



Theme
 "My Father
 Worketh Hitherto
 and I Work."

Linda B. Hays

Purpose of this Issue

To show by personal example, experience, and encounter that Christ's work, the Father's work, is valid and valuable in and through the lives of those who acknowledge and respond to His claim for them.

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THE SABBATH RECORDER

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**Theme and Variations
 on John 5:17**

A crippled man lay alone in the crowd at the pool. The waters stirred—might this be the time? But, no, there was no one to help him. Day after day, defeat after defeat, and still he came, hoping. Who could assist him into the pool, that he might become whole? Then Jesus came one day, and stretched forth His hand. . . . "My Father worketh hitherto, and I work."

A church bell signals the start of Sabbath services. People assemble for worship and fellowship. Who will nourish the Body of Christ on the Word of God?

A baby is born, the ever-mysterious miracle of life and continuing creation. A child looks up in trust and dependence. Who will care for him, love him, train him, guide him?

The terrible forces of nature are unleashed through fire, hurricane, blizzard, tornado, flood. Homes are destroyed, lives are taken, property damaged. Who will come to the aid of the victims?

Children at school, their minds pliable, unprejudiced. Who will impart to them a love for learning, for Truth, Beauty, and Knowledge?

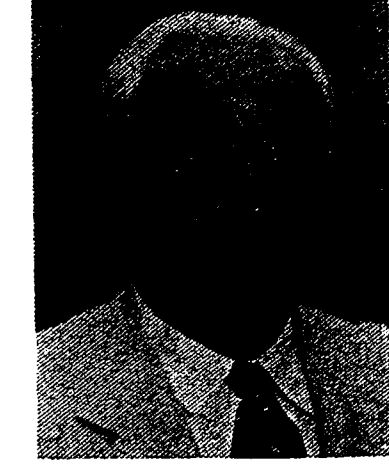
In a far distant land folk are struggling with new awarenesses, new ideas, new ideals. Who will help them advance their technology, their education, their perception of themselves and the world?

The earth is rich, producing bountifully for the needs of man. Who will till the soil, plant, tend and harvest the crops? Who will man the mines, mills, factories, and shops?

An elderly woman withers away, bewildered by her lonely existence. Who will visit her, bring her a cheerful smile and a loving heart?

Who will take time to listen to the troubled teenager? Who will stand up for the ideals of Christian democracy in government? Who will bring God's healing power through the miracles of modern medicine? Who will shed the Light of Love in a darkening world?

**OUR FATHER IS STILL AT WORK,
 AND WE MUST WORK.**



The institutions that are dedicated to the perfecting of God's kingdom are the home, church, and school. The people who work with the raw human material are fathers, mothers, church and school leaders, plus those who make up the bulk of society in trades and industry. The Spirit that prompts the perfecting of God's Kingdom finds expression at the grass-roots of society, as revealed in the activities of home, church, and school.

The following lines were recited at "The Last Day of School" by my father when he was a little boy, more than one hundred years ago.

**LITTLE BOYS, LITTLE FOUNTAINS
 LITTLE ACORNS**

You would scarce' expect one of my age
 To speak in public on the stage.
 Now, should I chance to fall below
 Demosthenes or Cicero,
 Don't view me with a critic's eye,
 But pass my imperfections by.
 Large streams from little fountains flow;
 Mighty oaks from little acorns grow.²

"What I am is God's gift to me. What I make of myself is my gift to God."³

An established community reflects the development of its homes, churches, and schools, along with change in means of transportation. Personalities stand out, as indicated in these lines which were a part of the service in celebration of the 75th anniversary of my boyhood church home, Roanoke, West Virginia.

Orville B. Bond spent most of his professional life in his native West Virginia as teacher, principal, supervisor and superintendent of schools. He is a past president of the Seventh Day Baptist General Conference and served for a time in the Jamaica Mission school, Crandall High. He and Mrs. Bond are now retired in Daytona Beach, Florida.

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A SEVENTY-FIFTH MILE-POST

Where thoughtful men, in days of yore,
 Have made a path up to this door,
 We invite you, friends.

Where stands this church on sacred
 ground,
 And points the way, to many 'round,
 We greet you, friends.

Where songbird's charm comes, from its
 throat,
 And human voice now adds its note,
 We have come, dear friends.

Where once were paths, just made by
 cows,
 Now men have changed them, with their
 plows,
 We have traveled, friends.

Where once log cabins decked the land,
 To help God lead, by His own hand,
 We stand, true friends.

Where now, church spires point to the
 sky,
 To that fair land, in the bye and bye,
 We pause, kind friends.

Where noble ones, both brave and strong,
 Who gave their lives, to fight the wrong,
 We pay tribute, friends.⁴

The naturalness of the coming of the Sabbath has always been an event of cherished memory, and deserves emphasis in patterns for home training.

God's Hand Leads

The week, so gently, comes to close,
 As every Sabbath-keeper knows,
 With the quiet setting of the sun,
 And the Day of Rest begun.

Then, again, we must enter in
 To feed our souls, get rid of sin,
 By blending voice in hymn and choir,
 A talk with God, get vision higher.

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Yielding and Wielding

—James E. Mitchell

Preaching, as is most commonly accepted, is a message delivered by an ordained or licensed person who has been recognized by the church as having a special calling from God to proclaim His message. The "preachers" are relied on to be the spokesmen when someone needs to know about salvation.

We might need to take a more realistic view of this matter. The New Testament Church had apostles, prophets, and teachers (1 Cor. 12: 28). All three of these callings are really for the same purpose—telling the message of Christ and the salvation He has to offer to all who will accept Him and live for Him. We have added pastors and evangelists who are called for special service.

We need pastors to encourage and strengthen our faith by the spiritual food they deliver from God. Is there a lack of this "feast" on God's blessing?

We need evangelists for "special meetings" to encourage new contacts to worship with us. Do we have enough of these? It is the duty of the pastor and evangelist to give you spiritual food to strengthen you and help you to be a better servant of God. If they fail to give you this spiritual food, how sad the case is! There is a spiritual famine in your life.

While apostles, prophets, pastors, and evangelists are special callings, let us not overlook the other "preaching" office, teaching.

One vital thing to understand is that you are all ministers of Christ! To preach is to tell, explain, expound, exhort, teach, instruct, etc. It does not mean you have to be in the pulpit; it is daily witnessing.

Each of you is teaching someone—at home, at work, at school, at play, or wherever you are. You are teaching by the way you act and by the things you say.

To whom was the commission, "Go ye therefore and teach all nations," (Matt. 28: 19) given? This commission is to every Christian. Have you carried out Christ's commission to you? Have you taught the way of God to your children or your fellowman? Has the life you have lived been a sermon or example for others?

We are all too prone to say, "We do our best." We cannot earn salvation by doing our best; we must die to ourselves completely so that Christ may live in our lives. As long as we keep the "I" alive, Christ will be secondary.

The Apostle Paul began to say, "I live," but changed to, "yet, not I, but Christ liveth in me. And the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20).

We cannot continue our old patterns of living and be Christians. Paul asked these questions: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Rom. 6: 1-2).

Jesus' ministry, many times, was to individuals. His message was that their lives were to become new. "Be born again . . . Go, sin no more . . . Thy faith hath made thee whole."

Don't sit back complacently and say, "Let the pastor or evangelist do the telling." Christ's commission was to you, too, to tell this same story. You have a glorious message to tell your friends and neighbors: the love of Jesus and the joy of His salvation!

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James E. Mitchell is personnel manager of Associated Grocers of Arkansas, but is also an ordained evangelist of the Little Rock Seventh Day Baptist Church. He has served as pastor of the Little Prairie, Arkansas, and Edinburg, Texas, Seventh Day Baptist churches.

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Faith, Hope and Love Begin at Home

—Mr. & Mrs. Ronald Goodrich



What will you give the Lord? Do you give because of the glory which will be given you by your fellowmen? All too often this seems to be the basis of our giving—the judgment of persons watching our actions. Are you more concerned with the judgment of men or of God? Let us stop and take account of the time we are giving to God for His glory.

We, as parents have the greatest opportunity to give of ourselves as ambassadors for Christ. Our lives were made possible because of God's love, and in turn we can give God glory by living for Him. In Proverbs 22:1 we read, "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." What good is a name if it is ruined by the sins of daily living for worldly pleasures? It isn't an easy task to keep a good name in the eyes of our fellowmen. How much harder will it be to present this name to God? Man looks to our name only now, but God looks upon it forever.

Christ gave us an example to follow. Not everyone can be a full-time minister. Whatever business or profession we choose, it is possible to be a witness for Him. First, it requires a life dedicated for Christ. Be consistent in your beliefs and let all persons with whom you associate know just what these beliefs are and what they mean to you. You can make no exceptions.

How much of your time is given to the Lord's work? Is it enough just to sit in the worship service for one hour each Sabbath morning? Do you plan your time to make it work for Him? Plan a time for prayer, plan time for Bible reading, plan time for family devotions. Christ wasn't haphazard about His daily life.

He made time for private prayer as well as for His work with others. Have you encouraged someone who was feeling blue? Did you take time to call on a shut-in? Have you given some of yourself to make someone else's life more pleasant? Jesus had time; why not you? Can God put your name in His record book as one who followed Christ's example?

Have you ever thought of love as a talent you can give for the Lord? Parents can contribute more with the talent of love than any other they can possess. Our children are impressed deeply by the way we run our lives. They watch us like hawks. Every little white lie we tell is a demonstration to them that, despite what we say, we think lying once in a while is okay. Every time we transgress the speed limit they know we don't take the law seriously. If we receive too much change at a store and keep it, they think it's all right to steal. Give them the example that Christ gave instead.

"What father among you, if his son asks for a fish will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion?" (Luke 11: 11). Let your children know that you are proud to be a Christian and trust they will follow. If you don't, then whatever else you say or do will make little difference. Remember, too, "Love never fails."

Don't let the talent of love stop at home. Carry it across to your neighbor, your friends, and your associates at work.

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Ronald and Marge Goodrich live in North Loup, Nebraska, where Ron is a barber and Marge is a housewife and busy mother of four children. They are active in the Seventh Day Baptist Church in North Loup.

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Throughout the week, let's walk with God
In the tasks we do, the way He trod;
All because we accept His hand,
And the inspiration of His band.

How pleasant the tasks do follow through,
In everything we attempt to do,
If each day has time for thought
And, never once, is God left out.

How good it is, to close the week
With experience high as a mountain
peak,
All because we are learning to live,
Not wanting for self, but willing to give.

It is such rounds of continuous livin'
That pave our pathway up to Heaven,
And make our souls to sweeter grow,
As we share with others, here below.⁵

To me, these lines express the joy and satisfaction that comes to those who sense the naturalness of the approaching Sabbath and feel the warmth of Christian fellowship throughout the working days of each week.

The mood of a public school assembly gives evidence of home and school discipline, religious tolerance, community co-operation, and student-teacher congeniality, as Mr. John H. Shinn, a self-educated man and eloquent speaker, a senior citizen and squire in his own right, paused to reflect upon his appearance before the assembly of a student body.

The picture formed so quietly
And rapidly in place,
The hand of a skilled artist
Could not surpass its grace.

I stood amazed, in wonder,
As it grew in form and space
Like a scenic, mirrored picture
Falling on the water's face.

So quietly, harmonious,
So perfect and complete,
How like a burst of sunshine
On a morning cool and sweet.

There is a gradualness, naturalness, and quietness associated with the acts of God, as we learn to be led by His hand.

"Those who teach children well are more to be honored than they who produce them; for these only gave them life, those the art of living well." Thus wrote Aristotle, Greek philosopher, who

lived more than three hundred years before the time of Christ.

God's Kingdom will be perfected as we, each of us, evolve into personalities with a bit of the charm of the Master Teacher. May our contributions be at the grass-roots of society, where people live and work and exemplify "peace on earth, good will to men."

Heaven is not reached in a single bound.
We build the ladder, by which we rise
From the lowly earth to the vaulted sky,
And we mount its summit round by round.⁶

* * *

* Author's Note: "I have attempted to make clear that the gradualness, quietness, and naturalness of God's plan for the people of the earth unfolds through the natural channels of human relationships. Thus, I started with the home, then the church community, followed by the beauty of the coming of the Sabbath, and climaxed in the word picture that tied together the influence of all personalities that pooled their energy to produce, develop and challenge the raw material into perfecting a life of service—such as the students in the assembly, represented by its orderliness."

² Author unknown.

³ Author unknown.

⁴ By the author.

⁵ By the author.

⁶ Joshua Gilbert Harland.

I sat alone on a rock in the woods, and everywhere was God. I saw His greatness in the sturdy oaks. I felt the warmth of His love in the sunlight. I heard His voice in the songs of the birds. I saw His infinite care in the delicate beauty of a wild rose petal and a butterfly wing. I sat quietly on a rock in the woods, and I wept. My heart was too full to contain it.

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Develop this love to be so strong it just wants to leap at the chance to show Christ to the world. Don't hide it under a bushel, but let it shine. And, remember, no one is able to give successfully for the Lord unless he is willing to first turn his life to Him. Only then can he say, "With God's help I'll be an ambassador for Him." "If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him?" (Luke 11: 13).

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Witness on the College Campus

—Dale E. Rood



When a student leaves home and enters college for the first time, he enters a completely different environment, free from many of the ties of home. He is in a strange situation and among strangers. He is away from his parents and for the first time he's completely independent; he's on his own. He must decide for himself what he is going to do. His parents are no longer there to restrain him. He is very impressionable and willing to try anything.

We find our friend then entering upon a very trying period in his life. He is going to make new friends and do whatever they do and listen to whatever they say. He is going to question the very values and beliefs which before he had assumed to be true. He is going to have to tell **why** for the first time. Therefore, he begins a search for values and for truth in his own life. Perhaps all his values and beliefs are completely shattered and he starts from scratch. He has for some time no purpose or inner guide to give him direction. He is really in a whirl with absolutely nothing firm to stand on.

It is on this sort of situation that the Christian student enters. He sees the mess and asks what he can do about it. He has something to offer, and this "something" is the Person, Jesus Christ. He knows what Jesus has done in his life, that through Jesus he has really found the true purpose for his life. He knows of the joy and happiness he has in Jesus and wishes to tell some of this joy to our shook-up friend. The "how" of this communication is the problem at hand.

Ideally, there will be a Christian fellowship on campus to which our shook-up

friend can be invited. Christian fellowship is meant to strengthen members in their faith so they may be better Christians in everyday life. It is to be a union of believers united to carry the Good News into the world as Christ Himself commanded.

Perhaps members of the fellowship lead several Bible study or discussion groups about the campus. Our Christian friend might even have the privilege of leading one of these studies. He should never deny the chance if it comes his way.

Just how does one go about leading a Bible study? He should first and foremost have a definite aim in his study; to know what is to be accomplished. This aim should be relevant to the group's needs and interests. There should be a continuity in his studies, too. In other words, a series of studies on the life of Peter, or the Gospel of Mark is much better than randomly chosen studies.

He should seek to discover what the material says for itself. Cross references should be kept at a minimum. Good questions to ask when study material in preparation for a study are: 1. What are the circumstances and background of the text? 2. Who is present and how do they react? 3. What is being said? Analyze the material. 4. What is timeless in this passage? 5. How what is said affect me personally? This last question is the most important.

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Dale E. Rood is a senior student at Milton College, Milton, Wisconsin, majoring in mathematics and planning for future work in the field of meteorology. He served with the Seventh Day Baptist Summer Christian Service Corps in 1964, and is looking forward to further Christian service.

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— — — And I Work

—Leon E. Mosher

It was lunch hour at school. With the ringing of a bell the whole atmosphere changed. Books and papers were hurriedly put away, hands were washed, cafeteria lines hastily formed as the first-graders moved into the hallway and headed for the lunch room.

I was just leaving the office for a tour of the cafeteria when the ringing of the phone stopped me. Picking up the phone and automatically saying, "Elementary school," I was startled to hear a child's voice say, "Oh, Mr. Mosher, help me! I'm all beat up!" I recognized the voice as that of a child who, since her parents were deceased, was living with a relative. The child hastened to explain that she was not in school on this day because of the severe beating she had experienced. The relative had left the house for a few minutes to go to a neighbor's, and the pupil had seized the opportunity to call the one place where she was certain of getting help.

How did it all end? A call to the Juvenile case worker out of the local Probate Court, who in turn secured assistance of a Sheriff's Deputy, and before the day was over the pupil was safely established in a good foster home.

This story begins the better part of twenty-five years ago when I was graduated from college and secured my first position. In the beginning it was a job. I can only guess at the time when I discovered that I could take Jesus to work

with me. He didn't have to be locked in the church all week awaiting my return. He could be my daily companion at work if I would but let Him. There was an awareness on my part that my life and my work took on more meaning when I worked in partnership with God. There was no sound of trumpets, or exotic visions, to herald this change in my life. It was simply a growing knowledge of working with God.

This awareness of our daily work actually being a partnership with God brings us to the very threshold of God's design for man. It is indeed a long journey for many of us to come to this point. A backward look, however, confirms the rightness of this as being God's will. Teaching as a channel of stewardship, in the Christian sense, opens up limitless opportunities for service. Isn't service, unselfish service coupled with love, the very heart of God's design for man?

The rapid growth in population, the mobility of the nation's work force, the changes in our national moral fabric, the fact that 38% of the mothers of children under 18 years of age, work outside the home, places even greater responsibility on teachers and schools. To meet this challenge we must enter into a full working partnership with God. To do less makes us unworthy of the name Christian. No greater thanks is mine than to hear a child say in perfect trust, "Help me, Mr. Mosher."

For many years the following poem, "A Teacher's Prayer," written by James Freeman, has been close to me. I wish to share it with you.

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The Straight and Narrow Road or — — — ?

—Persus C. DeLand

Down highways and byways, through forests, o'er bayous and streams. What do I see, or what can I see?

In the past two years that my husband has been an active pastor we have had varied experiences. The distance from our home to the church is sixty miles, but our station wagon winds around to make a distance of more than 100 miles, enabling us to pick up an elderly couple and two teen-age girls who otherwise could not worship on the Sabbath. There are several roads that we can take after leaving the main highway, any of which gives us another hour's drive through a wooded area. This time is mine to meditate and enjoy God's creation, absorbing lessons from it.

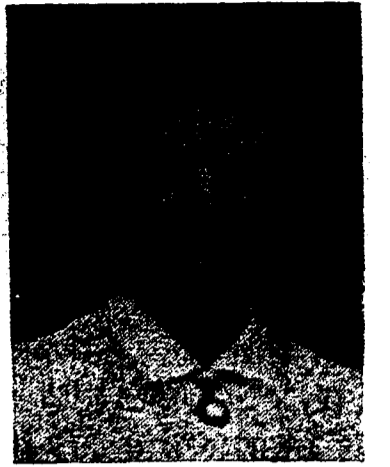
Persus Coalwell (Mrs. H. Earl) DeLand, mother of four boys, lives in Metairie, Louisiana, and is very active in personal Christian service. Her husband serves as pastor of the Seventh Day Baptist Church in Hammond, Louisiana.

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Good Master, I, a teacher too,
Need greatly to be taught by You.
I have to study and to know,
That I may help my students grow.
I would be clear to help them learn;
I would have fire to make them burn
To know; whatever else is taught,
Let me teach most the love of thought.

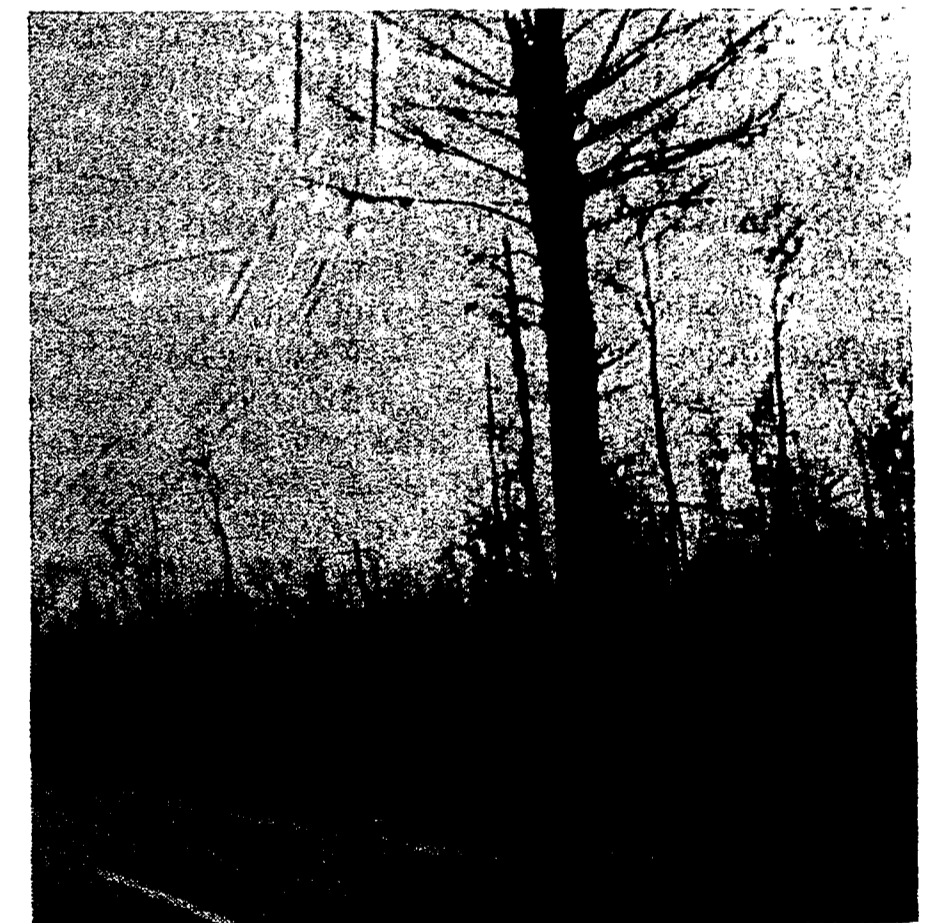
I pray to keep good discipline,
And pray to have it first within;
I would know when to drive or draw,
To praise or to point out the flaw,
To overlook or make demands:
Give me a mind that understands.

Let me see in each unformed youth
Our human hope of good and truth
And let me make him want to be
The perfect person that I see.



Scattered throughout the countryside are many huge trees—long ago having lost their life sap, but still tall and stately among the younger trees. They are setting an example of what our lives should be; that when our life sap is gone the memory of our deeds and words will stand as stately as these trees.

There is one special tree. Its years must be in the thousands as its tremendous trunk stretches skyward far above all others. At the first glance it also appears dead—but, no, there are green sprouts



growing from the enormous trunk. Again I think of our lives. No matter how we get or how barren we appear, if our connections are still with the Lord we are never too old to be alive for Christ.

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We Need Unselfish Christian Service

—Ward W. Maxson, M.D.

From the beginning the medical profession has been one of service to humanity. Several hundred years before the Christian era a creed was set forth that established certain standards of ethical conduct for this service to humanity. The following excerpts probably portray the creed of the medical profession even to the present day.

"I swear by Apollo . . . I will use that regimen which according to my ability and judgment shall be for the welfare of the sick and I will refrain from that which shall be baneful and injurious . . . With Purity and Holiness will I watch closely my life and my art . . . abstaining from every Voluntary Act of injustice and corruption, and from lasciviousness with men or women . . . free or slaves . . ."

This oath of Hippocrates was written some 400 years B.C. by a man not a product of the old Jewish culture, and yet these words have a strange similarity to the concepts of the New Testament.

This oath, which traditionally each medic takes at the end of his formal training, is of more than historical or traditional significance. It is the basis of the Code of Ethics of the entire profession. Every physician, whether he considers himself Christian or not, is guided by these precepts.

There is little question that the element of service to humanity is one of the things that makes the field of Medicine attractive. The pages of history record a multitude of inspiring stories of medical men who have devoted their lives to their fellowman. It is small wonder that the

Dr. Ward W. Maxson lives with his family on a Navajo Indian Reservation in Arizona, where he is Medical Officer in charge of the Tuba City U. S. Public Health Service Indian Hospital.

title of Great Physician has been given the Man of Galilee, for the highest tradition of the profession is synonymous with His life of service.

The Hippocratic Oath sets forth certain rights of any individual to come under the influence of a doctor. He can expect to receive the best that is available regardless of his social status (slave or free); he can expect all information he relates to be held in strictest confidence; he can expect that he will not be taken advantage of in any respect. These are basic ethical principles.

The Christian physician, however, feels a somewhat higher calling. His professional conduct should vary little, but his motivations for service are different. The physician is not the only person who should exhibit an Oath of Conduct. Every responsible individual must establish for himself a rather rigid creed and some method of disciplining himself to it. The true goal of Christian service, whether medical or otherwise, is service without expecting rewards. This is very difficult to accomplish. It is service without ulterior motives. It is service with only the welfare of the other person in mind.

Our family has had a rather unique experience in being located on an Indian Reservation in northern Arizona. The traditional Indians of this area belong to a different culture and different world. The white physician does not carry the same respect and prestige he has in the Western culture. Rather he is viewed with skepticism and distrust. The Medicine Man with all his magical powers is still the religious and medical stalwart.

Work involves bringing the American Indian into the 20th century as far as education and health are concerned, while allowing him to keep his own culture

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In Giving, Receiving

—David Van Horn

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."
—1 Peter 4: 10.

As recipients of God's manifold gifts, we Americans may be happy in sharing our wealth of technological knowledge with the people of lesser-developed nations. The Peace Corps is an agency of the United States Government whose primary purpose is ministering to the needs, social and economic, of growing nations.

Peace Corps volunteers are ministering to the educational and economic needs of Guinea, West Africa. In this young nation there is a shortage of secondary school instructors. Volunteers are teaching English, mathematics, science, and sports. Although Guinea is a French-speaking nation, English is taught so that Guineans might better communicate with and understand their English-speaking brothers in neighboring countries. (Their ultimate goal is political union of African states.)

The agricultural assistance program is ministering to the economic needs of Guinea. The projects are designed to increase palm oil and rice production. Presently the country is dependent upon United States oil and rice surpluses, but through a co-operative effort of volunteer workers and local citizens, Guinea will soon be self-sufficient in staple productions. Here volunteers are introducing new, more productive varieties of rice, and demonstrating the use of fertilizers and land conservation techniques. (I, myself, was stationed in Kanhan, Guinea, at the Bordo Agriculture Research Station, a state farm, where we worked in irrigation. I also worked with a small village co-operative in Balandougou, building earth dikes and water control systems.)

Though the individual's greatest effort is expended in material production, his efforts to promote human understanding

are equally important. As rewarding as increased rice production is the accomplishment of clear understanding with people. The consequent two-way flow of information—true cultural exchange—benefits the volunteer and the host alike. The discovery that my Moslem co-workers hold similar moral values, enjoy the same warm, personal friendships, and worship the same God as I, is my greatest reward for two short years of service in the Peace Corps.

David Van Horn, a native of Milton, Wisconsin, is a senior student in psychology at the University of Wisconsin where he plans to continue study in the field of landscape architecture. David served two years with the Peace Corps in Guinea, following intensive training in Vermont, Puerto Rico, and Canada.

The obituary of Dr. Thomas A Dooley appears in the *New York Times*, January 19, 1961. An earlier issue of the *New York Times Magazine* quotes Dr. Dooley as saying: "I believe that it behooves those of us who attempt to aid in a foreign land to be content with small achievements. We must not attempt to build dynasties. We must try to build at the level of the people, or just one step ahead, always planning it so that the (native) can ultimately take over."

Does it not also behoove those of us who attempt to work with the young people of our churches to be content with small achievements? We must not attempt to revolutionize the youth work of the denomination, or to produce dynamic youth organizations overnight. We must try to work at the level of the young people, helping them to take what they have now and use it the best way they can now in the place they are now, planning it so that these young people will ultimately have the experience and knowledge and devotion to take over for themselves.

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Now questions can be set up for use in the actual Bible study session. These questions should lead toward the accomplishment of the aim of the study and relate directly to the material being studied. The leader should merely ask the question and then become a member of the group, discussing on the same level as the rest of the group. If the discussion gets too far off the subject, or when it's time to move on to the next question, he becomes leader again.

In leading a study it is important to let the Scripture speak for itself. This is God's Word! It needs nothing added to it. Then, by all means, pray for each session that the Holy Spirit will be the Teacher at that session.

Where is a study to be held? How does the leader get students to come to the study? The typical practice is to hold a study in someone's room in a dorm. Call it a discussion. One good idea for getting people there is to have two people start knocking on doors just before the study begins. They should be positive in their attitudes; their object is to make others want to come by their own interest and enthusiasm.

Perhaps the study won't be in a dorm at all. Those involved should be ready for any opportunity to invite others. Be friendly and open to everyone. Let the Lord open the door for a chance to give an invitation. Don't force it. And experience proves that even a sign on a bulletin board brings results.

In the end, it is the very personal witness that brings an individual to Christ. Our Christian friend should always be prepared for such personal encounters. Being involved in a Bible study increases the opportunity for such encounters. He should know the steps to be taken in accepting Christ as personal Savior. He must understand the basic principles which the Bible sets forth. Most of all, he must be aware of the Lord working in and through him. It is the Lord that brings forth the increase. We are only His instruments. Remember His own words as given in John 15:5—"I am the vine, and you the branches; He who dwells in

me, as I dwell in him, bears much fruit; for apart from me you can do nothing" (New English Bible).

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Another sight that has impressed us greatly is the awful destruction caused by Hurricane Betsy through this beautiful country. Large trees lie bent to the ground, some uprooted, yet the connection of life has not been entirely broken and they remain alive. The devil tries his hardest to wreck our lives, but if we continue to hold steadfast, the life current can still flow. And where there is Life, Christ will work within.

What keeps the life sap in these miles of God's beauty through so many years of wear and tear? Around the next bend we cross a lovely flowing body of living water. The beauty here is not only in the water itself, but in the network pattern made as one river or bayou joins another, feeding this vast area.

The banks are as lace, the water having washed through the foundations of these large cypress trees, leaving only the strongest roots to carry on God's plan of survival.

We start from home on the same highway as if going directly to our destination, our church, but we travel other roads which lead in the same direction. Yes, we are told in the Bible to take the straight and narrow road that leads to Heaven, but if a few side roads will lead us to those who need to be shown the Way of Life, then let us examine our lives again and see if we are looking **too** straight ahead; thinking narrowly of ourselves, instead of others.

New Orleans' sight-seeing guides like to tell the story of this epitaph which appears on a stone in one of the city's cemeteries:

"Oh stranger, stop as you pass by;
As you are now, so once was I.
As I am now, you will be;
So prepare for death, to follow me."
Someone has taken a crayon and added a thoughtful postscript:

"To follow you is not my intent,
Till I've found out which way you went!"

THE SABBATH RECORDER

*Put Love First
God is Love
Put God First*

—Frances P. Clarke



When we consider that Paul's advice to the Corinthians for finding "The More Excellent Way" concludes "PUT LOVE FIRST," it is a natural step from last year's to this year's Conference theme, "I Have a Stewardship." For since even as small children we are taught that "God is Love," all we have to do is substitute one word for the other and say "PUT GOD FIRST." If we do indeed give Him first place in our lives, commit ourselves completely to Him, we assume real stewardship which is proper management of another's property. For we are His.

This sounds simple enough, but it requires hard work, real concentration, honest discipline, constant effort, supreme dedication, the continual and repeated giving of self without thought of reward. And we accept this responsibility not just to meet our own needs or for personal credit for our efforts, but in order that God may be glorified in everything. The key to all this is our response to God's appeal to each individual, namely, the give-and-take of prayer.

God is involved in all of life. He is met and dealt with in the way we work, the way we entertain, the way we make love, the way we think, the way we laugh, the way we complain, the way we dream, the way we die. So we must always keep our minds and wills open to His leading, and that requires real effort on our part.

Prayer is our way of putting ourselves into God's hands, finding His will for our daily lives, letting go of our tensions so that God can enter unhindered. It means that we must go beyond mere intellectual acceptance of the Christian way and find the reality of the abiding experience of prayer and God's indwelling spirit.

THE SABBATH RECORDER

As prayer becomes our way of life we find a peace and joy and patience and power that could come from no other source but from God. We have to go through several steps: repentance, humility, meekness, and surrender (out of bad into good) to selflessness, and then to a real awareness of His presence. "God is love, and the man whose life is lived in love does, in fact, live in him." "Our life in this world is actually his life lived in us" (1 John 4: 16b & 17b).

We need to set aside some regular and definite time to be alone with God. We may claim we haven't time to pray, but all of us have some spare time during the day and it is amazing what can be accomplished in even a few minutes well spent. If we have used lack of time as an excuse for not praying as we should, perhaps we have really been afraid to be alone with Him, have dreaded revealing our innermost thoughts and facing up to them, or were afraid He might suggest some changes in our attitudes. It is quite true that if we were to look at ourselves from His point of view, we will see need for changes. And we cannot do much for the world, until first of all, we have done something with ourselves. We need to enlarge our vision, and to break out of that mean little circle we have drawn around ourselves causes pain—indeed, rebirth.

We need to take time for some real soul-searching. When we do confess our sins and seek His forgiveness we will

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find it through His great Love—His caring for us as we are and for what we can become. This kind of forgiveness is not simply a blotting out of sin, but is a creative love that enables us to rebuild. This is the kind of personal love and concern we need to cultivate for others. We cannot develop this kind of love without learning how to pray for them.

Someone has suggested that instead of a prayer list we try making a love list, including those who need us, those who need God, and those who need help of any kind, and then love each one, without stint or limit. Our love must be unselfish and Christ-centered, so that we get rid of hate, greed, vanity, all self-pity and conceit. We must take their needs deep into our hearts and identify ourselves with their interests and welfare.

When we pray for others we are helping God to reach them; in fact, we can be the very means by which He reaches them. He is always there, but sometimes He needs our help. By our prayers we may persuade them to pay attention to God. We need to be very careful as we pray that we are not judging them, for that can chain them to the past and stop their growth. For prayer should look ahead to see them as they will be. It is creative.

We should not become discouraged with intercessory prayer (that is, praying for others) because we seem to get no credit even if our prayers are answered. But we should be grateful that He receives our prayers, however faltering, when sent in a loving spirit of helpfulness. And we find that often our prayers are more effective in persuading than arguments would be. And when things seem hopeless and all we can do is to pray, very often our prayers do open our minds to other ways of service. Our very special high times of oneness with God cannot last indefinitely, but they do fortify us for the more ordinary experiences when we come down from the mountain-top.

Prayer is a wonderful substitute for criticism. Often we are tempted to be annoyed by the little irritations of our daily lives and the humdrum repetition of certain tasks, hurt by the unkind or

thoughtless remark, frustrated by seemingly unnecessary delays. Instead of responding with resentment and hate, let us reach out in humility and compassion with a love that goes beyond affection, friendship, and comradeship, to reverence and oneness. Let us feel the real, irresistible, heavenly kind of love that flows through us from the Father and blesses all those in its path. When we **know** that God is completely adequate for our needs, His love can work through us and miracles can happen!

We need to remember that our God is not a God of disorder but of harmony. As we make use of the discipline of prayer God will become more and more real to us. He will bring new strength and vitality to our whole beings. We know that the longer an orchestra plays, the more it needs to be tuned up. The farther an airplane flies, the more it requires ground service to put it into shape again. So we need the spiritual nourishment that prayer supplies. "Tremendous power is made available through a good man's earnest prayer" (James 5: 16). We "should therefore be calm, self-controlled men of prayer . . . (with) . . . real deep love for one another . . . so that God may be glorified in everything through Jesus Christ" (1 Peter 4: 7-11).

While I have not quoted directly, my thinking has definitely been influenced by Glenn Clark, Frank Laubach, Peter Marshall, Frederick B. Speakman, and F. Olin Stockwell. New Testament references are from J. B. Phillips.

Small children often often invent imaginary playmates. These fanciful companions can take on whatever characteristics suit the whims of their inventors. Some church members invent a god much like this, whose nature changes to suit the situation. They create a god in their image of what they'd like him to be. But God is the same, yesterday, today, tomorrow, and forever. He is the Creator. He is utterly dependable. It is our concept of Him which is imperfect. It is our ignorance and little faith which limit Him.

The Churchmembers' Garden

Plant five rows of lettuce:

Let us give God first place.
Let us be good stewards of God's riches.
Let us give cheerfully.
Let us not be weary in well doing.
Let us love one another.

Plant these necessary peas:

Prayer
Praise.

Check on your beans:

Been to church lately?
Been holding family devotions?
Been to visit a sick or shut-in?
Been too busy to spend time with God?

Being parsley dedicated is not enough; give all to God.

Plant three rows of turnips:

Turn up for meetings.
Turn up on time.
Turn up with a smile.

Plant three rows of squash:

Squash criticism.
Squash gossip.
Squash grudges.

Surround the whole with a border of Fruits of the Spirit:

Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

(continued from page 4)

You are "preachers" (proclaimers) of this wonderful message. Yield yourselves to Him and let Him use you to proclaim His message every day of your life.

If you are not yet a Christian, find the new life in Christ and the joy in His service. Help spread His gospel to the darkened world.

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wherever possible. The rights of the Indian must be held in the highest regard even though this may effectively hamper our job. Frequently medical advice is unheeded because of ignorance or fear of being taken advantage of. Even some of the more educated find some inconsisten-

cies between our treatment and their own cultural background and prefer to rely on the more traditional ways.

We have found it ridiculous to try to destroy or even belittle the traditional ways. Rather it is far more beneficial to co-operate with tradition as best we know how.

Missionaries face the same problems in dealing with people of vastly different cultures. I think, however, that on this reservation, where proselytizing is highly competitive, I can see many flagrant disregards for the rights of the "heathen." This is a tragedy of major proportions. In the past, many religions have operated with the concept that the heathen have no real rights and that anything is fair as long as you can get the gospel to them. Many of the Indians here in northern Arizona have profound contempt for the early missionaries who used deceit, trickery, and brute force to bring the Christian doctrine to them.

Even today it is easy to fall into the trap of giving gifts, extending hospitality, or rendering service to these people, not with the simple motive of concern and love for the people, but with the ulterior motive of salesmen, with the hope that they can be pressured into our molds.

I presume every physician has had the experience of treating a "skid row bum" for acute and chronic alcoholism. These cases may require a doctor's services for several hours, and often the only token of thanks is verbal abuse and grumbling. Although you are called upon for this service many times you still have the feeling of satisfaction in a job well done. This is service without an ulterior motive.

Until we seek to serve others without personal renown or increasing our own prestige, we have fallen short of true Christian service. Until we can approach our evangelistic programs with true concern for the other man and without the ulterior motive of church membership, we may be destined to only mediocre Christian citizenship.