the under-familied child. Anyone, in fact, who has "cats scratching at his heart." "Everybody's business is nobody's business." "One of these days is none of these days." "Welcome is the best cheer." "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." "Friendship is a plant one must often water." "The only way to have a friend is to be one." "While the pot boils, friendship blooms." "Where there is room in the heart there is room in the house." "He who would gather roses must not fear for thorns."

The Sabbath experience includes time to "visit the sick and the afflicted." "Any excuse will do when one has a mind not to do a thing." "Real suffering is not working on a mountaintop; it's working among people" (Czech). "He merits no thanks who does a kindness for his own end." "They truly mourn who mourn without a witness." "Grief divided is made lighter." "Every household has its sorrow" (German). "Every horse thinks its own pack heaviest." "He that gives his heart will not deny his money." "He that hath pity on the poor lendeth to the Lord." "Advice after mischief is like medicine after death." "Deeds are fruits, words are but leaves." "Sweet are the uses of adversity." "If you can't help, don't hinder." "The consciousness of duty performed gives us music at midnight."

The Sabbath experience should be a witnessing one. Sabbath evangelism is more than leaving tracts and preaching sermons. "The proof of the pudding is

in the eating." "What you are speaks so loudly that I cannot hear what you say." "To yourself be good; a fig for your grandfather." "He that maketh a fire of straw hath much smoke but little warmth." "Be slow of giving advice, ready to do a service." "Practice what you preach." "It is a good divine that follows his own instructions." "He who boasts of his own descent boasts of what he owes to others." "What can the virtues of our ancestors profit us if we do not imitate them?" (These are reminders to those of us who are accused of ancestor worship in our religious heritage.) "A single fact is worth a shipload of argument." "As the twig is bent, the tree's inclined." "The parent's life is the child's copybook." "The young cock crows as he heard the old one." "Some people are all leaf and no fruit." "The manner of speaking is as important as the matter." "The tongue wounds more than the lance." "To speak is good and not to speak is good" (Swahili.) "None preaches better than the ant and she says nothing." "They also serve who only stand and wait."

The Sabbath should be a day in which to enjoy nature together as a family. "The groves were God's first temples." "Wonders will never cease." "Nature teaches us to love our friends, but religion teaches us to love our enemies." Rainy days can be dedicated to good books and good music. "There is no robber worse than a bad book." "We are as likely to be corrupted by bad books as by bad companions." "Tell me what television your children see and I will foretell their future."

The Sabbath experience has distinction—different clothes, special food, the best tablecloth, games and toys which are not played with the rest of the week. The child whose regular toy box is put away on Friday night and another brought out the next day will early comprehend the meaning of time set apart.

"Variety is the spice of life." "Train up a child in the way he should go." "A man's house is his castle." "What costs little is little esteemed." "Can you call me back on Monday to discuss this

(Continued on page 8)

A Bird's-eye View

By Mabel West

Miss Mabel West, retired missionary to China, teacher, and always a most active member of the denomination taking part in so many of its activities, has many, many friends and is loved by all who know her.



Christian stewardship—what does this involve? Does this include using our talents? It it not also investing our funds wisely? May it not also include our fair treatment of the funds of others and honesty in dealings as well as in words? Because others are asking a high price for some things, is it honest for us to ask more than the real worth? What about stocks—buying when low and selling later? But you say that is one way of increasing the savings. Perhaps it is but may it not also be carried to extremes?

Stewardship should also include the use of time as well as that of moneys which we are given to manage and use. Christian stewardship of time would mean that we devote a fair amount to church activities, accept offices in church and other Christian organizations such as the United Church Women's group, Red Cross, Scouts, and such. Our interests will include youth organizations. If we cannot work with these young people we can encourage them, show appreciation for the music, etc., which they furnish as a part of the church worship. Those whose families include the youth and children will open their homes for social activities for them.

We will not confine ourselves to our own church. Children and youth in our neighborhoods need what we can give. Here we may also be spreading the Gospel. I would also add that perhaps more can plan their vacations to include attendance for some of Conference. If there are young people they will be learning about the work of the denomination and take a greater interest in the plans that are

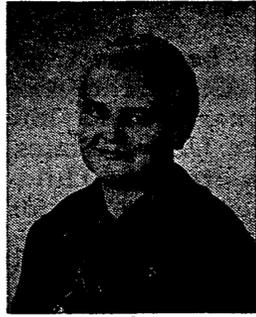
made. This in turn may be a part of Sabbath evangelism. At Conference we see the returned missionaries and the people in the fields in the United States. Are not the habits and interests of childhood and youth a determining factor for later life? At Conference gatherings we learn what the Commission has planned, how and why certain projects are planned, why the OWM should be raised in full, and how home missions are being carried on by young people as well as the older ones. Here again this may be a part of Sabbath evangelism. What is of more importance to us than the strengthening of the beliefs of our youth and what better place to do that than when they are at Pre-Con?

As to stewardship of the money here also the habits of early life are of great influence. One mother who earned only \$2.50 a week laid aside the tithe, 25 cents, on Friday afternoon. It was put in the old china teapot on the living room shelf. On Sabbath day there were nickels for church, pennies for Sabbath school and Junior Christian Endeavor in which organization she was working. Another family began teaching their children to tithe when they first had money for their own use. They did not have to ask Mother or Dad for the collection money and for special needs that came up in their youth and Christian Endeavor work. What better way was there to help these children to feel that part of their money belonged to the Lord? When is a better time to let children feel that they too have a part to play and that through their own savings they can help?

The questions of tithing, however, is one that each person and family has to settle. Some families talk over how much should be given to such and often may decide to forego certain other purchases in view of the need. Others will lay aside extra funds when purchasing something special for the home, thinking that a greater amount than usual should go

(Continued on back cover)

Sabbath Evangelism and Christian Stewardship



Mrs. E. R. Percy

Elizabeth Bond Percy, teacher, wife of Evert R. Percy. Her chief interest is teaching and learning. Her family is engaged in both. Her husband and she are engaged in teaching, he in Salem College and she in The Industrial Home for Girls

A study of this comprehensive subject leads me to simplify its meaning by saying that Sabbath evangelism produces beliefs, and Christian stewardship produces church membership. A dedicated person feels the responsibility of learning true beliefs and putting them to practice. We must take time to discuss beliefs. We need to embrace new beliefs while we are practicing them first in the church, and then in all the world.

Sabbath evangelism and Christian stewardship create freedom. Our first concern is to believe and practice Sabbath evangelism and Christian stewardship, and the next concern is to help and not hinder anyone else from doing so. I am thinking particularly of the Negro people who have been nurtured in the Christian religion, and then have their human dignity lowered. We need to raise the standards of children whose parents are on the rolls of the Department of Public Assistance. We need to respect differences in beliefs. We cannot ignore the fact that the Baptist Church finds forcefulness in the unity of all commandments; the Methodist Church provides a haven for all lost and lonely souls; the Catholic Church has reverence in worship and in service to others; the Jewish Church has sanity and solidness based on the sanctity of the family. I found the following framed covenant for a Presbyterian Fellowship on the walls of a Presbyterian church: "Our purpose is to become such complete disciples of Christ that we will discover God's will for our lives and do it. Therefore, we commit ourselves to Christ and purpose to acquire a dynamic faith through Chris-

tian experience, worship, and study. We dedicate our lives to the expression of this faith by word and deed, seeking to work with those of like purpose, and inviting others to join with us in building today for a Christian world." As a roving member of the Seventh Day Baptist Church, I find that the Sabbath gives depth and meaning to the Christian beliefs of all Christian churches.

Sabbath evangelism and Christian stewardship create peace. The best in life is God's gifts accepted graciously and not abused. God is reconciliation with the best in life through people. If a person hasn't experienced anything good, how can he have peace? If a person has experienced something good, but cannot express it, how can he have peace? God's greatest gifts are the commandments and salvation through Jesus Christ as He taught and showed us. We have God's gift of peace and reverence which helps us feel very deeply, and thus gives value and meaning to everything. It takes courage and patience to overcome shallowness and see meaning in everything. The more a man obeys God's laws, the more truly and fully does he express his love for Him and thus gain peace.

Sabbath evangelism and Christian stewardship create children of God. The distinct contribution of the Sabbath is the holiness, sacredness, deep meaningfulness, and reverence which people need in order to be true children of God. Observing the Sabbath day is a spiritual way of creating holiness—something we can carry in our minds, hearts, and souls wherever we go. In order to acquire this we must train ourselves in it. Everyone sins by falling short of God's plan. We can only try to not desecrate God-given privileges so that we may express ourselves as true children of God.

Sabbath evangelism and Christian stewardship create salvation. The greatest gift to man is salvation through forgiveness. We cannot truly live without it.

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THE SABBATH RECORDER

"Cry Aloud, Spare Not"

"Cry aloud, spare not, lift up thy voice as a trumpet, and show my people their transgression, and the house of Jacob their sins" (Isaiah 58:1).

These are the words of instruction to one chosen, cleansed, and commissioned of God—chosen because he was a seeker after truth; cleansed, for he recognized his need for purity and his own weakness; commissioned, for his vision of the King made him a subject of the Lord of hosts, with a zeal for the coming of the kingdom of earth as in heaven.

To cry aloud was to make his voice heard over the confusion and the distractions that existed in a society that had refused to make the God of all creation, —the God of their fathers—their own God. Yes, the Great I AM is the need for every age, for every generation, and for every person. The voices of God's servants must ring out clearly, to be heard above the din of the rushing, confused, pleasure-seeking multitudes of our present society. God gave the instructions as the prophet waited upon Him.

"Spare not," said God. Partiality was not to be shown as the people were to hear of transgressions and sins. Today many would have us choose between sins, as to the greater or lesser, but God's prophets were to call the people to choose between His will and theirs—between sin (transgression of, disobedience to His Holy Law) or full acceptance of and obedience to it, which is righteousness (1 John 3:4).

In time of siege there was danger from within and without. The pilferers and adulterers within must be cast out if the watchman was to give his undivided attention to the danger from without. The sin from within brought the greater danger, for it separated the people from the Eternal God, their protector. Sabbath-breaking lay at the root of internal strife and sin.

"If you refrain from doing your own business upon the sabbath, on my sacred

THE SABBATH RECORDER

Rev. Leslie A. Welch

Rev. Leslie A. Welch, pastor of the Ritchie Seventh Day Baptist Church in Berea, W. Va., a former dairy farmer but for the past four years serving as pastor, ordained in 1962, finds the lives of those about him very interesting and is most happy in his work

day, and hold the sabbath a delight, and the Eternal's sacred day an honour, not following your own wonted round, not doing business, and not talking idly, then you shall have delight in the Eternal's favour, for he will let you hold the land in triumph, enjoying your father Jacob's heritage: so the Eternal himself promises." "The Eternal's hand is not too short to save, the Eternal's ear is not too dull to hear! It is your own iniquities that interfere between your God and you; your sins have made him veil his face from you, until he will not listen. For your hands are stained with blood, your fingers stained with crime; lies fall from your lips, your tongues are muttering malicious wrong; in court no one sues honestly, no plea is just; pretense and falsehood you rely on; big with mischief, you bear mischief" (Isa. 58: 13 — 59: 4, Moffatt translation).

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:17): The cleansing power of the sacrifice of Christ must avail and keep every child of God. Please read 1 John 1:8-10 and 2:8 before continuing.

When we consider some of the problems and/or qualifications of discipleship, there seems to be a lack of authority in the presentation. Isaiah was told to "lift up his voice as a trumpet," and Ezekiel to "hear the word at my mouth" (Ezekiel 33:7). "God... hath in these last days spoken unto us by his Son" (Heb. 1:2).

"He spoke with authority, and not as the scribes" (Matt. 7:29). Paul raises the question, "How shall they preach, except they be sent?" (Rom. 10:15). Perhaps we need to take a good long look at the reasons for our preaching, that we may know that we are sent of God, that "Christ Is the Answer," and that our lives may be empowered to back up the message in the living of them.

While attending a young people's Bible class a year or two following my personal experience of salvation, the local pastor passed on this bit of advice from one of his theological professors: "In speaking before an audience, use as brief an outline as possible; for if your message does not mean enough to you personally, is not a part of your life; so that you can remember it long enough to present it, don't expect your audience to take it home with them and meditate upon it."

Peter, who would serve as the strong-arm man in an immediate earthly kingdom, came in humble repentance to the point where he could receive the task of under-shepherd, with reprimand to keep his eyes on Jesus as in John 21:22, "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me."

Saul, the hardhearted literalist of the Old Testament law, was knocked down with an eye-opening experience with the risen Christ to become Paul, Gospel messenger to the Gentiles, who said of his own self-will, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 3:20).

Both came to know the meaning of Zechariah 4:6(b) "Not by might nor by power, but by my spirit, saith the Lord of hosts."

Jesus' own words in John 3:11 speak to this point emphatically. "Verily, verily, I say unto thee, we speak that we do know and testify that we have seen." Yes — we must be sent with a message of life — of faith, of hope and love. God help us to speak positively, with the conviction of the true watchman.

A "Proverbial" Sabbath

(Continued from page 4)

matter?" "I'm sorry I can't go this afternoon; we're all going to see Grandma." "If you'll wait until evening, I'll go to the show with you."

The Sabbath should be observed as consistently as possible. "Consistency, thou art a jewel!" "He that hath many irons in the fire, some of them will cool." "If you leap into a well, Providence is not bound to help you out." "An ox in the pit on the Sabbath day." But, "Half a loaf is better than none" and "All signs fail in dry weather."

The Sabbath experience demands intelligent effort. No one ever said that Sabbathkeeping is easy, only that it is rewarding. Nowadays, each family has to make its own code and live by it. "Necessity is the mother of invention." "Many things lawful are not expedient." "He who sows little reaps little." "He that loves his child chastises him." "Bend the willow while it is young." "In mine own house I am king." "No wind can do him good who steers for no port." "Where there's a will, there's a way."

Reading between the lines may be necessary to perceive the relevance of all these proverbs and quotations to our thesis that the Sabbath experience entails preparation, co-operation, sharing, witnessing, enjoyment and appreciation of the good things around us, and an intelligent, consistent approach to a code for the family.

We have not mentioned corporate worship, for, when available, that's "taken for granted."

If the reader finds these references "too far-fetched" to seem relevant, let him read the article again. Those who enjoyed the "Letters from the Haymow" know that the oblique approach is often the one longest remembered. Besides, "a man must plough with such oxen as he has."

And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Ezekiel 20: 20.

In the Cause of Christianity



Mrs. K. Duane Hurley

Shireen Hurley, wife of President K. Duane Hurley of Salem College, mother and grandmother, teacher (public schools, college, private piano, organ, voice, and Sabbath School). She was born and grew in California. She is active in civic affairs

Newspaper headlines scream of many social injustices, but if we aren't involved, the news does not touch us. Our lives flow serenely on. Politicians and ministers say we are complacent, but we rationalize by saying that no individual has heart or mind big enough for all the concerns of the world; that we are busy enough supporting our families, paying our taxes, and not breaking any laws.

However, we as individuals can join forces with other individuals and do our share of living our Christian beliefs. Together with other Christians we can go the "More Excellent Way—Love," as our new Conference president, Doris Fetherston, has said.

To be real, love must be demonstrated, and what better way can we do it than to work for the welfare of our fellow-man as Jesus commanded. He said, "Love thy neighbor as thyself."

Let Tom and Allen, two young men, similar to people we all know, tell their story. Every Thursday night they go bowling together, and Tom is speaking as we begin to eavesdrop.

"Hey, Buddy," Tom exclaimed as he marked another low score for Allen. "You're way off tonight. What's eating you?"

"I dunno!" Allen ran his hand speculatively over his face and sprawled wearily on the bench. "I'm sorry, Tom, but I just can't get my mind on the game. Lately nothing seems right anymore."

"Whoa! That's a radical statement for

a guy to make, specially when he's just gotten the citation given you today. C'mon! We're s'posed to be celebrating that!" Tom stood up to select his ball, and placing his fingers securely in its holes he turned to Allen and grinned, half sneeringly. "Why you act like you might have religion, or something childish like that!"

"And what it I do?" Allen queried earnestly.

"Why, danged if you aren't serious. I can't figure you! A good job, a pretty wife, sweet little baby—and a pal who thinks you're loco! You don't need religion!" Tom rolled the ball expertly down the alley to score a strike.

"Well! I can't think of anything else," Allen said later as they rode home together in his car. "I've got to try to find the answer to this restlessness—this futility—the uselessness of the treadmill I'm on."

He went on trying to explain his feeling to Tom. What was he really accomplishing that would count? Everything had been easy, and he'd always done everything for himself. He did well at school and later at his work because he liked to be praised. Even his marriage was selfish because his wife made him so happy and did everything for his comfort.

Oh sure, he appreciated her and all his good luck. He attended church occasionally and gave a little contribution to the United Fund every year. But it wasn't enough! Other people were poor, other folks were in ill health, people in other countries were destitute.

"Golly, pal," Tom interrupted, "The experts don't even know the answers, so what can you—one lone man—do to change anything?"

"I can't. But perhaps if I put my little effort with some others, something good might come out of it. I saw a statement in the bulletin Jean brought home last week. It went something like this: 'Real stewardship is doing every-

thing we can to demonstrate love for our fellow man as Jesus commanded."

"Oh now you're going to be a 'do-gooder' instead of a bowling partner! Don't I count?"

"Don't get me wrong, Tom," Allen hastily reassured him. "I don't have anything against an occasional bowling game—or any good wholesome fun. What I mean is—I've got to try this church bit for a while and see if I can find the answers there. My wife seems to get great satisfaction from it."

"Of course she does! There's a social thing about it. She likes to sing, too, doesn't she, and they do some of that in church?"

"Well, I don't see anything wrong with that, do you? However, there is something else, besides, and I'm going to find out about it. Why don't you come too?"

One evening, six months later, the two men were again riding home together from a bowling match.

"Boy!" Tom exclaimed. "You were never hotter than tonight! But I kept up with you pretty well, didn't I?"

"Sure, you did, Tom," Allen agreed. "Just like you did at that meeting last night. Were you trying to show me up or something, bidding \$20 on that junk after I bid \$15?" He interrupted himself to laugh heartily. "Jean said to let you have the monstrosity and she'd give the \$15 anyway. But seriously, I didn't have any idea giving money away could be so much fun. We budget some each month—tithing I think they call it and when we think of all the good it does we feel wonderful. Something like being partners with God, I guess. Alone, life is empty, but together with such grand people and God on our side, we can do anything."

"Yes! And those missionaries were so delighted with our interest in their pictures and reports. I sometimes wish I could go with them, they make it sound so adventurous."

"I thought you were the one who said religion was childish." Allen's eyes twinkled as he said in mock seriousness, "You just can't tell about some people—how they'll

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Sabbath Evangelism

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It is the center of the Christian religion. Forgiveness must be trained and practiced, thus helping us to grow in depth and usefulness. Everyone falls short of the beauty of God's plan. We find in the life and teachings of Jesus Christ that we can have newness of life, and forgiveness, and the power to forgive others.

Sabbath evangelism and Christian stewardship create a way of life or a profession. A profession is based on truth and goals. We have had much discussion of education. One definition of education is growth and progress based on truth and principles. All types of specializations should be combined with education in order that they be effective. What good is psychology unless you study educational psychology; reading without reading methods and remedial reading; music unless you study music education; home economics without homemaking; medicine without internment; nursing without hospital duty; law without the bench; ministering and preaching without the knowledge of human needs through human contacts? Combining the two phases of training makes a true profession. Our Christian profession is a combination of the knowledge of Christ's teachings and making these teachings our way of life.

I have chosen as the text for this discourse the passage in the Holy Bible found in Colossians 3: 1-17. Please read the passage.

May we pray: "Our Father God, help us to realize that the joy of living comes not by letting Thee in on our plans, but by letting ourselves in on Thy plans. As we pray to be given direction, teach us to listen to Thy commandments, and to rely upon Thy power as we obey them. Help us to be co-laborers with Christ in transforming despair into hope, ugliness into beauty, hate into love. In the name of Thy Son, our Savior, Jesus Christ, Amen."

(The above prayer is copied from *The Upper Room*, and contributed by Ruby I. Kingwood, Ontario, a homemaker.)

Sabbath Evangelism and Christian Stewardship



Rev. Victor W. Skaggs

Rev. Victor W. Skaggs, dean of the Center for Ministerial Education in Plainfield, N.J., served in pastorates in New Jersey, New York, and Wisconsin. For three years he was corresponding secretary of the American Sabbath Tract Society

The Sabbath is the distinctive that separates Seventh Day Baptists from other Baptists and keeps them organizationally independent. Therefore, it may be said that it is essential to the continuation of Seventh Day Baptists through the years ahead that its people promote Sabbath evangelism. But Sabbath evangelism is our responsibility in a far deeper sense than that, for when a people accepts a truth of God and finds blessing in it, when their hearts are lifted and their souls are inspired by its promise, when their whole life is made different and more glorious because of it, then the responsibility and privilege of Christian love is evangelism. The whole expanse of Christian history is characterized by Christian love reacting in this way to the blessings of God.

To adequately express the joy and blessing the Sabbath brings to Christian life is not easy. To consistently bear effective witness to Sabbath truth in word and deed is a demanding responsibility. To recognize the difficulties of Sabbathkeeping without letting them loom as insurmountable obstacles requires study and faithful trust in God. To answer questions and overcome objections requires knowledge and tenacity. Faith must be expressed. Righteousness must be demonstrated. Truth must be shared.

But truth is not enough! Righteousness is not always appealing! Just because I am right and I state that I am right does not make me persuasive. God is called the God of truth; He is called the God of right-

eousness. But truth and righteousness are not enough. These are not the qualities which distinguish Sabbath evangelists from those who do not do the work of evangelists. The work of Sabbath evangelism calls for the total involvement of the Christian's faith and character.

Truth and righteousness are not enough. They have never been enough for the purposes of the God we see in Jesus Christ. Concern, example, illustrative teaching, plus even the tremendously persuasive power of God's own love have been insufficient to bring mankind to its knees before the Savior. How can we expect the force of simple rightness to accomplish this work for God?

Sabbath evangelism involves the Christian's faith and character. First, it demands belief: The Sabbath day is the Sabbath of God. Second, it demands acceptance: The Sabbath day is my Sabbath, a day of rest and worship and service, reminding me that God, whom I worship, is always with me and cares for me. Third, it demands love, the love of Jesus Christ in us for men. Since this which blesses me so abundantly is available to all, I cannot rest until others know of it, are persuaded of it, find its joys for themselves, and are blessed by it as I have been blessed.

These are the basic essentials for the Sabbath evangelist. Only when these are real and important in his thought and life can he begin his work. But beyond all these, the Sabbath evangelist understands human reactions and does his work in the light of that understanding. He knows how he reacts to the direct contradictions of those who disagree with him. He knows how he reacts to what he calls bigotry. He knows how he reacts to quiet, persistent example and to the well-chosen word spoken in season. So he purposefully channels all his efforts into those human relationships where opportunity opens out before him, where God may use his particular talents for His purposes.

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Sabbath Evangelism and Christian Stewardship



O. B. Bond

Rev. Orville B. Bond, Daytona Beach, Florida, formerly school superintendent in West Virginia, and missionary to Jamaica, W.I. At present he is elder in the Daytona Beach church and youth Bible School teacher

As I approach the subject of Sabbath evangelism and Christian stewardship, I am impressed with the naturalness and constancy of God's universal plan for the people of the earth. I am equally impressed with man's continuing search to provide for himself and those dependent upon him, the normal comforts of life and yet maintain wholesome human relations in the midst of his environment. I also am impressed that Sabbath evangelism and Christian stewardship are concerned with all of life and an attempt to cultivate the atmosphere out of which Christian personalities will evolve.

What is it that the people of the earth have sought after, in all ages past and even yet, today?

The answer to this question may lead us to discover how Sabbath evangelism and Christian stewardship relate to the fulfillment of a purposeful life. I believe history, ancient, medieval and modern, will justify saying that man, throughout all time, has sought food, clothing, shelter, and peace of mind. Even today, his major concern is to find his right relationship to God and his fellowmen, as he struggles for the normal comforts of life. Out of such struggle has evolved, is evolving, and will continue to evolve a philosophy of life that will comfort weary souls and point the way to a proper solution of every human problem.

I believe it was E. Stanley Jones who said, "Faith is an adventure of the spirit, a going out of one's whole inner life in response to something you believe to be supremely worthwhile."

Now, what is the Spirit, the Holy Spirit, if you please? To me, it is that spark of the Divine that gives us the go in life. It is the evidence of the happy release of that potential wrapped within every human personality that is seeking expression. It is the evidence of that quality of life that points the way to a pleasing solution of our everyday problems.

There is a naturalness about the plan of God as well as a naturalness about our reaction to the problems that confront us in the everyday activities of a lifetime. Even as Abraham had faith to go into a land that God would show him and confidence that a sacrifice would be provided, as he ventured, with his own son, to respond to the urge within himself to do God's will, so we, who follow the leading of that same Spirit, may be refreshed and be a witness and a blessing to those with whom we may venture in fellowship.

We are impressed with the timeliness of the major problems of that pioneer nation and the simplicity of the truths they discovered, as they found a value in the worship of one God and a respect for rules of human conduct.

The naturalness with which the Sabbath fits into the story of creation, its prominence in the Ten Commandments, as well as its present recognition by governments and religious bodies of many faiths, attests to its rightful place on measures of time: calendars and almanacs, throughout the world as "the Sabbath of the Bible," the seventh day of the week. This same naturalness accords the Sabbath and Christian stewardship a place in the evangelistic effort of every Christian church, where all life is valued.

All nature echoes the beauty and inspiration of the coming of "the Bible Sabbath," with the setting of the sun, the lengthening of the evening shadows, the somnific twilight, the sleeping birds, and the quietness of all nature itself.

Patience Strong in "Silence," beautifully portrays the atmosphere of the coming of the Sabbath and confirms the challenge, "Be still and know that I am God."

(Continued on back cover)

THE SABBATH RECORDER

As the disciples of Christ,

We've a Message to Share!

It was in a time when impending tribulation overshadowed the Hebrews of Isaiah's day, that he envisioned ultimate victory for the Messiah and for all who should believe in Him. Hence, his prophecy as included in the Old Testament Scriptures reverberated with an appeal for God's people in the words of one song writer to "shout and sing of Christ our King, till the whole world knows!"

In the first verses of Isaiah, chapters fifty-eight through sixty, we hear this prophetic servant relaying a message from the Lord, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." He asserted that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." He urged his people therefore to "arise (and) shine; for thy light is come, and the glory of the Lord is risen upon thee."

In the preface of Robert Young's book, *What It Means to Be a Christian*, he says, "Ever since World War II people in increasing numbers have been coming to me and to other ministers with a deep yearning for a stronger faith, and a truer understanding of the Christian religion. They have lost their taste for insipid Christianity. They are concerned, as someone has said, that 'this age inoculated with a mild form of Christianity, has become immune to the real thing.' They want to know what is really involved in being a Christian."

In one writer's opinion there are those professing Christians who have a faith which resembles "an oblong blur." They claim to believe, but are not sure what or in whom. They like to feel that they have convictions but are not sure about too many or why. Another has observed that all too many of us are "tattooed in our cradles with the beliefs of our tribe." It is all too easy to accept theological teachings, moral standards, and ethical taboos without analyzing them or without questioning their validity.

THE SABBATH RECORDER



Rev. Alton L. Wheeler

Rev. Alton Wheeler, pastor of the Riverside, California, Seventh Day Baptist Church and very active in all the activities of the denomination, former president of General Conference

Isaiah insists that as God's people, we should "cry aloud (and) spare not. (We should) lift up (our) voices like a trumpet..." (Isa. 58:1); but the Apostle Paul gives the sobering reminder that "if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8).

Colin Sterne, a poet writing at the turn of this twentieth century, is convinced that:

"We've a story to tell to the nations,
That shall turn their hearts to the right,
A story of truth and mercy,
A story of peace and light."

Jesus was far more insistent than Isaiah that we as His followers are to "go into all the world, teaching all nations" (Matt. 28:19, 20), predicting that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matt. 24:14), and declaring, "what I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops" (Matt. 10:27).

We as Christians have a message of truth and mercy and of peace and light, centered in Christ, to share with all peoples, with all nations of the world! We have no cause for being ashamed, afraid, or silent. In T. B. Matson's book, *Christianity and World Issues*, he claims that:

"The Christian religion cannot remain in the fullest sense Christian and

be pushed to the circumference of the life of the individual and the world. It demands centrality . . . All of life must be unified around supreme devotion to God and to His purposes in the world."

"We've a song to be sung to the nations,
That shall lift their hearts to the Lord;
A song that shall conquer evil
And shatter the spear and sword."

Psalm 137 recounts how when the Jews who were in Babylon following their heart-rending defeat in war, that when the Babylonians begged them to share the choral message of their faith in God, they refused to do so. Later the psalmist composed poetic lines justifying this keeping silence saying, "We hanged our harps upon the willows in the midst thereof . . . for how shall we sing the Lord's song in a strange land?" (Psalm 137).

Music speaks a universal tongue. Singing provides an outlet for the inner thoughts of one's heart and soul. Those who sing should do so not merely because they take pride in the quality of their voices, but because they have a God-given message in their hearts to which they must give release.

Robert Browning, in his dramatic poem, "Pippa Passes," tells of the little girl who had a day on which she did not have to work in the silk-mills, so she spent those hours walking in the streets of the city singing as she strolled along. Little did she realize how many lives were affected as others heard her externalize several songs of her soul.

Little do we Christians realize how many others we influence day by day along the way when there is evidence that in a very genuine way, "we are happy in the service of the King," that we enjoy our personal fellowship with the heavenly Father, and we feel privileged to be included in the active stewardship of the church. We do have "a peace which passes all understanding." "We've a song to be sung to the nations, that shall lift their hearts to the Lord."

"We've a message to give to the nations,
That the Lord who reigneth above,
Hath sent us His Son to save us,
And show us that God is love."

It is not sufficient that we memorize half a dozen passages of Scripture including John 3:16, telling how "God so loved the world, that he gave his only begotten Son . . .," nor Romans 5:8, recounting how "God so commended his love toward us, in that, while we were yet sinners, Christ died for us," nor 1 Peter 2:21-24.

Each of us as a true born-again Christian must personally experience the redeeming love of God as extended to us through Jesus Christ. Only as we feel confident that the Lord has saved us can we explain to others how He can also save them. We cannot share with others that which we do not have ourselves.

The Apostle Paul in 2 Corinthians 5:17ff., says, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." . . . "Now then we are ambassadors for Christ . . ."

We as Christians do have a redemptive message to give to the nations, a personal message about a pardoning Christ! The extent of our evangelistic zeal should be reflected in our personal witness day by day, in our participation in our local church's outreach to save souls, and in our intercessory prayers and financial contributions in support of Christian missions at home and overseas.

"We've a Savior to show to the nations,
Who the path of sorrow has trod.
That all of the world's great peoples,
Might come to the truth of God."

Dr. Joseph Sizoo has said, "The world is not done with Christ; it is done without Him."

We as Christians must never bask complacently with the humble conviction that we seek to "let this mind be in (us) which was also in Christ Jesus" (Phil. 2:5). Let us also focus attention on the ultimate goal of God, namely that, "God also hath highly exalted him, and given

him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father . . ." (Phil. 2:9-11).

Each of us would do well to spread out a map of the United States before him, pin-pointing the location of the churches bearing the name of our people. In these days when there is a significant and continuing migration of our population from rural to urban areas, do we have churches there to welcome them into the fellowship with other Christians of like faith and practice and to enlist them in the stewardship of the service of the King?

As the map of the United States is rolled or folded, let a map of the world be spread to take its place. Now observe those countries in which we are sponsoring missions or where an active denominational witness is being made. Is there witnessing yet to be done?

Yes, we have a story to tell, a song to be sung, a message to give, and a Savior to show to the nations." We are enheartened by the reiterated refrain predicting that

"The darkness shall turn to dawning,
And the dawning to noon-day bright,
And Christ's great kingdom shall come
on earth,
The Kingdom of Love and Light."

So far as Isaiah was concerned when he envisioned the great messianic plans, he exclaimed, "The people who walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:4). Are you and I helping to bear the light of this great messianic hope? Can we name others whom we have been privileged to help lead to Christ and a vital Christian faith? Do we face the future with anticipation and optimism?

It has been said that "God hasn't retained many of us as lawyers, but He has subpoenaed all of us as witnesses." Let us seek additional opportunities to witness for Him: We do have a message and a Savior to share!

Sabbath Evangelism

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Sabbath evangelism requires preparation: study resulting in knowledge, prayer resulting from concern, planning resulting in the effective presentation of ideas. Constant thought and effort, constant dependence upon God, constant concern for others—these are the evidences of the involvement of faith and character which is essential to effective Sabbath evangelism.

Early in the history of the Hebrew people they came to recognize God's blessing of the seventh day of the week. They called it a Sabbath of rest, holy unto the Lord. It provides as many benefits in modern life as it did in the days of Moses: rest from toil, refreshment of body, renewal of spirit, direction for life, reminders of God, time for worship, opportunity for study and service. This is the Sabbath of rest, holy unto the Lord. Christian stewardship of time requires its observance. Christian stewardship of life requires the use of its benefits. Christian stewardship of love requires that those who know the Sabbath and its values bring it, in all its purity, into the life of all the Christian Church.

In the Cause of Christianity

(Continued from page 10)

do such silly things as sing in the choir every week, visit the old folks' home with a Sabbath School class, and even round up underprivileged children of the neighborhood for the Youth Club every Tuesday evening!"

"Aw, cut it out, chum," Tom chuckled, "You're just as bad!"

"Now, you'd think we were a couple of angels or saints! Let's just say we're doing our bit and enjoying it immensely. I guess the Lord loves us a lot, if He loves hilarious givers."

"Yes, Allen," Tom replied as he opened the car door to get out as they stopped at his house. "And, you know—I'm wondering what fun heaven could possibly be with no one to help, no problems to solve. The challenge here on earth makes me want to live to be a hundred."

Sabbath Evangelism

(Continued from page 12)

If you stand very still in the heart of a wood,
You will hear many wonderful things:
The snap of a twig, the wind in the trees,
And the whirl of invisible wings.
If you stand very still in the turmoil of life,
And you wait for the voice from within,
You will be led down the quiet ways of
wisdom and peace,
In a mad world of chaos and din.
If you stand very still and you hold to
your faith,
You will get all the help that you ask.
You will draw from the silence the things
that you need,
Hope, courage and strength for your task.

The naturalness of the activities of a lifetime link the spirit of the pioneers of Bible times with the seekers of truth of today and of tomorrow, as well.

The recent climaxing experience of the five-year Baptist Jubilee Advance at Atlantic City, of which we as a denomination, were a part with six other Baptist denominations, and the First World Consultation of Seventh Day Baptist Conferences held in the accommodations of Salem College, at Clarksburg, West Virginia, gave much evidence of a commendable venture in Christian fellowship. Also, an awakening to the gravity of the international problems as revealed through the activities of the United Nations, the scope of interest manifest in ecumenical relations, by the World Council of Churches, as well as our national concern for "human rights," make us alarmingly aware of our individual responsibilities, at the grass-roots of human relationships, where we live, in our homes, in our churches, in our schools and as we venture in everyday action, in our respective vocations and assume our rightful place in the co-ordinated activities in each community of which we are a part.

Sabbath evangelism and Christian stewardship identify the areas of deepest concern and the grass-roots challenge is to individuals in the home and the church to make Christian living vital and meaningful.

Christian Education is evangelism and is concerned with all of life. It is an awakening of one's whole personality to a discovery of the potential with which one has been born.

I know no better way to recognize each individual's place in society and properly place the responsibility of each, than in this quotation from an unknown author,

"What I am Is God's gift to me; what I make of myself is my gift to God." This means that I have finally recognized the source of my being and the responsibility that is mine to contribute to the perfecting of God's Kingdom where I live; among the people of the earth, in my community, in the community where I earn my bread and my family grows to maturity.

I know of no atmosphere more conducive to Sabbath evangelism or more natural for the discovery of stewardship practices than in the pursuit of the normal comforts of life, as one goes about the routine of his profession and the activities that consume the remainder of one's time. There are, however, four things we have to learn to do.

First, learn to handle the materials of the world. Second, learn to harness the forces of nature. Third, learn to work with the people of the earth. Fourth, learn to recognize God's universal laws, get in tune with His plan, and discover, if you please, "The More Excellent Way."

Again, if you please, the emphasis we are placing upon Sabbath evangelism and Christian stewardship means we also are seeking to find our balance in a rapidly evolving and complex society and are willing to venture our all in fellowship with the people of the earth.

A Bird's-eye View

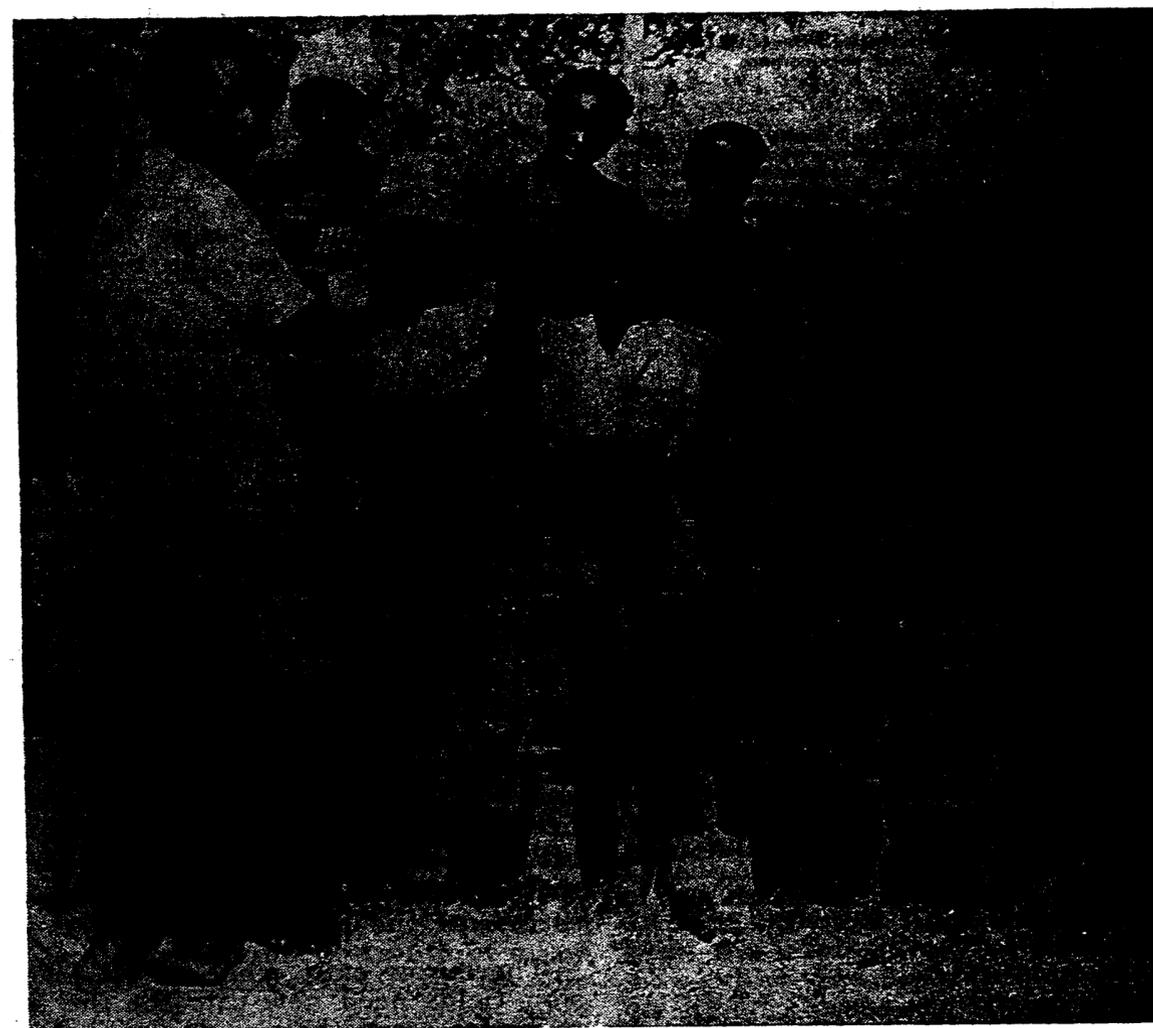
(Continued from page 5)

into the Lord's work if they are to enjoy something special.

Not only is giving of money a part of stewardship but also using it wisely. Are we fair in its use if we indulge in luxuries that are harmful or questionable as to the effect on others?

Perhaps sharing time with the neighbors will bring helpful results, especially in the case of sickness or trouble of another nature. Being neighborly is one way that Seventh Day Baptists can do something along the line of Sabbath evangelism. If what we are speaks loudly for truth, generosity, kindness, and for loving our neighbor as ourselves, we are forwarding Christ's teaching and showing others what we consider to be really true Christian Seventh Day Baptists. May this not be one way of spreading the Christian way of life?

The Sabbath Recorder



Providing for Others Proves True Thanksgiving

Waiting to be fed from the bounties of our favored land are these hospital patients in Nigeria, afflicted with extensive and painful ulcers. Twice daily they receive milk and high protein cereals to replace the loss of blood protein. Church contributions at Thanksgiving to overseas relief agencies are satisfying to our souls and to their bodies.