

Annual Meeting—Seventh Day Baptist Historical Society

The Annual Corporate Meeting of the Seventh Day Baptist Historical Society will be held Sunday, May 16, 1965, at 1:30 p.m., in the Seventh Day Baptist Building, 510 Watchung Ave., Plainfield, N. J. All those interested in the work of the Society are invited to attend.

Albert N. Rogers, President,
Frederik J. Bakker, Secretary.

Accessions

Shiloh, N. J.

By Baptism:

Monica Lou (Mrs. John) Haaf
Frances G. (Mrs. Donald) Probasco
Dale Howard Ferguson
Robert Elliott Harris
Jay Probasco
Neil C. Probasco
Ronald Owen Probasco
Robert William Richardson
Bradley James Williams

By Letter:

Jean Grosscup

Births

Brooks.—A daughter, Kathryn Elizabeth to Ronald and Alice (McSparin) Brooks of Alton, Ill., on April 8, 1965.

Greene.—A daughter, Nancy Lee, to Charles and Marylin Joubert Greene of Hopkinton, R. I., on February 18, 1965.

Sponseller.—A son, Steven Royal, to Royal L. and Donna (Maxson) Sponseller of Dow Air Force Base, Bangor, Maine, on March 2, 1965.

Welch.—A son, James Anthony, to Lowell and Patricia (Weidman) Welch of Vernon, New York, on February 20, 1965.

Obituaries

Davis.—Belford E., son of the late Auley and Stella Brocking Davis, was born in Shiloh, N. J., Jan. 30, 1897, and died at his home in Shiloh April 6, 1965, after several months of failing health.

Mr. Davis, who was a carpenter by trade, spent all of his life in Shiloh. He was married Feb. 10, 1946, to Leona Gaynor Davis.

He was a faithful member of the Shiloh Seventh Day Baptist Church which he joined Feb. 25, 1908.

Surviving besides his wife are a daughter, Sarah Nieukirk of Shiloh; one stepdaughter, Myrtle Davis, of Shiloh; a stepson, Norman Davis, of Mansfield, Ohio; five grandchildren; four brothers, Otto and Isaac of Hialeah, Fla.,

Marvin and Daniel of Shiloh, and two sisters, Martha (Mrs. Howard) Scull and Theresa (Mrs. William) Parvin of Shiloh.

Funeral services were conducted by Pastor Charles H. Bond. Internment was in the Fernwood Memorial Park Cemetery near Shiloh.

— C. H. B.

Hollister.—Florence Eliza Ayars, daughter of Charles C. and Susan Pierce Ayars, was born Sept. 2, 1881, in Freeborn County, Minnesota, and died Feb. 10, 1965, in a Colorado hospital.

Her father, a pioneer from New Jersey, settled in the Freeborn County area, moving to Wells when Florence was ten years old. Under the ministry of the Rev. James Hurley, she accepted Christ and joined the Dodge Center church. Her interest in the church has continued. She followed a teaching career in Minnesota, North Dakota, and Arkansas.

She was married to Henry Clarence Livingston June 12, 1912. One daughter, Evelyn Edith, was born.

On September 2, 1922, she was married to Crandall A. Hollister, who died in 1939, after which she returned to teaching.

In 1949 she moved to Leadville, Colo., where she lived with her daughter.

Survivors besides her daughter Evelyn (Mrs. Gordon Furnam) are: one granddaughter; two sisters, Flora Ellen Ayars and Laura May Bond of Dodge Center; two brothers, Arthur W. and Lewis W. Ayars, both of Dodge Center; a niece and a nephew.

A memorial service was held Feb. 14 at the Seventh Day Baptist Church, Denver, Colo., with the Rev. Albert N. Rogers officiating.

Funeral services were held February 17, at the Dodge Center church, with Pastor Richards officiating. Interment was in Riverside Cemetery, Dodge Center. — D. E. R.

Langworthy.—Jessie Adelia Saxton was born February 29, 1872, in Berlin, Wis., and died December 24, 1964, at her home in Dodge Center, Minn.

She came to Minnesota in 1880, attended school in Dodge Center, and was baptized and joined the Seventh Day Baptist Church. In April 1893 she was married to Louis Langworthy. The couple lived in the Dodge Center area except for several years spent in South Dakota. Mr. Langworthy died in February 1932.

To them four children were born: Floyd of Beloit, Wis.; Leta (Mrs. Frank Stebbins); Leslie of Dodge Center; and Rex, who died at the age of three years.

Others surviving are two other children, Lee of Dodge Center and Neil of Duluth, Minn., whom she raised from infants as her own children; one sister, Lillie (Mrs. Grover Ingersol) of Dodge Center; 11 grandchildren and 33 great-grandchildren and a number of nephews and nieces.

Funeral services were conducted in the church by her pastor, the Rev. Don Richards on Sabbath, December 26, and interment was in Riverside Cemetery. — D. E. R.

The Sabbath Recorder

"I have come
that men may have life,
and may have it
in all its fullness."

—Jesus Christ

FREE

-- Inside

HE HELPED ME
THEY KNOCKED AND I
OPENED THE DOOR
HOW TO READ THE BIBLE

I Go So Far as

to Believe in God,

whom I cannot empirically prove. I have proved Him subjectively (to my own satisfaction), but my ultimate basis is faith.

Faith? There's that irrational, unscientific word again. There are a multitude of things I base upon faith.

My mental, spiritual, and moral being are based primarily on my faith in God. If my mind is stayed on Him, He will keep me in perfect peace, as the prophet Isaiah states. That's in the Bible, of course, which I accept as the word of God, by faith.

Educated man scorns such a seemingly ethereal, unsubstantial foundation for life. It's not so much different, however, from

men's everyday actions and scientists' searching for empirical truths.

A man walking through a room is putting each foot down in turn, in the faith that the floor will hold him up.

A scientist manipulates an experiment on a theory which has not been proved, but which has been tried and tested and found to work. It has worked so often, in fact, that he has faith that it will continue to work, time after time.

I, too, and many others besides, have tried God and found that He keeps His promises time after time.

To explain how this is possible would be like explaining to an average, non-intellectual person why the right answer comes out when a problem is fed into a computer.

Or it would be similar to explaining to any intelligent person who does not know calculus why a certain answer comes out as it does in a complex system of differential equations. The mathematician has faith in his formulas, you see.

The average American does not understand the working of the complicated mass of wires and tubes we call television, but he has faith that it will come on when he turns the knob.

The astronaut has to have faith in the vehicle he rides, the computers that manipulate it, and the men who work the computers.

Faith is a little word, and the thought of it is rejected by many, but when something works, man has a tendency to trust it.

The Scriptures say that "faith is the substance of things hoped for, the evidence of things not seen." The words "substance" and "evidence" express concreteness, not ethereal vagueness.

Am I so fanatic in my faith?

Faith On Campus column, Michigan State News, East Lansing, Mich., March 5, 1965. Used by permission.

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PLAINFIELD, N. J.

MAY 10, 1965

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By John A. Conrad, Pastor
Kansas City Seventh Day Baptist Church

Seventh Day Baptists are sometimes wrongly accused of keeping the Sabbath in order to be saved. To correct this false impression we often state that we believe as the Scripture says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2: 8-9).

When the Philippian jailer asked what he must do to be saved, he was told, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31). This verse, can be misunderstood. We need to follow the whole series of events that lead up to such a statement.

Paul and Silas were accused of causing trouble in Philippi, and therefore they were beaten and cast into prison; the jailer being charged with their safekeeping. Such a charge meant that if the prisoners were to escape, the jailer would have to pay with his life. For this reason the jailer "thrust them into the inner prison and made their feet fast in the stocks" (v. 24). At midnight an earthquake shook the prison, thrust open all the doors, and broke all the prisoners' bonds. The jailer, supposing Paul and Silas had escaped, and realizing the consequences, drew his sword to kill himself. Paul exclaimed, "Do thyself no harm: for we are all here!" (v. 28). As a result of this terrifying experience, the jailer realized that his life in this world was worthless and he needed to be saved. He was ready to commit his life to Jesus Christ as his Lord and Savior. He had a saving faith in Jesus Christ.

What then constitutes a "saving faith"? James tells us that there is such a thing as a dead faith—faith without works (James 2: 17). A saving faith is a living faith, a working faith. Note that it is not works and faith, but rather a faith that produces works. This fact is well illustrated by a recent incident.

A young father awoke one night to

discover the house in flames and the stairway to his little boy's bedroom blocked. He rushed outside and called to his son. The boy appeared at the window and was immediately told to jump and his father would catch him. Because the boy had faith in his father, he obediently jumped into his father's arms. He had a saving faith in his father.

Abraham is quite often made the example of faith. We are told that it was Abraham's faith, not his works, that was accounted for righteousness (Rom. 4: 9; Gal. 3: 6). Note, however, what kind of faith Abraham had. The great Faith Chapter, Hebrews 11, states in the 8th verse, "By faith Abraham... obeyed." Abraham had a saving faith—an obeying faith.

LIFE!

Jesus stated His purpose in coming: "I have come that men may have life, and may have it in all its fullness."¹ The articles in this issue speak to this life. Individuals have shared their varied experiences to show how God has worked in their lives bringing Life with fullness—the spiritual, godly, eternal life that is the gift of God to those who will receive it.

This choice has been made by many. It is being proved in the lives of these writers, and many persons near you. It can be proved in your life! "Taste and see that the Lord is good; blessed is the man that trusteth in Him."²

It is our prayer that God may speak to your need and help you to find in Him the answer. For LIFE is available to all. "Him that cometh to me, I will in no wise cast out,"³ Jesus promised.

Why not right now speak with Him? Share your problems, your needs. But most of all, willingly accept the free gift of LIFE!

¹ John 10:10 NEB. ² Psalm 34:8. ³ John 6:37.

Jesus Christ cannot be accepted as Savior without also being accepted as Lord. He died so that God could establish a new covenant with us by putting His laws in our hearts (Heb. 10:16), and by giving us a new inward desire to obey those laws (Rom. 7:22). Andrew Murray wrote in his book, *The School of Obedience*, "... as the righteousness is indeed believed in and submitted to, and its full dominion over us, as 'servants of righteousness' sought after, it will open to us its blessed nature, as born out of obedience, and therefore ever leading us back to its divine origin. The truer our hold of the righteousness of Christ, in the power of the Spirit, the more intense will be our desire to share in the obedience out of which it sprang."

It is not our works that save us. It is Jesus Christ working in us and living His life of obedience through us by the power of the Holy Spirit.

Note Ephesians 2, verse 10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Paul asked, "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31). When a Christian discovers that he has been transgressing a law of God by some sin in his life, he desires to put that sin out of his life because he loves God and desires to obey Him (1 John 5:3).

Seventh Day Baptists believe in keeping the Sabbath for this reason: because our faith in Jesus Christ gives us the desire to obey the commandments of God. We do not keep the Sabbath in order to be saved; but because we are saved, our love for God "constrains" us to be obedient.

Reader, do you have a saving faith? Or are you unsure of your salvation? 1 John 2:3 says, "And hereby we do know that we know him, if we keep his commandments." I urge you to entrust your life to the Lord that you may truly possess a saving faith, and gain a desire to be obedient to all His commandments. Hear God's plea, "O that there were such an heart in them, that they would fear me, and keep all my commandments always!" (Deut. 5:29).

My name is..... I am an alcoholic. Like most alcoholics, I'm furious with myself for being so. It took many years for me to admit that I was not in control of myself and alcohol. This admission was a big, serious step in the right direction, but an alcoholic is always in danger of falling back, no matter how many steps he takes in the right direction. I'm always just one drink away from a drunk. One drink is too many; a thousand not enough.

An admitted alcoholic is faced with two choices—drink or total abstinence. The one choice leads to the bottom of the bottle, insanity, and death; the other leads to sobriety, sanity, and life. The will to remain sober must overcome the craving for alcohol. Sober periods become longer and longer, but an alcoholic is never really free from the compulsion. His system craves alcohol, much as the system of a diabetic craves sugar and sweets, all the while knowing that to satisfy this craving can be fatal.

Except for other drunks, an alcoholic is nearly always alienated from society. In his confused state of mind, his ego tells him that he's his own best company. At least he never disagrees with himself! A drunk is overbearing and aggressive, and often strikes out to hurt others. Generally, those most dearly loved are those most severely hurt. For example, although we have a good relationship when I am sober, my daughter is frightened of me when I'm drinking. She stays away because I become so arrogant and abusive.

My thinking has changed drastically while I've been drying out. (By the way, it takes from six to twelve months for the alcohol to completely leave my system.) I can make reasonable, responsible decisions, and I am honest with myself.

Alcoholics fail when they aren't completely honest with themselves, but we can't become discouraged if we honestly try and fail in the trying. We aren't saints, and each period of sobriety, no matter how brief or how violently terminated, is a gain. No matter how far we go in the direction of sobriety, we are continually at a crossroads and must be continually vigilant.

Basically, an alcoholic is an introvert and must find confidence in another impartial person who will neither condemn nor coddle. We must also admit to the existence of a Higher Power. I know this Power to be God.

Strength and faith go hand in hand like rice and gravy. Prior to eight months ago I had no faith in anything except the bottle. I was in the bottom of the bottle and couldn't get out. My family had disowned me. I was living on a meager income from the Welfare Department, and guzzled most of that. Desolate, weary, sick, desperately lonely, full of heartaches and confusion, I was being pulled to pieces by these demons.

I prayed, trying to demand of God for Him to correct things without any help from me. Arrogantly I told God how to run His business by telling Him what He should do for me. There were no results. Then I prayed again—humble for the first time to myself, to society, to God. I was beaten and I was helpless. I begged Him to send someone to help me because I couldn't do it alone.

God answered that prayer. They knocked and I opened my door. They were two young people, who said they were workers with the Seventh Day Baptist church. I was a Catholic, but I said, "Thank God you've come! I've been praying for God to send someone to help me, and He's sent you."

They stayed and talked to me of faith, of the saving power of Christ, of forgiveness, and of strength that overcomes. I did my level best to keep them there, afraid that if they left I'd never see them again. But they did come back. They brought their pastor with them. They took me to church with them. They were my friends.

That was the first baby step back to sobriety and sanity and life—in Christ! Since I have let go and let God take over, the things that have come about seem almost unbelievable. So much in abundance! Spiritually I feel uplifted, but the nicest thing is that I can look in the mirror without disgust.

It's so nice to feel free of that chain—of that terrific force and drive. When I wake up in the morning it's wonderful. No more is it, "O Lord, not another day!" but it's, "Good morning, dear Lord. We made it through this night; now let me walk with you this day." I am a living testimonial that all things are possible with God.

Goodness has come with sobriety. Where formerly I faced the whole world with antagonism, I now desire to be friendly. I can live one day at a time and face the world with a smile. A complete turn has taken place—like turning the page and finding the sun come up.

Fruits have grown in abundance. I have been restored to the love of my son and daughter and grandchildren. My home has taken on a new appearance through the kindness of others who have helped to furnish it. I am proud and happy to have a weekly Bible class for children held in my home and to know the thrill of watching these youngsters grow in the Lord. People are wonderful. There wasn't anything wrong with people before—it was me.

I have found the beauty of expressing myself with the congregation at church; of seeing others live normal lives without the crutch of alcohol; of finding joy and fellowship in worship. Life has so many pleasures now that before were unnoticed. There is beauty in all of God's creation. This is a beautiful world, and I want to live in it.

YES! . . . if your definition of "Christianity" is that which is held by many people—a religious faith in which the man Jesus Christ has a key place (as distinct from the Jewish religion, Buddhism, Mohammedanism, etc.). Certainly, as one observes the organized church today, this is a picture one clearly receives. And as one meets with and talks with many church members he also is impressed as much by their silence as their speech, that the Christianity to which they have become aligned is only one religious faith, among many!

Yet there are a number who, with emphasis, would answer the question, **NO!** . . . These people speak out of conviction and what they claim to be the "knowledge of the Word of God." They point out that the teaching of Christ indicates that the Christian Faith is unique, without peer and different from the "world's religions." This is because both mankind and God are cast in a far different light than a mere religion offers.

Man is lost in sin—the supremacy of his own desires above all else. This self first rules out a God who could have all power and control in his life. He may seek limited moral goodness or attempt to live up to certain standards, but all the time refuse to allow anyone or anything, other than self, complete control. In this position man finds life is not fully satisfying. Fear haunts him. Though he may seek a fulfilment in various ways, life falls short of having even the meaning he might wish it to have.

Against man's dilemma is cast the love of an Almighty God, who reveals Himself in a sacrificial act of mankind—a love that planned for His son, Jesus Christ, to die on a cross. Thus sin—that which puts anything higher than God's will—could be borne by this Perfect Sacrifice, "the just for the unjust." As the first Adam brought the penalty of sin upon man, so Christ, the last Adam, brought redemption for man.

In this way God reached down to man to provide in the God-man, Christ, the way in which sinful man could be freed from sin and brought into eternal fellowship with Himself. God was not "found" by man. Reaching down in taking human flesh He showed His favor toward us, completely undeserved as it was—His grace. He would draw all men to Himself. But He does not force one against his will. "Salvation"—that oft maligned word—is necessary.

When a man, seeing his need because of his sin and knowing what God has provided for him, receives Christ as his Savior—the One who took his penalty for sin, standing "in his stead" on the cross—he becomes reconciled. He is saying, "He died for me! I accept this gift," by faith. Then, and only then, does the individual become "a son of God" and can truly speak of God as his "Father." He is "born again."

This man becomes different. The guilt of sin has been borne by Christ. The penalty of sin is removed. Christ, through the Holy Spirit enters into the very being of the individual and gives him God's nature. Though the old nature that is sinful still remains as long as we are in this life, the new nature and the presence of the Holy Spirit offer the power to live without sin the "overcoming life."

Thus the life of the believer is centered in seeking and doing the will of God—fitting into the pattern of life and service that our loving Heavenly Father knows is best for us, using our particular talents to His glory, and helping others to see God's grace and love as shown in the life being lived.

Like Paul, we would lead men from other religions. We seek to let all men know that the "Unknown God," the Eternal God of this universe, has in love through grace made possible eternal life for all men. He has paid the price for our sin and awaits our acceptance by faith of this great gift, freely offered.

Will you accept this gift today?

"But as many as received him, to them he gave the right to become children of God, even to those who believe in his name" (John 1: 12).

Almost two years ago I had a marvelous, instantaneous healing in answer to the prayers of a dedicated Christian cousin, who traveled over 900 miles to come and pray for me.

My back had been injured in a car accident but I had continued working for over two years before having to go on disability for eight months. During this time I had been under treatment by neuro-surgeons, orthopedic doctors, chiropractors and therapists. I had submitted to many X-rays, electromyograms, a myelogram, a discogram, and had taken dozens of three-dimensional traction treatments. None of these things brought results. I was still on disability and suffering much pain. The final word from the medics was not encouraging. They said, after I requested it, that surgery could be done, but my condition might be worse afterward.

Just when my case seemed hopeless, as I had been prayed for several times by godly people, my cousin visited us. She had felt led of the Lord to come and pray for me and had faith God would heal me as she prayed. Thank God! I was instantly healed and the intense pain ceased at that very moment. I got off the bed, took off my heavy Williams brace, and began normal activities.

As soon as her visit was over I drove her back to Idaho and attended a church camp meeting there, where I gave my testimony, which was later published in a Christian magazine. I told my company that I was divinely healed and able to return to work. In view of the medical reports in their hands, they were quite reluctant but, after three months, gave me a temporary assignment. I worked long hours, far beyond the requirements of the job, for seven months.

Then, I again injured my back. At the hospital I spent three weeks in traction and another myelogram showed ruptured

discs in both the cervical and lumbar area with attendant complications. But these were different discs than tests had shown as injured previously.

The pain was intense and I could not move the toes on my left foot. Surgery was advised. But I declined as I told the surgeon that I still believed that God could heal me again. When I was released from the hospital, my cousin had again arrived to pray for me. I was again healed instantly and could immediately wriggle my toes and even walk tiptoe.

I was considering asking my company to let me return to work when we were involved in another traffic accident. I was thrown to the floor on my back across the drive shaft hump. An ambulance took me to the hospital where for three weeks I was in day and night traction. Lest you think I am suffering for recklessness in a car—neither accident was any fault of mine as our car was standing still in both accidents.

From a human standpoint I was quite concerned. My testimony had just appeared in the magazine. I had testified before several Christian gatherings, including our own Los Angeles Seventh Day Baptist Church, as well as to many, many of my business associates and superior officers of our company and to hundreds of our company clientele. My thoughts were, "What will people think about your healing and your God now? This surely puts you and God on the spot!"

My wife, Hilma, and I talked about it and came to the conclusion that it was not my battle, nor my problem as to what people would think—it was God's. We decided to leave it in His hands. Though my cousin again made the journey and prayed again that I might be healed, the answer seemed to be "No," as my condition remained the same. Thus we

(continued on page 12)

While exhortations to read the Bible are many, and most Christians feel a sense of "ought," in practice the Bible is not read faithfully by people—in or out of the church. Perhaps this is because the "how" is left untaught.

Certainly the Bible is the most available book in our times, with few homes without at least one copy. But countless people treat the Bible almost as a "fetish"—something good to have around that will somehow have magical powers to help make their home, and their life, what it ought to be.

Many people have tried to read the Bible. Like any other book they begin at the beginning, on page 1, and seek to read right on through. But they seldom get further than the book of Numbers, if reaching that far. Then it is laid aside as hopelessly impossible. "How can anyone understand that?" they exclaim by their actions! To them, there is little message and meaning for their everyday life; and, until they are brought to read again by circumstances in life or the exhortations from the pulpit, it is disregarded.

Two things are necessary in reading the Bible. One is the **right motives**; the second is **right methods**. Without these, even the most pious stumble and fail in what becomes an impossible task.

To receive the **PROPER MOTIVATION** one has to see clearly the purpose of the Bible. Why was it written? "The purpose of the Bible is to testify to the Lord Jesus Christ. Just as John the Baptist pointed to Christ with the words, 'Behold the Lamb of God, who takes away the sin of the world,'¹ so the Bible exists to point unto Him, the only Savior."² This basic purpose of the whole Bible was expressed by the Apostle John in writing the Gospel: "But these have been written, that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in his name."³

A person can read the Bible as literature, or biography, or history, or to find

references to the archeological background of modern Israel. Some read to find out about God—how the people of Bible times were able to "discover" God and learn of Him. But in such reading "a veil lies over their heart."⁴ Such was the error of the Jews in Christ's day that caused Him to declare: "You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of Me; and you are unwilling to come to Me, that you may have life."⁵

Christ is the key to the Bible! It is necessary to stress this truth. In reading the Bible we come into personal contact with Him, and through Him, God. This brings us to a point of decision: will we come to Him in faith, believing His word, receiving the Life He came to give? Such a personal encounter should lead us to see ourselves as the Bible and Christ declare us to be—sinners—and should cause us to turn to Him in faith "... that believing you may have life in His name." When a person takes this step he then has the inner motivation to continue to read the Bible—reading to meet God in Christ and to be given understanding by Him through the Holy Spirit.

How then should we read? First: let us consider the **PROPER ATTITUDES**:

1. **Reverence**, "profound respect mingled with love and awe," should be first. Let us remember that God is seeking to inform, instruct, and inspire us to live for Him. If we would conduct ourselves carefully in the presence of a president or king, how much more as we come before God! This does not lead us to worship the book but rather to worship the One revealed therein. It is natural and right to converse with Him in prayer as one reads.

2. **Expectance** is necessary too. Some suggest that a person only read until he feels God has given him a "message," but we should read anticipating that there will be some value for us, some understanding of God, His will or pur-

pose for us, or some directions on how we are to live. Expect such as you read!

3. **Obedience** should also characterize our reading attitude. If God shows us His will then He does so in order that we might obey and walk in that way. Thus the Bible becomes a guidebook, a help, "a light unto our path."⁶ When we clearly know what God expects us to do, and refuse, then His Word becomes a judgment against us and our future understanding and direction for life is less and less clear.

4. **Dependence** is a vital attitude, for this speaks of a continuing life of faith and the necessary work of the Holy Spirit who alone can interpret Scripture and reveal Christ in all His fullness. Trust God to supply the answer to your problems. Trust Him to lead you through difficult circumstances. Trust Him to do what He promises. In this world we come to accept the word of other men and act on such. Take God at His word and you will find new experiences, new joy, new understanding. We must recognize and warn, however, that not all of the Bible will have meaning for us at once. But this should not cause us to despair. Rather, let us take what we do understand and live in obedience as He gives us the strength. No elementary grade student is expected to read and understand advanced algebra; he is not yet ready for such. So the student of the Bible should realize that there is much that will only have full meaning after years of study.

5. The last attitude we will mention is **Attendance**, with the meaning being "to apply the mind; pay attention; listen; wait." This takes time! And one of the basic reasons for lack of understanding and meaning when reading the Bible is that we do not take the time necessary to read properly. The best way is to spend a regular amount of time each day, for fifteen minutes given each day is more profitable than three hours of study once each week. Attendance helps us to see more clearly how best to read:

(a) To apply the mind—One needs to "lay aside" other matters from their thoughts and give full attention to their

reading. Distractions such as radio, TV, other people moving about in the room, etc., need to be recognized as perils to proper study. Also there is little value in reading several chapters for the sake of "getting through." The mind can only absorb so much. "It is better to have a thorough appreciation of one picture in the art gallery than to 'do' the whole gallery and see none of them."⁷ Do not pass from one incident, one paragraph, or one chapter until it is understood as fully as possible and tied in with previous knowledge.

(b) To pay attention—The Bible was written amid the life of the Near East. Use your intellect fully and seek to picture in the "mind's eye" the vivid scenes that are being presented. For some this may take looking up words in a Bible dictionary. Much better understanding of the ministry of Jesus or the missionary journey of Paul can be obtained in using an atlas to give understanding of the places involved and their relation to each other. Most Bibles have sets of maps which will help and some have concordance/dictionaries too.

(c) To listen—Many passages of the Bible record the words or remarks of various individuals. These vary from passing conversation, debate, formal sermons, testimony given before authorities, to parables which "paint a picture," poetry, prayers, letters, and the statement of truths regarding God and man. Listen! Be sure you read accurately and get what is meant by what is said. Many passages that have previously held little or no meaning come alive, as a single word or phrase is seen with new understanding. To "listen" best, read slowly. If possible, stop and ask yourself questions that arise. Write these down so they will not be forgotten and seek the answers from Christian friends or commentaries on the passage.

(d) To wait—Let God not only give understanding of what is said but spend time to ponder what God may be saying to you personally. Seek its meaning in your own life and present situation. Many times individuals have found understanding as the Holy Spirit has brought to mind another verse of Scripture, a fact

bought out in a pastor's message, something that was discussed or read previously. To gain the most from reading one has to take time to ponder what has been read, for this truly will be "making the most of your time."⁸

Along with proper attitudes we need to understand **PROPER HELPS**. The only basic help needed is the full Bible itself, for one finds as he studies longer that the Scripture is the best commentary on itself. The Old Testament is incomplete without the New Testament, and real understanding of the New Testament cannot be gained without an understanding of the Old Testament in which it is based. The book of Leviticus seems, when read alone, to have little meaning for the Christian today. But when its lesson and instructions are placed alongside the book of Hebrews, the unity and deeper message of the whole is found.

Jesus Christ spoke of one great help for the Bible reader—The Holy Spirit. "He will teach you . . .,"⁹ "He will guide you into all the truth,"¹⁰ are the promises given. And it is not difficult to recognize that this same Spirit who led various writers in their recording of the books of Scripture can also give the reader of today understanding of the meaning and message of those words.

Another vital help in reading is the Fellowship of the Church—the Body of Christ. Most of us at some time in our experience, if asked the question, "Do you understand what you are reading?" would have to echo the answer the Ethiopian gave to Philip: "Well, how could I, unless someone guides me?"¹¹ There are other Christians who have more understanding and they can help the beginner. Discussion and study in groups is valuable too for it gives a more complete picture. While on the one hand a person should always remain "open" to new understanding and thoughts presented by others, he is careful to act as did the Christians in Berea who "received the word with great eagerness, examining the Scriptures daily, to see whether these things were so."¹² Remember, for them "the Scriptures" were the Old Testament. And these were their authority, not men. Many people have become "sold" on

queer interpretations because they have neglected either to study in the larger fellowship of believers or to check what man may teach by the whole of Scripture.

Some become confused because they read so many books about the Bible instead of reading the Bible itself. Some books help but many confuse the mind, blur the truth, and misinterpret or add to its teachings. John's warning, "Beloved, do not believe every spirit, but test the spirits to see whether they are from God,"¹³ can apply to the written as well as the spoken word.

A Bible dictionary, concordance and atlas (helps previously mentioned) are published in larger volumes than the brief ones found in many Bibles. Many church libraries have these for reference and certain ones have proved their worth.¹⁴

References, such as are found between the columns in many Bibles, give cross references that help give more meaning to certain passages. Learn to use these and compare Scripture with Scripture.

Newer translations also help the reader. While the dignity and beauty of the King James (Authorized) Version should hold the attention of all readers, better understanding of the biblical text has come with the discovery of new manuscripts. Many words, which have changed their meaning through the centuries, hold mystery to the beginning reader. These newer translations can be set into two main groups:

1. Those which are the work of a group of scholars, using all the best Greek and Hebrew manuscripts to present a word-for-word, up-to-date rendering in English. The Revised Standard Version; The New English Bible-N.T.; The American Standard Version-1901; and the New American Standard Bible-N.T. are the main ones.

2. Those which are the work usually of one man who seeks to present the thoughts of the original text (not necessarily word-for-word) in modern English. These include those by Phillips, Goodspeed, Moffatt, Weymouth, Way, Williams and others. Striking ways of expressing the true meaning of the original language often opens new insight for the reader.

PROPER BEGINNINGS are also important. Christ is the central figure of the Bible so it is best to begin finding out what we can about Him. The Gospel of Mark, shortest of the first three, is a good place to begin. Matthew and Luke could then follow giving more details. Luke's second book, Acts, follows naturally after the Gospel, and gives some of the history of the early church. John's Gospel reveals more of the divine nature of Christ.

After these basic beginnings there are many ways that Bible study can be continued. Sabbath School lessons are helpful but will not be the "main fare" for a true student of the Word, for one must go beyond these if he will comprehend all of God's Word.

An excellent one-volume study guide is entitled "Search the Scriptures."¹⁵ This covers the regular study of the entire helps on each day's reading.

It may be easy to make a start in personal Bible reading following suggestions here made, but the real test is not faced in the first month. Will your reading and study continue regularly, daily, month after month, and year after year? We must be willing to go on, through difficult periods, discouragement—but to keep on "fixing our eyes on Jesus the author and perfecter of faith"¹⁶ to whom the whole Book points and from whom the fellowship and strength will come.

¹ John 1: 29. Quotations are from the New American Standard Bible-N.T.

² Robinson and Winward, *The Way*, London: Scripture Union & CSSM, 1961, p. 22.

³ John 20: 31. ⁵ John 5: 39, 40.

⁴ 2 Cor. 3: 15. ⁶ Psalm 119: 105.

⁷ Robinson & Winward, *op. cit.*, p. 25.

⁸ Ephesians 5: 16. ¹¹ Acts 8: 30, 31.

⁹ John 14: 26. ¹² Acts 17: 11.

¹⁰ John 16: 13. ¹³ 1 John 4: 1.

¹⁴ Cruden's Concordance is the best in common use on the Authorized Version. Young's Analytical Concordance is the most comprehensive. The New Bible Dictionary, ed. J. D. Douglas, is one of the most recent and complete. Several new atlases have appeared in recent years, Baker's Bible being but one.

¹⁵ Ed. Manley and Oldham, Inter-Varsity Press, 1519 N. Astor, Chicago, Ill. 60610. 560 pp., cloth, \$4.95.

¹⁶ Hebrews 12: 2.



I had known and believed for most of my life that there was a God and that Christ lived, but had never done much about it. But conviction of sin came and I set out to find a way of salvation. God directed me, I know, to a Seventh Day Baptist church. There for the first time Jesus' promise, "Him that cometh to me, I will in no wise cast out" (John 6: 37), became real and I took Him at His word! The burden of sin was gone. My life has been different from that moment.

But the battle was not finished. I had been a smoker for about thirty years and had never thought of even trying to quit until I came to realize that it was not Christlike to do so. So I decided to quit.

That was my first big mistake! I know now I should have prayed over it and asked God's help—but this sort of dependence was new to me. I had ordered my life for so long. But try as I might, I found myself unable to give up the habit.

Then I turned to the "cures" for smoking that were advertized. Each promised success, but for me none of them worked. All they did was make my craving worse. Thus I continued month after month. Trying—never succeeding. Taking this pill, chewing that, etc.

Late one afternoon I discovered that I did not have nearly enough cigarettes to last me through the night, for I used two or more packs a day. It was raining heavily outside but I decided I needed the cigarettes. As I started to leave the house the rain became a downpour—driving me back inside where I sat down to wait for it to let up. There the whole struggle I had been going through passed in review, in thought. For the first time I acknowledged that I did not have the ability to quit. I also knew that nothing then on the market could help me either.

God's presence became very real and I told Him, as I would talk with someone in the room, that I was sorry. I had done everything I could and had done the best

I could. I asked Him to forgive me, but I was through trying. There was no other way.

The downpour continued and I finally dropped off to sleep. When I awoke there was no desire to "light up," something unknown for nearly thirty years. Further, I had no desire that night, the next day, nor in the nearly ten years since. The very smoke was a revulsion to me. Though I carried the part of a pack that I had left that night until it wore out, the desire to smoke has never returned. Why? How? I only know that it was of God! Only He can take away such a desire!

Some men may be stronger than I am. Some men may, through force of will, quit smoking. But to quit and have not so much as a single moment of craving; to quit and never have desire or temptations to smoke again—this only, I feel, can be given by God through Christ.

I publicly praise Him for this, and other great blessings, and pray that some readers might also discover that God is able to do more than we can think or ask. He helped me. I know He can help you.

HEALED TWICE . . . (from page 7)

believed that God had a purpose in it all and knew what He was doing.

After reaching this state of resignation, I began to think of my fellow patients. An accident victim, who had been in the hospital for some time was moved into my room. He had been working under a large truck. The jack had slipped and the truck had fallen on him. It was a miracle that he wasn't crushed flat, and this he admitted. He was the typical "hard-boiled" truck driver. Most of his sentences were colored frequently with cursing and other non-pious expressions. I prayed that God would help me witness to him, and expressed the thought that came to me that someone must have been earnestly praying for him. This he readily admitted. Further he said his mother was a godly Seventh-day Adventist and that he had worshiped in that church until he was a young man. Thus it became easy to discuss the Bible and salvation with him. He looked up and

read the verses pointed out to him and seemed eager to learn.

This was in August and his doctors had said he might not be released until December. One day a fine Christian man who came to visit me prayed for him. Two days later his doctor released him so abruptly that Hilma took him home after visiting hours. When he left he was reading "The Marked Bible," a booklet I said had shared with him.

A few days later a letter from his wife expressed their joy, and she said, "I feel God sent you there for a purpose." Here was my answer! God was handling things in His own way. What a thrill and blessing to feel that you have had the most minute part in getting a person to turn his thoughts to God. The letter also asked, "Tell your friend who prayed for Arnold that he feels that his getting to come home so unexpectedly was the result of his prayer."

This last stay in the hospital made me aware that the opportune time for helping people to think about the Lord, to consider real spiritual values was while they are recovering from illness or accident. After leaving the hospital most of my waking hours have been spent in traction. But God gave me an idea of how, despite my own weakness and pain, I could still be of service to Him.

Other people in pain, those having accidents or "close shaves," and the families of those killed in accidents or who die unusual deaths—all these needed the testimony that God loved and cared for them. Hilma and I wrote two letters. One for the sorrowing; the other for those who, because of circumstances, might be open to consider God's blessing of life. Almost immediately we found ourselves sending about 150 letters each week. Though we had no expectation of receiving any answers, we have been amazed, thrilled, and blessed by the many we have received. Truly God has led us to do this thing! So many times I had remarked quite casually, "Nothing happens to me by accident." Now I knew it!

I am thoroughly convinced that God had a purpose in not healing me again so that my life would become involved in the business world, giving it most of



Whenever I am asked to witness for the Lord, I always think how it tells us in the Word, "Let the redeemed of the Lord say so." I am always ready to give an answer why I believe in Christ as my Savior. Sometimes I feel like David when he says, "What is man, that thou art mindful of him?" (Psalm 8:4).

When you are saved, God reveals Himself to you through the presence of the Holy Spirit in your life. His Word becomes a living Word. He becomes your living Savior and Friend. The Bible is no longer a mystery, as it was before. ("The natural man receiveth not the things of the Spirit of God: for they

my time and thought. I know that God has a purpose in my present disability. I have a lesson to learn. But more, I have a God to glorify! There is now time to study, pray, to write letters, and do things for Him that I never had time for before. I know that "all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

All the past years of my life, which were so busy with business life, testify now that I haven't loved Him enough to give Him a sufficient amount of my time. Some wonder if I am not discouraged or impatient because I have not been healed this time. My answer is "No!" Life has new meaning and usefulness. I am enjoying every moment of my time spent in this work for Him. My latest accident was a blessing in disguise!

Truly we have a wonderful God! "Casting all your care upon him; for he careth for you" (1 Peter 5:7). What a comforting meaning this has to us when we are disabled and have no other choice but to put ourselves into His hands without reservations!

are foolishness unto him. . ." 1 Cor. 2:14). It is my desire and responsibility to show others this wonderful truth.

Since God redeemed me I have sought to be active in His work. I know He is a living and loving God for I could never live this life in my own strength. The wonder of His love—how Christ left His heavenly throne and become poor for such a sinner as myself and redeemed me—always amazes me. Now I try to live a life for Him, which is not so easy when you work among unbelievers who are always watching and waiting to point an accusing finger.

It always thrills my heart to hear that someone I know has accepted Christ as his personal Savior. One day I met a man from another city who came to my home to sell car wax. As we talked he mentioned the Bible which was on the table. This gave an opportunity to witness to him. At Christmas I sent him the Gospel of John along with a Christmas card. The next year we received a card and note saying how very much he had enjoyed the book of John and that he had read it many times. Every Christmas thereafter I sent him a gospel tract with a card.

Recently I had opportunity to visit in his home but he was away for the evening. His wife, who testified she had known Christ for many years, said that her husband had had quite a battle within himself for several years. But just over a year ago, after reading John many times, the tracts received, and his Bible, he had professed his faith in Christ. He had truly been born again. What a joy I had. From this experience I knew better the meaning where "joy shall be in heaven over one sinner that repenteth" (Luke 15:7). Although I was sorry to have missed the man, I was so glad to hear the good news and have assurance that if we do not meet here in this life, I will surely see him in eternity.

When I was about six or seven I had my first experience in looking to God. At that time there was a church picnic at a lake and, in speaking to the children, a man asked how many wanted to accept Christ as Savior. I saw most hands were raised and, not wanting to be different, mine went up too. Really, there was little understanding of what it really meant "to accept Christ as Savior" and thus there was little effect in my life.

My next step was when I was in sixth grade. A rural Bible teacher came to our school. From him I learned John 3:16 and received a Gospel of John. This verse became real and has stayed with me throughout the years.

In the spring of my seventh grade I was very ill. A preacher visited me and after much discussion I again accepted Christ as Savior. This time I did some reading of the Bible and tried to live the way I understood a Christian should.

For many years I had said there were things I would not do: marry someone older than myself; attend a church on Saturday; be baptized like the Baptists; or join a particular church. These decisions were made in my youth and as I grew up and had other experiences they have fallen by the wayside as God has had His way in guiding my life.

Through illness God has helped me understand His goodness. Only when I was in such a situation was I willing to look up to Him. Twice I have been near death and twice nearly killed in accidents. The last accident happened following my becoming a Christian, by my ideas, and it was different from the first, for I had no fear of death.

In 1951 I began to work for Sears farm store and in 1959 was put on an experimental job as a dairy specialist. In this I was working much on my own with people, and needing extra training took a Dale Carnegie course. Through this course I saw anew the real need of taking the family regularly to church and so we started—going with my wife on Saturday and she with me on Sunday.

We have four daughters and they went both days too, but they soon rebelled and would attend on Saturday only.

The girls had attended a summer camp and we were invited to join in a work bee to raise a new building. I was going to be bighearted and give a day's work to help start the lodge. In working with the other men I got to know them in a different way from knowing them at a church service. Thus it was that I went back again and ended up spending most of my spare time at the project during the next two years.

These were weeks of study too. As I learned more from the Bible and what it taught I found a real desire to be obedient. Thus I professed my faith publicly in baptism and joined the Seventh Day Baptist church.

Then came my testing. My work had been altered and I was put in the Sears store to work under a new management. I had attended services Sabbath morning and worked in the afternoon, but after joining the church I decided this was not what God wished me to do. With His help I asked not to work on Friday nights or Saturdays. The manager agreed to Friday night but said I must work Saturday or quit. So in January 1963 I left Sears after 12 years with no real job in sight.

Yet God has provided. In the past two years my ulcers have not bothered me and, working with God as my partner, we have done well in our own business serving dairy farmers in their equipment needs.

My life of Faith is new and it has brought real purpose and joy. Our family is united in Christ and happy in His service. There is much I have yet to learn and much to experience in my spiritual life! Yet I am so thankful for those steps thus far taken and for God's great love to me, in Christ my Savior.

A special word to you who read is expressed in the words of a gospel song: "What He has done for others, He can do for you."

Would you like to live a life at the peak of condition, with perfect physical and mental health? How would you like to live this way forever? You can, for the Bible promises that those in Heaven will be in the prime of life, with perfect health, and never sick. They will have limitless energy and never become tired.

Things will be very peaceful there for God has promised that perfect love shall reign, and there will be no more death, nor sorrow, no more crying nor pain there, for these shall pass away when He creates all things new.

This peace can be very real now too. I remember when I came up out of the baptismal pool, after having given my life to the Lord, that an utter peace came over me that is impossible to describe. To me, it was like what God has promised in the future life, but realized in great measure here and now—in Christ. You too can experience this yourself, now, and for eternity if you would.

God wants to give you this gift! Remember, however, everything has its price, and this gift is no exception. He wants to give you eternal life, plus everything that is necessary for you to thoroughly enjoy it. But He does ask something from you.

You, like everyone else, are a sinner in His sight. Everything has its price and according to Scripture, the wages of sin is death (Romans 6:23) by cremation (Malachi 4:1). This price will be paid on judgment day. But, consider His love! He loves you so much that He sent His own Son, Jesus, to pay the price of your sin by dying on the cross for you, if you will accept it.

Thus you have the choice. You can ask Him to forgive your sins. But you also must accept Jesus' death as for you—in your place. His life freely offered and given as His blood was shed, makes possible the forgiveness, the complete erasing of our sin—if it is received,

believed, and made effective in ourselves by faith (John 1:12). Jesus then becomes as His name implies (Matthew 1:21)—my Savior!

Then you will want to study your Bible faithfully and live for Him the remaining few years that you have left here. Jesus said, "He that shall endure unto the end, the same shall be saved" (Matthew 24:13).

Satan will see to it that this present life is not always "a bed of roses," but he will only last until judgment day. When you choose what you are going to do about God's offer, remember that the choice that you make now is going to last for eternity. What is it going to be?

If you choose for Him, then also choose a Christ-centered, Bible-preaching church. Faithfully worship and learn more about Him there. In choosing your church there is a point that I once thought to be of little importance, but about which the Lord has repeatedly and pointedly brought my attention. That is, when you choose your church, choose a commandment-keeping church. For the seventh day, Saturday, is the day that God commanded men to keep holy (Exodus 20:8-11).

God said that the keeping holy of this day is a sign of recognition between Himself and His people (Exodus 31:12-18) and that He will not change this fact (Psalm 89:34). This sign includes all people who want to be one of His, for He recognizes no difference between Jews and Gentiles, and everyone who comes to Him through Jesus is a seed of Abraham (Galatians 3:26-29). The seventh-day Sabbath (Saturday) is the day that Jesus declared Himself to be Lord of (Mark 2:28). It is the day that the New Testament says God's people will continue to keep holy (Hebrews 4:4, 9-11). Because God placed so much emphasis on this point throughout the Bible, please give it your careful consideration before choosing your church.

We would love to hear from you. Please visit us at the nearest Seventh Day Baptist Church or write to the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, New Jersey, 07061, for more information and the address of the church nearest to you.

Teacher and Lord

by John R. W. Stott

Looking 'round at his disciples, Jesus said,
'You call me Teacher and Lord, and you are right; that is what I am.'" John 13:13

The Christian is under both instruction
And authority.
He looks to Jesus as his Teacher to
instruct him,
And as his Lord to command him.
He believes what he believes
Because Jesus taught it,
And he does what he does
Because Jesus said to do it.

He is our Teacher to instruct us,
And we learn to submit
And to subordinate
Our minds to his mind.
We do not presume to have views or
ideas or opinions
Which are in contradictions to the views
and ideas of Jesus Christ.
Our view of Scripture
Is derived from Christ's view of Scripture,
Just as our view of discipleship,
Of heaven and hell,
Of the Christian life,
And of everything else,
Is derived from Jesus Christ.
Any question about the inspiration of
Scripture
And its authority
Therefore resolves itself to:
'What did Jesus Christ teach about
these points?'

We would say,
Without any doubt,
That he gave reverent assent to the
authority and inspiration of the Old
Testament.
There is no indication anywhere in his
teachings
That he disagreed with the Old Testa-
ment writers.
He regarded the words of the Old Testa-
ment writings

As being the words of God.
He submitted to them in his own life,
He believed them,
He accepted their statements,
And sought to apply their principles.
He regarded Scripture as the great
arbiter in dispute.
He said to his contemporaries,
'You make many mistakes,
Because you don't know the Scriptures.'

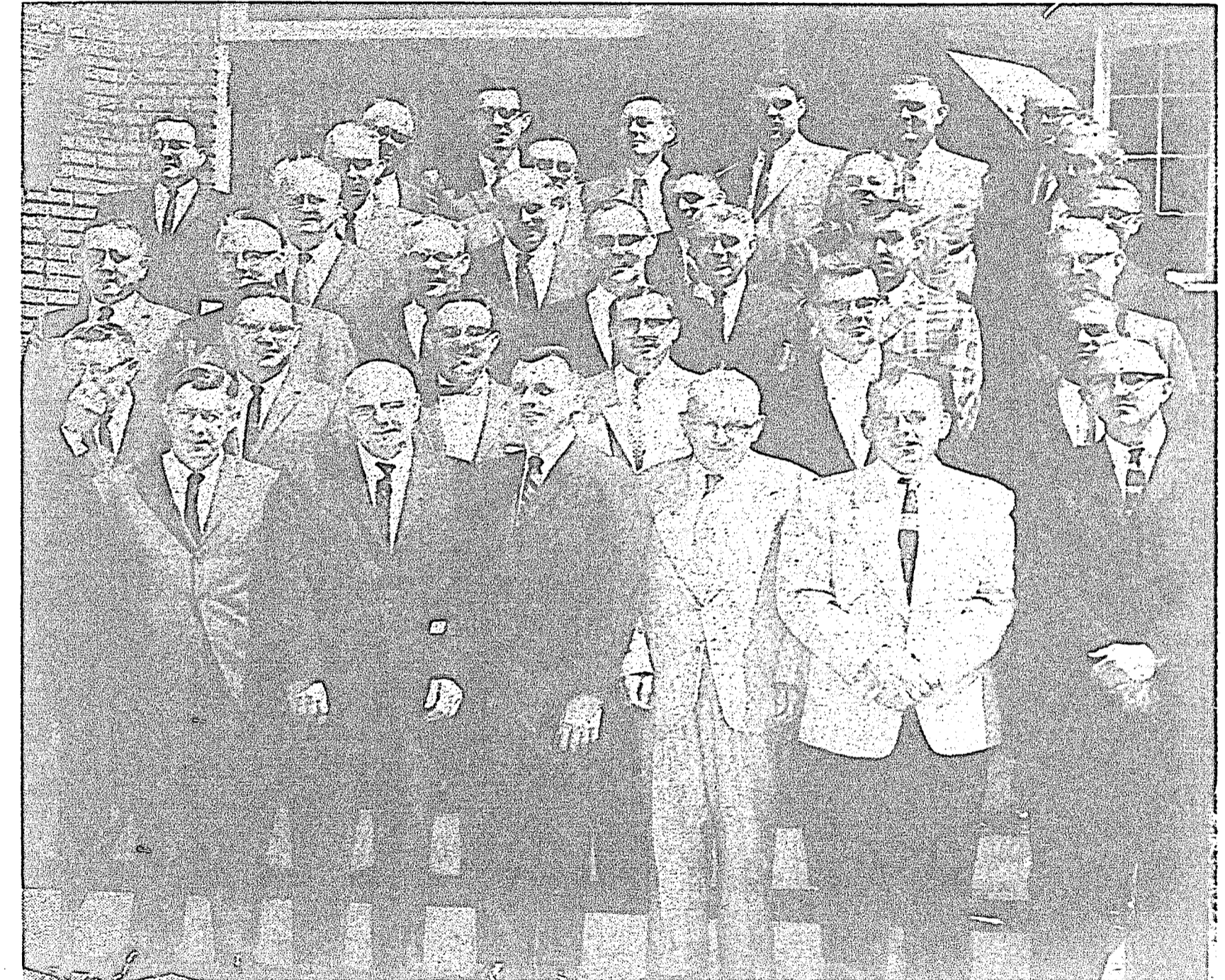
We find in the New Testament
That he invested the apostles with
authority
To teach in his Name.
He said that the Holy Spirit
Would lead them into all truth,
Would bring to their remembrance what
he had spoken to them,
And would show them things to come.
He evidently expected
That in the providence of God
There would be others to interpret,
Expound,
And bear witness
To the revelation given in himself,
Just as there were prophets raised up
by God
And inspired to bear witness
To what he did in Old Testament days.

To sum up,
The authority of Scripture
Is due to the inspiration of Scripture.
The Old and New Testaments
Are authoritative in our lives,
Because they are in fact inspired.

And therefore,
Since Jesus Christ is our Teacher
As well as our Lord,
The authority of Christ and the authority
of Scripture stand or fall together.

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The Sabbath Recorder



Ministers Conference at Battle Creek

Those who were present on the second day of the biennial Seventh Day Baptist ministers conference April 28-May 3 are pictured here. One or two came later. The picture was taken by the editor. Beginning with the front row, left to right, the following identification is believed to be correct:

Earl Cruzan, Neal Mills, Donald Richards, Clifford Beebe, Kenneth Davis and Charles Bond; second row: Everett Harris, Edgar Wheeler, Duane Davis, Wayne Maxson, Victor Skaggs, Elias Camacho; third row: Jitsuo Morikawa, Paul Maxson, Charles Swing, Paul Osborn, Earl De Land, Don Sanford, Harmon Dickinson; fourth row: Rex Zwiebel, Herbert Polan, Leslie Welch, Eugene Fatato, Elmo Randolph, Delmer Van Horn; fifth and sixth rows: Kenneth Van Horn, Adolph Showers, Paul Green, Addison Appel, Leroy Bass, Herbert Saunders, Leon Lawton, Francis Saunders, David Clarke.