

In Pittsburgh, Pennsylvania, a triangular piece of land called "The Point" marks the place where the Monongahela River and the Allegheny River come together — henceforth to flow no longer separately, but merging to form a new river, the Ohio. Marriage should be like that. For the Christian couple, the wedding should be "The Point" where their entire beings are joined, henceforth to flow on as one stream, "heirs together of the grace of life" (1 Peter 3: 7).

Letha Scanzoni, in *Youth Looks at Love*  
(Fleming H. Revell Company).

## Marriages

Snow-Reed.—Miss Connie Reed, daughter of Mr. and Mrs. Chauncey Reed, Adams Center, and Carl Snow, son of Mr. and Mrs. Francis C. Snow of Memphis, N. Y., were united in marriage at the Adams Center Seventh Day Baptist Church, Dec. 19, 1965, with Pastor Delmer E. Van Horn officiating.

## Births

Gilbert.—A daughter, Lori Ann, on December 18, 1965, to Mr. and Mrs. C. Roger Gilbert (Mary Louise Kenyon) of Central Valley, New York.

Kirkendale.—A daughter, Teresa Sue, on Jan. 5, 1966, to Mr. and Mrs. Richard (Carol Smith) Kirkendale of Alfred, N. Y.

Sholtz.—A daughter, Leticia Ann, to Louis and Nina (Skaggs) Sholtz, Oneida, N. Y., on December 27, 1965.

## Obituaries

Bakker.—Janie Whitford, daughter of Jessie and Harriet Whitford, was born at Whitford's Corners, town of Rodman, near Adams Center, N. Y., Sept. 8, 1886, and died in the Hallifax General Hospital, Daytona Beach, Fla., January 22, 1966.

She attended the Adams Center school, was graduated from the Teacher's Training Class at Adams in 1905 and taught two years at Lisk Bridge.

She was married Sept. 1, 1908, to Fred Cornwall at Adams. He died in November 1920. After the death of her husband, she attended Oswego Normal School, received her teacher's certificate and taught at Utica, N. Y., five years.

She was married to Garrelt Bakker at Alfred, N. Y., on July 26, 1927. The couple lived at Portsmouth, Ohio, until Mr. Bakker retired in 1946. They then moved to Adams Center, N. Y., where they lived in the summers, going to Florida in the winter.

Mrs. Bakker is survived by her husband and a stepson, Harold W. Bakker, Salem, W. Va.

She was a member of the Adams Center Seventh Day Baptist Church, the Ladies Aid Society and the School-Mates Club.

Farewell services were held January 24 in Daytona Beach, Florida, with Pastor Kenneth Davis officiating, and at the Adams Center Seventh Day Baptist Church, January 26 with Pastor Delmer Van Horn officiating. Burial will be in the spring at the Adams Center Union Cemetery. — D. E. V. H.

Crandall.—Mrs. Mabel (Sanford) Crandall was born in Dodge Center, Minn., Nov. 20, 1878, and died at her daughter's home at Lee's landing near Hammond, La., January 23, 1966.

In 1896 she was united in marriage with O. Deforest Crandall. To this union were born one daughter, Mrs. Richard Raiford, Ponchatoula, La.; and two sons, Leslie of W. Va., and Ned of Chicago, Ill.

Besides her children she is survived by 13 grandchildren and 11 great-grandchildren and one sister, Mrs. Lela Coalwell of Metairie, La.

She had been an active member of the Hammond church for many years until her illness confined her to home.

Funeral services were conducted by her pastor, the Rev. H. Earl DeLand at the Thomas Funeral Chapel in Ponchatoula, and interment in the Hammond Cemetery. — H. E. De L.

Stillman.—Ethel Lucile, daughter of Joseph M. and Eva Potter Titsworth, was born Oct. 17, 1880, at Plainfield, N. J., and died at the McCutchen Home, North Plainfield, N. J., October 19, 1965.

She was baptized and joined the Seventh Day Baptist Church of Christ in 1894, and through the years was a faithful member, active also in community affairs. In 1930 she was married to William M. Stillman, who preceded her in death in 1937.

Mrs. Stillman loyally supported the activities of the denomination. Her long continued interest in and labor for the American Sabbath Tract Society are an inspiration to those who have known her. She served as treasurer from 1927 to 1939 and continued to serve on the Board of Trustees. Also, from 1927 to 1957 she was treasurer of the Seventh Day Baptist Historical Society, continuing as a trustee.

A woman of many abilities and Christian graces, she has completed her earthly tasks. The loss of her cheerful presence leaves a void yet to be filled in societies and church. Hopefully we look to a new generation for women of character, ability, faith, and willingness to work who will carry on the high tradition of Christian service so well exemplified in the life of Mrs. Stillman.

She is survived by three cousins: Miss Dorothy Potter Hubbard and Roy E. Titsworth of Plainfield, and Alexander M. Ross of Silver City, New Mexico.

The memorial service was conducted by her pastor, the Rev. C. Harmon Dickinson. Interment was in local Hillside Cemetery. — C. H. D.



The scales on the front cover are to provoke us into examining our own attitude toward life. Each individual must decide which way the scales will swing. The picture of the stoning of Stephen is to encourage our movement toward the side of compassion.

Acts 6 and 7 tell us all we know about Stephen. "Full of the Holy Ghost and wisdom," he was selected by the first Christians to help administer to the physical needs of the unfortunate. He evidently fulfilled this task admirably, and included doing "great wonders and miracles among the people." His works and witness led to open dispute with the rulers of the established religion who, because of their inability to answer his arguments, hired false witnesses to accuse him of blaspheming sacred things. Before his accusers, Stephen does not try to evade the issue but faces them squarely with the fact of their rejection of the will of God, and as they stone him to death his last words are, "Lord, lay not this sin to their charge."

By echoing his Savior's dying words, "Father, forgive them, for they know not what they do," Stephen goes the full limit of compassion by loving and forgiving unto the end. This is the com-

## CONTENTS

Who Cares? Guest Editor .....	3
The Cares of Life Clifford Bond .....	4
Because Jesus Loves Me! The Hungry Heart .....	5
The Good Samaritan Russell Johnson .....	6
Let's Take a Walk Mrs. Paul Osborn .....	7
Ambassadors for Christ Mrs. Merlin Wheeler .....	8
Bear Ye One Another's Burdens Mrs. Roger H. Johnson .....	9
The Compassion of Christ Paul B. Osborn .....	11
"The Sabbath Was Made for Man" (unsigned articles were group projects under direction of editor)	13

passion which God has shown to us by sending His own Son to die for our sins, that we might be forgiven and know His love.

## Choosing

The Scriptures and sketches on the back cover point out the contrast between the overwhelming compassion of Christ in His dying for the world, while the world waits complacent, either ignoring or rejecting His love. It is the prayer of guest editor and of those who worked with him that in reading this issue many will come to choose Christ as Lord and Savior, and let His compassion be seen by all. The cause of Christ stands condemned by many today because of the refusal of the church to become involved in the affairs of this world. May God open our eyes to see, first of all, what His true compassion really is and does, and second, what we should do in response to it.

## THE SABBATH RECORDER

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Who cares? This can either be a flip-pant statement, a question of genuine concern, or the cry of someone desperately in need of a friend. Whenever we are confronted with this question, no matter in what way it is asked, do we have an answer that will stand the test of time?

Non-involvement and its finger of guilt is pointing directly at a vast (but unknown) number of Americans today — people who do not care, who will turn away from a case of murder, beating, rape, or drowning, either because they are afraid, or they do not care enough to act. This problem which has caused serious concern and study is growing in an alarming fashion. Who cares? A question so un-American in our history now swells before us as a monster. Traditionally we are a people ready to sacrifice personal safety for public good. To be sure, there are still millions of Americans who do care, but why this avalanche of people so extremely the other way? If you ask a judge of policeman he will tell you that one of the greatest problems in law enforcement is to get people who will testify. It might cost time, pay, and even popularity.

Next you will find that this is a moving generation. The average family moves every four years. This destroys the establishment of community spirit or of belonging. Let's come a little closer home. Do you feel yourself to be a part of your community? Do folks look to you for some real contribution, be it culture, religion, or common purpose; even the gift of genuine friendship which is the real heart of community spirit? If you do not feel a community spirit, then you are surely a new resident or in some small way, the seed from which our non-involvement society has sprung.

This terrible problem, which is greatest in cities where a sense of commun-

ity spirit is lowest, has shocked every Christian, and I hope has caused us to ask **why**. How can such a thing be? It's quite possible that many of us have been tempted to run and hide rather than be involved — than act to give assistance. Maybe you don't consider yourself a brave man. Few of us are! Yet it is more frightening to face yourself and your failure than to face physical harm, and the fear of physical harm will vanish with true love in our hearts. All men have a vision of what they would like to be, but for Christians His love, His care, His giving of self far exceeds our visions, and He pleads that we follow His example.

My friends, if we have said no to His call, to His thrice-repeated "Feed my sheep!" directive to the impetuous disciple, then we are self-indicted through apathy or complacency, and have said, "I don't really care."

Shocking, isn't it? But where would the world or America be today if Christ had just said, "Yes, I am hungry. Yes, I want to be a king as my friends would like me to be." These are typical man's answers. Yet He was tempted in every way, as we are tempted, and He sinned not — all because He cared. His mission was to do His Father's will. And it is the wish of the Father that none should perish. You may not be a doctor, but words and acts of love will heal broken spirits. Do you want to really test your love? "Do you really love your enemies?" You and I, every one of us were His enemies. We — no, I — because of my sins, caused His death. I held His hand as the nail was driven through. And He has asked that I be forgiven. He cared. Do I? When our prayer each day is "Lord, use me, all of me, and keep my heart and eyes open to see my opportunities"; then our dreams will never be haunted with those condemning words, "WHO CARES?"

Do we really know what's right about

## THE CARES OF LIFE

Modern man is finding himself in the midst of a life which is filled with problems, difficulties, or, in other words, the cares of life are many and varied. As new technological advances are made new problems arise and to counteract these problems new technological discoveries are made, and so it goes on. Although this is not an entirely accurate picture, there is much truth to this illustration.

Now just what does this have to do with the religion called "Christianity," and in particular this publication of the one branch of Christianity called Seventh Day Baptist? Very simply put, a Christian should be more burdened with the cares of life than anyone else. If that does not sound as if it agrees with your way of thinking, please continue reading and you will see what is meant.

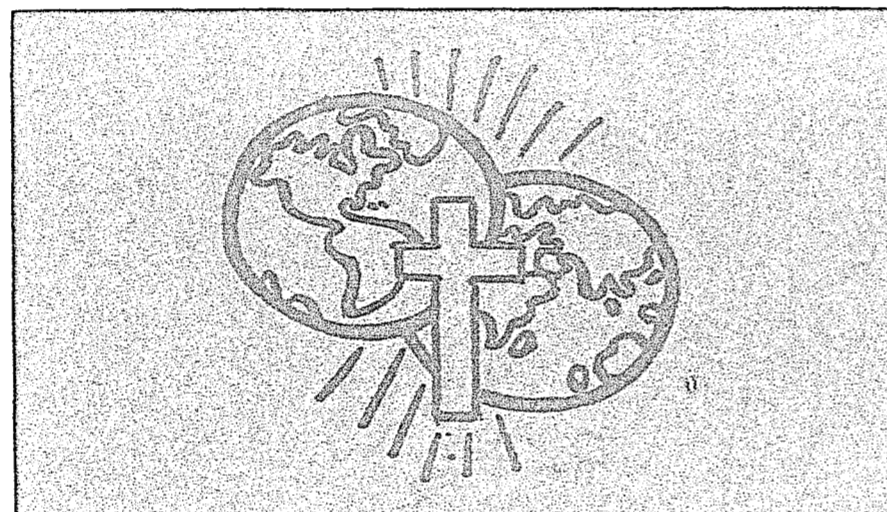
The problem in the church is not that Christians do not care enough, but that we care too much about the wrong things. Time and space are limited so the things one should not care about will not be investigated as fully as those which should be. By God's express command, by suggestion, and by example, it is taught in the Bible what should be cared about.

Jesus said that the second commandment was to love your neighbor "as thyself" (Matt. 22: 39). This involves caring about something, or rather, someone.

Paul suggested to Timothy that he have "charity out of a pure heart" (1 Tim. 1: 5). John the Apostle suggested that anyone who tries to love God "love his brother also" (1 John 4: 21). Jesus said that if "ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 40).

In a brief survey of Scripture it will be found that Christ cared for others to the extent that His perfect, holy life was laid down for every sinful person who ever lived and who ever would live. But here is seen the problem that faces Christians today. Jesus cared for others!

We today care about ourselves, our church, our denomination, our health, and basically, our money. Then does this mean that we should organize and begin helping the poor, the afflicted, those less fortunate than ourselves? Basically, the answer is an emphatic NO! Christ did not come to this earth 2,000 years ago to heal the sick, or to promote good will to His fellows. He came to die to save the soul, for He knew that physical suffering is nothing compared to spiritual anguish.



Somehow good Christian people are being sidetracked from being evangelists and witnesses for Jesus Christ to being social reformers. Civil rights activities are the latest type of false missionary witnessing, and this does not mean that civil rights are wrong. All men are created equal, and all men are brothers regardless of color. But what is happening? These preachers and religious leaders who are most active in civil rights are often the least concerned about a person's status with God. Often the spiritual vacuum in the life is artificially filled with a sort of optional concern which is good, but not the best. Civil rights are very important, poverty and disease are concerns of the church, but again the primary purpose which Christ called His disciples to carry out was to proclaim His mission as the Messiah, the Savior, the Creator who became the created in order to take his place and receive the total punishment for his sin.

Beaten and afraid, but still witnessing...

## Because Jesus Loves Me

At a communist youth rally held in Helsinki, Finland, a few years ago in sixteen-year-old girl stood in the railroad station every day to pass out Gospels of John to those arriving. On her first day she was trapped by two large men and beaten senseless. But she went back the next day, and every day, though she confessed fear of what might happen. When asked why she kept going back when she was afraid, she replied, "Because Jesus loves me!"

Wouldn't you like to know a love like that? Here's how. In Romans 5: 8 we read, "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." This verse shows three things we must believe.

First, we must believe that God loves us. A mere acceptance of a "higher power" does not bring about the satisfaction of love. In John 14: 1 Jesus says, "Ye believe in God, believe also in me." Jesus is the human manifestation

of God who personally knows each one of us, and desires our fellowship and love.

Second, we must believe that we are sinful, not worthy of God's love at all. Christ told the Pharisees, "They that be the whole need not a physician, but that they are sick... I am not come to call the righteous, but sinners to repentance" (Matt. 9: 12-13). Until we are willing to admit we have "come short of the glory of God" (Rom. 3: 23), we can never experience the wonder of His grace, His free love.

Third, we must believe that Christ died for us. Jesus declared that He "the Son of man is come to seek and to save that which was lost" (Luke 19: 10), and "to give his life a ransom for many" (Matt. 20: 28). John said, "... the blood of Jesus Christ his (God's) Son cleanseth us from all sin" (1 John 1: 7). We are asked only to believe the Good News, "that Christ died for our sins, according to the scriptures" (1 Cor. 15: 3).

It is possible then, to be compassionate toward mankind, and sin while doing it — if you do not place the value of the soul above that of the body. It is no sin to relieve physical pain and suffering. It is right, and it is commanded by God, and set down in Christ's example. But Jesus Christ's main purpose was to remove the debt of sin we owed by taking the punishment in His own body (Mark 10: 45; Isaiah 53: 5).

Often our heart goes out to those suffering the agony of malnutrition, disease, and many other ills, but how often does our heart cry for the well-dressed church member who does not know the personal, redeeming Christ who died in his place? A man in a pulpit can be just as eternally lost as a bum in a gutter if he does not know the One who is Life!

"Very touching," some will say to themselves, "but I don't quite agree with all this." It makes no difference whether or not I believe something if it is true

— it is just as true whether I admit it or not. The fact does remain: by Jesus' own words and example, by God's command, and by the teaching of the apostles, Jesus showed a compassion for men and women that caused Him to endure more suffering than we can even imagine. Most important, this concern was primarily for the soul and not for the body alone.

If you do not believe that only through a personal acceptance of and a commitment to the personal Son of God there is any hope for a peaceful and purposeful life now and in eternity, this is not for you, for you are the object of concern, and not the instrument through which it works. But if you know this Jesus as your Savior, what are you doing to tell others about Him? Are the cares of this life crowding out the only care which occupied the life of the very Son of the Highest? Are we above caring for what He cared for so much?

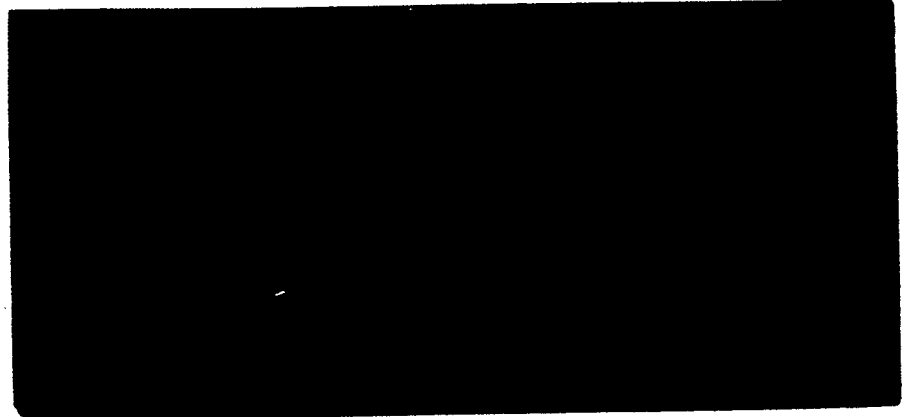
**THE GIRL** arose from her bed and dressed slowly. Her head ached from the drinks of the night before, and the dull ache she had known for months lay heavy inside her. What was this strange yearning — this desire that drove her day and night? She reached desperately for the bottle on the table. Perhaps this would satisfy the desire! But no! It was the same as all the other days. No matter how much she drank, it was still there. She suddenly felt the room was closing in upon her. Getting up swiftly, she left the untidy apartment searching for something, she knew not what. Perhaps today — somewhere — she would find the answer.

She wandered aimlessly down the street. Ah! A new movie at the Plaza. She studied the billboards. This looked exciting! Maybe this was what she needed. She bought a ticket hoping the ticket girl would chat a minute, but the ticket girl was busy talking to the manager and hardly had time to even say, "Sixty-five cents, please!" She found a seat, but as the picture progressed, she became more acutely aware than before of the urgent cry within her. In desperation she got up and almost ran from the theater. If only someone would speak to her, perhaps she could ask them for help. But who? She hailed a cab and asked to be taken to Central Park. The cab driver was a surly man who only grunted to her attempts at light conversation.

As she walked slowly through the park she looked desperately for someone to talk to. There was a nice looking lady reading a magazine while her little girl played nearby. She spoke to the little girl, but the woman looked up and pointedly said to the child, "Don't talk to strangers!" and resumed her reading.

The girl wandered on, searching each face she met looking for some sign of friendliness — a smile or a nod — and with each failure to find it, the desperate feeling within her mounted.

All at once a sign down the street caught her eye — Central Church. Did she dare go in? She could hear the organ playing and see others going in. Perhaps this was the answer! She almost ran

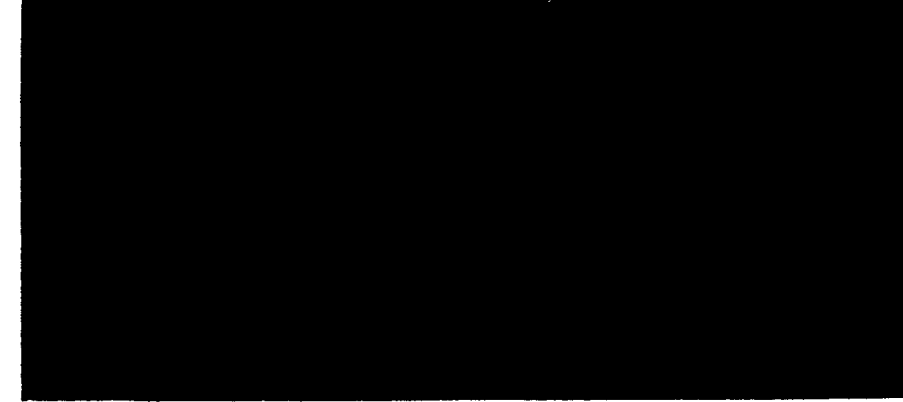


in her eagerness to get inside. Surely here was friendliness and people who would help her.

She sank into a back seat and was immediately aware of cold, indifferent stares coming her way. The service progressed and the people sat like prim statues listening to a long dissertation on the virtues of a social gospel. The service ended and the girl arose. Now someone will give me a smile or a kind word! But no! Each one got up and hurried out as though he had some terribly important thing to do. Ah! The minister was by the door. Perhaps he would talk to her. She timidly put out her hand which he took and shook languidly. "So nice to see you," he said and turned on his heel and left. Tears blurred the eyes of the girl. Did everyone have this terrible ache inside them? Did no one know the answer? Was there no peace, no satisfying of the unknown desire? She knew it was not a physical desire for she had desperately tried every vice known to man and had found no satisfying the hunger within her.

As she walked down the street, she came to a bridge across the river. She paused and looked at the dark, swirling current. Could this be the answer? Suddenly the desperation within her became overwhelming. With a cry of desolation she climbed the railing and jumped.

Dear God! Another soul lost! And it need not have been. Somewhere in the girl's search, she must have come in contact with many Christians. Just one word, yes, even one smile could have made the difference. O fellow church members, are we guilty of such indifference, such unconcern for our fellow men as this? Are we really willing to give the "Bread of Life" to others, and do we truly have it to give?



Edwin King is such a person. As a high school boy he worked with enthusiasm in the poorer sections of his home town after a tornado had swept through the area. He gave endlessly of his time though the work was often heart- and back-breaking, degrading, and quite often unrewarding.

Born and raised in a small urban area, he entered a local small town college. After his graduation in 1958, he went to Boston University to study for his divinity and master's degrees. He was determined not to return to his home town because he had seen enough of that region and he wished to move on to new areas. However, in 1962, word reached him of the growing need for social work in his home town and he knew that he must return to help.

Originally he had planned to work from one of the churches there as a pastor, but when he declared his position on social affairs and condemned the churches as a whole for apathy, church officials took away his pastorate. Discouraged but not downhearted, he set up a chapel in the poor section of town. This was the real beginning of his social work and an undying effort to help those who need help. He married a young woman who loves social work as much as he does, and since that time additional chapels have been set up, and he has run for Lt. Governor to present the problem of the people of his city to the state. Even though the platform appeared to be very unpopular, he stayed with it and almost won the election.

Because of his active social programs and public declarations and speeches on the apathy of his long-time friends and fellow local citizens, he has been beaten, shot at, and many times threatened. On each such occasion he and his wife

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan . . ." (Luke 10: 30-33).

meet quietly and calmly with a Scripture verse and a word of prayer, and afterward the work goes on as before.

Here is a man who is willing to help a person who stands for hated ideals and to bear the hate of men who stand against such ideals, because of the compassion that is in his heart.

Edwin King is ready to give his life for a brother, maybe a poorer brother, but still a brother. What about YOU? Are YOU a good Samaritan?

#### Found — A Pearl

Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it. (Matt. 13: 45-46).

I found a pearl one summer day,  
In filth and rubble, 'long the way.  
The pearl of truth from heavenly flight,  
Which changed my heart of darkest night.  
Lost my burden — Praise His Name!  
I never can be quite the same.  
Now free I am — as light as air.  
My cares all gone, gone black despair.  
I found a Pearl that happy day.  
Yes, found a Pearl to keep away.

— Ralph Loofboro.

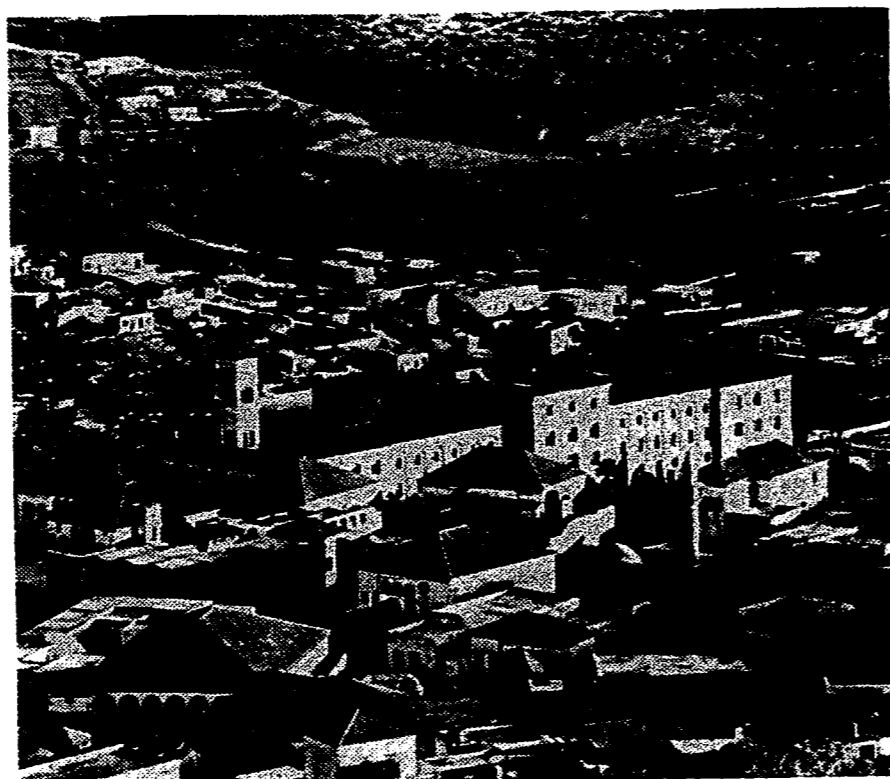
#### VIETCONG — Are We Complacent or Compassionate?

The thing that bothers me most about the Vietnam conflict is our attitude toward the enemy. God help me, I believe we have no other alternative as a responsible nation but to insist that Communist aggression be stopped, and since they respect no treaties, force seems to be the only answer. But brutal as this fact is, must we always rejoice in statistics? How many Viet Cong killed? How few Americans? But all souls.

Come on! Let's take a walk! Where shall we go? Shall we walk the city streets? Perhaps a town or village? Maybe a country lane would suit you better? Things required on this walk: let's go where there are people; take a look at some of their needs; and decide what God would have us do. Our Lord said (Matthew 25: 40), "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But the Apostle Paul said (1 Corinthians 13: 3), "Though I bestow all my goods to feed the poor . . . and have not charity (Christ's love in me), it profiteth me nothing." So, let's go walking with Christ's love in our hearts and eyes.

Where shall we go first? Let's go to a government housing project. Look at the children, aimlessly walking or playing in groups. That one little boy sitting alone on his front steps, and the tiny girl with her face pressed to the window . . . looking so sad and hopeless. Many of these children are poorly dressed, and some even barefooted in spite of the cold weather. So many of them with no one to care where they are or what they are doing. No one to care! Jesus' words (Luke 18: 16), "Suffer little children to come unto me, and forbid them not," come to our hearts and minds as we see them. We think of Dorcas (Acts 9: 36-40) and how she made clothing for the poor . . . but, there are so many and their needs so great! How can we best show and tell them that Jesus loves each one? Do we have time to stop and take an interest in their games, to talk to the boy alone on the steps, or even to smile and wave at the tiny girl in the window? Do we care enough to tell them that Jesus loves them? Perhaps we should wait and come back when we're better prepared to tell them "the Good News." No, with shifting populations this may be our only opportunity to talk to some of these children! Let's plant some seeds of love while we can.

Do you see that house at the end of the street? A Japanese war-bride lives there. She is very shy and speaks little English. On the next street lives a family whose father is blind and the boy is in a wheel chair, handicapped from having polio, eager to have someone interrupt their lonely hours.



Where shall we go next? Let's stop in at the hospital for a brief look. There is a discouraged couple. It seems as if someone in their family has been in the hospital or needing doctor's care all year. The mother exclaims, "If we have one more thing happen to us, I don't know what I'll do."

In that room the nurses are having trouble with an undisciplined teen-age boy. He never had to obey anyone, why should he start now? Up in the children's ward is a boy who has had so many operations he knows the hospital routine backward and forward. Toys and gifts around the room try to make up for the lack of even one visitor.

Do we have time to stop and visit some of the nurses and aides? They get tired and discouraged, too.

Today's world and its conditions should be a challenge to every Christian — the problems the concern of each of us. As we face the problems of want, disease, hatred, class, race, nationalities, and internal unrest, we must undermine self and establish love through Christ-centered living.

In the gospel passages we find examples of our Lord's compassion for those about Him. "Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick" (Matt. 14: 14). He saw human need in the diseased, crippled, blind, and sorrowing. He saw the need of the hungry as He had compassion on the four thousand. The compassion of our Lord was much more than mere sympathy. It carried the sense of pain, the pain of love. In the Gospels, too, we find the law of love — the law that surpasses all other law because

There are so many places we could go . . . past the row houses, the stately older houses now made into apartments, into a new housing area, a trailer court, or out where the houses are a little bigger, a little farther apart, some even boasting of swimming pools; here and there an old mansion set apart, out into the country to find comfortable farm houses, shiny new ranch homes, smaller tenant houses, and on to the migrant houses.

We might look into some larger buildings; college dorms, nursing homes, or orphanages.

Everywhere we can find people. Statistics show that very few attend church, so we must go to them. There are working parents who have little time for their families, and young mothers discouraged with the continuous round of caring for a house and family. Wherever we look we can find those who are sick or lonely. We heard of a lonely older lady who kept a diary. After her death it was found and when it was opened

through it people will seek to help human needs not by compulsion but by compassion, as did our Lord who identified Himself with human suffering. It was because of compassion and love that Christ came to earth, suffered, and died so that all through Him might enter into the Kingdom of Heaven.

We need to share in our Master's emotions. Emotions will not necessarily give us the strength we need to direct our lives in the right way or to help us meet human need. The emotions of Jesus were profound and powerful and they always seemed to stir Him onward to greater service. His sense of failure and indignation never crushed His spirit of service to those in need.

It is very difficult to characterize the compassion of Christ. Because of its vastness and depth we might express it primarily in terms of touching and meeting human need. This love and compas-

page after page read, "No one came today."

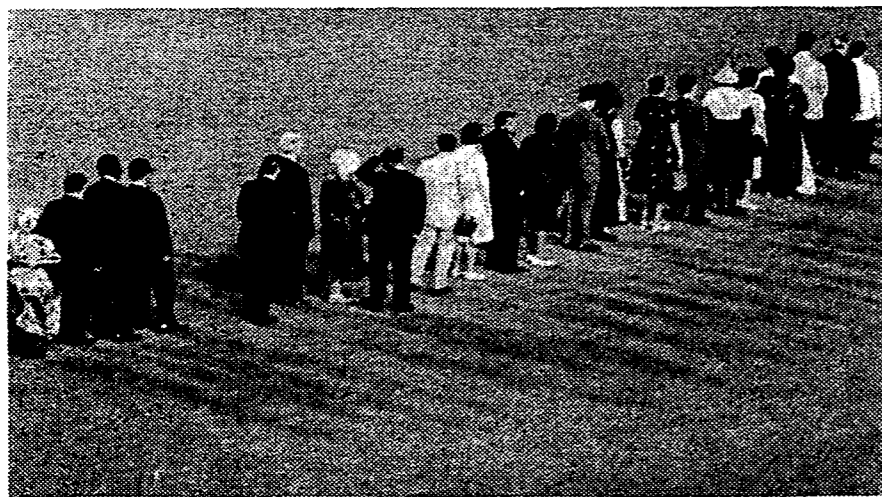
We can find many people who are bored and looking for something to fill their lives. They are busy trying anything and everything that is new and different, trying all the latest fads looking for some kind of a thrill, not knowing that Christ is the only one who can truly satisfy.

So many people with so many problems. We surely can't help them all. How can we know what to do, or who to help? Each of us must decide who God would have us help or show a little bit of love. Of course, we want to be interested in all with whom we come in contact: at home, our own family, the sales person at the door, our next door neighbors, at work, at school. But would the Lord have us go out of our way and do a little extra? Let's think and pray about it.

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 35). How best can we show that love?

sion were not without cost to Him. They were of cost to Him in His teaching. His compassion for those in need cost Jesus antagonism that meant His very life. Because the crowds followed Him and thought of His miracles as signs of messiahship, Jesus became the target for the jealousy and hatred of the scribes and Pharisees.

"Be ye all of one mind, having compassion one of another; love as brethren . . . knowing that ye are thereunto called, that ye should inherit a blessing" (1 Peter 3: 8, 9). Christ's compassion stirred Him onward to greater service, and He has commissioned us to carry on His work. Just as Jesus sensed the people's need and suffered in His fellowship with them, one can develop the sacrificial spirit of concern for mankind — a compassionate, self-forgetting love. As our Lord gave Himself to save men from their sins, so we should become filled with His Holy Spirit that we will have a compassion for the souls of men.



When He was about to leave this earth, the basis for His commission to the disciples was compassion and a genuine concern. "As the Father has sent me, even so I send you" (John 20: 21). He appointed them to go on with His work upon earth, and to give themselves for the spreading of His gospel, and setting up of His kingdom. He sent them authorized with divine authority and armed with divine power — sent them as ambassadors of peace as His Father had sent Him.

The gospel tells us "We are ambassadors therefore on behalf of Christ, as though God were entreating by us" (2 Cor. 5: 20). As an ambassador then we

are commissioned. We are far better prepared than the first disciples in that we have the facts of the death and resurrection of Christ, the traditions of the church, and the teachings of the New Testament. We also live in an age when there is no fear of persecution if we speak freely of Christ. There never was a greater need for evangelism and missions to carry Christian ideals to people threatened by powerful forces which represent godless ideals. We cannot all be missionaries but we can support those who are by our interest, our money, and our prayers. Wherever we are and whatever our ability, we can in word and deed share with others the love of God. The secret of effective witnessing is not so much information as inspiration.

An ambassador is a representative of the power which commissioned him. Only when men can see the world as Jesus saw the world and have the compassion He had, can we begin to answer today's need. God must be made supreme, His laws and love practiced. It must begin within us and reach out from us.

Another aspect of an ambassador is diplomacy. He must be able to recommend his message because he himself believes in it. He must know the people to whom he is sent. To be true ambassadors we must be participants. The ambassador must not forget the homeland or the mission, else he becomes a religious and moral beachcomber.

An ambassador must be able to act quickly and with dispatch. He cannot take his responsibility lightly and indecisively since the postponement of an action might precipitate a war or bring death to an individual. "Behold, now is the acceptable time; behold now is the day of salvation" (2 Cor. 6: 2).

The commission was directed to the disciples. The rest of the New Testament makes it clear, however, that Christ expects every Christian in his own time to do his part toward carrying the message to the world. We have a joyous message to share with the world — the message of redemption that takes a man in his lowest state and changes him into a godly person. Today, faith in God,



The story is told that during World War II when Jewish refugees were escaping Germany, there was a physician's wife and little daughter who arrived at the Spanish border to join a party seeking safety. As they looked at the other members of the pilgrimage their hopes were shaken. How could this little group of women, children, and old men possibly survive the climb over the mountain pass across the Pyrenees? Could their desire for freedom compensate for their weakness? Could their faith sustain them?

The time came when it was imperative for the seven pilgrims to start their climb. Two of the old men led the way for the two women and the child. At the rear a fourteen-year-old lad with his grandfather, followed.

At first the five-year-old scampered up the path eager to be first, but as the

faith in His good purpose for man, faith in the ultimate triumph of that purpose, and faith in Jesus as the means ordained by God for bringing men into that purpose — these constitute the essence of Christian hope and the basis for all Christian evangelistic and missionary endeavor. It behooves us to endeavor to meet each need with which we come in contact, to affirmatively bear the emotions of pity and compassion with which God has endowed us.

morning progressed, the way grew steeper and the enthusiasm waned. To eat the lunch of fruit and cheese took but a moment's time. Somehow the hoped-for energy failed to appear and the afternoon dragged endlessly on.

The child seemed to realize the urgency of the journey and uncomplainingly followed the steps of her companions. By late afternoon the stops were more frequent and volunteering for trail leader occurred less frequently. It was evident that all the members of the party were tired. The goal, alone, kept them from returning.

The evening with its drop in temperature brought added suffering. The path became hazardous with ice and snow, and the pilgrims faltered; the child wept. The grandfather, too, had forced himself beyond his strength to keep up with the travelers, and it was only the prayer on his lips which sustained him.

As the dusk deepened, the child cried out that she could go no farther. Her mother urged her to try a few steps but it was no use. Finally in desperation, the mother carried the little one until they could no longer continue. The refugees could not bring themselves to desert the woman and child on the mountain slope; neither could they delay moving toward safety, for the terrain and the night might end their journey.

The lad asked to carry the little girl. Together they made their way through the difficult pass. The youth had strength enough for two. But at the rear of the rejected ones, the grandfather was having difficulty keeping the party in sight. He stumbled often and his breath seemed inadequate to take him any higher. At last he sank with exhaustion to the ground hoping that no one would discover his absence until it was too late.

Somehow the lad sensed the loss of

his grandfather, and he turned back with his burden to help the old man. The aged one asked to be left behind. He had struggled all day and could no longer continue. He just wanted to rest on the mountainside. The pilgrims urged and the boy begged, but the old man had given up. Not another step would he take. As they cajoled the grandfather, the lad thought and thought. Was there anything to which the weary one might respond?

Seeming to accept the finality of the old man's words, the youth reached down to lift the child in his arms once again. Fatigue seemed to overcome him and he was unable to carry the little one. At last he cried out, "Grandfather, I cannot go another step. You will have to save her."

From some inner source the old man found strength to lift himself and then the child. For several minutes he labored on; then, the little group stopped to rescue the mother who had fallen behind. The old man cried out that he could go no farther and the mother would have to save the child. She courageously struggled to her feet and carried the little one until another pilgrim succumbed to fatigue and had to be prodded on by helping the girl. Throughout the night the weakest one was given the task of saving the child.

As dawn opened up the sky, the weary travelers saw the little shelter. Safety, at last! They fell on their knees in thanksgiving to Him who had rescued them by providing strength in the moments of greatest weakness.

Compassion is feeling the pain, the suffering, the loneliness with someone else. It is a vicarious experience — the sharing of sorrow. But through sharing, the weight on one is lessened, and grief may be borne.

But even the compassionate one is not the noble, unselfish one, for he, too, is the recipient of God's blessings. Just as each of the Jewish refugees could have lost his life if he had been concerned only about himself, so each of us benefits without measure whenever we stoop to carry a less fortunate one than ourselves.

### Simple Love

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven (Matt. 18: 2-4).

A little girl with golden hair,  
An old rag doll, much worse for wear,  
Live in a world to us unknown —  
Joyous, happy, never alone.

No greed or pain, temptation, strife.  
No darkened cloud to mar their life.  
Just mutual love and trust is there,  
'Tween old rag doll and maid so fair.

A carefree child, so clean and sweet,  
With golden curls and toddling feet,  
Lives in a world quite set apart,  
Through simple faith and tender heart.

Oh, teach me, child, the way to keep  
Abiding faith so rich and deep!  
Teach me now, through Christ above,  
The simple way to really love.

— Ralph Loofboro.



The ones who are complacent, who do not want to get involved, are the two-time losers: they lose the feeling of gratitude that flows from the dependent one, and they fail to replenish their supply of strength that comes from dipping deep into God's bountiful resources.



There is much written and said lately about today's attitudes of indifference and aloofness. People in trouble are usually regarded with derision or horror, depending on whether their physical life is in danger or not. Stories reported in the news media point out the fact that the person who shows concern for his neighbor is the exception rather than the rule. No matter what word you use, non-involvement or complacency, it describes the selfish nature of mankind.

This is a far cry from what Christ taught and practiced. The Parable of the Good Samaritan not only taught "Who is my neighbor?" but also gave an example of love. The Sermon on the Mount includes the lofty teaching, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," coupled with the expressions of "Turn the other cheek, give your cloak, and go the second mile," showing that Christ expected this to be practiced as well as preached.

The whole incarnation experience of Christ Jesus is a lesson in the practical expression of compassion. In Philippians 2: 5-9 Paul tells what Christ suffered for us. Though He is God, and deserves all of God's splendor and praise, He gave them up, was born in the likeness of man, and suffered even the shameful death of the cross. "God commendeth his love toward us," Paul observes in Romans 5: 8, "in that, while we were yet sinners, Christ died for us." How many today ever try to practice the Golden Rule in traffic? A story is told of the pedestrian who fainted when the motorist stopped to let him cross the street. After they had revived him, he turned to the driver and said, "Thank you." Then the motorist fainted. Told for its humor, this incident points out the trend today. Christ willingly gave His life as the atonement for our sins, and many never thank Him for it.

In "theological circles" there is much discussion as to which is the most important: the life of Christ or the atoning death of Christ on the cross. Generally, those who feel and teach that the wonderful example of the life of Christ is all the influence we need today, are the same ones who refuse to accept the accounts of the miracles which He performed, showing His deep compassion for all. We can find guidance by studying the deeds of Christ but if we do not accept His offer of pardon from sin, we remain chained, unable to do any deeds of righteousness.



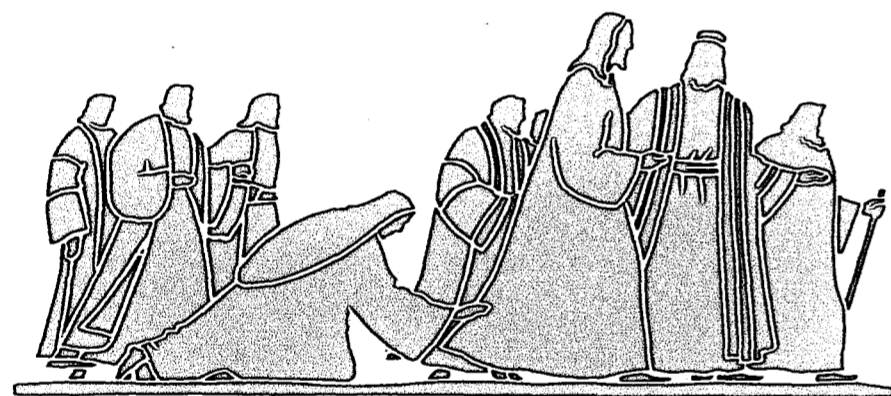
In studying the life of Christ we find many cases where He dealt with suffering. Everywhere His compassion is shown. One of the richest passages is Matthew 8 and 9, where we find ten specific miracles recorded as well as this summary in 9: 35-36:

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Note two facts: First, "Healing every sickness and every disease" means that He healed all kinds of ailments, not that all who were ill were healed. Second, the things which moved Him with compassion, "they fainted and were scattered abroad," were spiritual problems, not physical.

Note two questions: First, why didn't He use His power to give wholesale healing to all in the area? Second, why did He frequently tell those who had been healed not to tell anyone about it? In the answers to these puzzlers we find the true compassion of Christ.

Why didn't Christ heal all physical diseases with just a command? There are many aspects that enter into the answer, among them the fact that disease entered into the world as the result of sin, and the solution to the sin problem comes on an individual basis. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). "As many as received him, to them gave he power to become the sons of God" (John 1:12). Christ did not heal every one because each individual must find his own personal relationship with God through Him. Of the ten miracles noted in Matthew 8 and 9, seven deal with one individual, one deals with a storm which affected the disciples, and the last two concern two men, each of whom was healed.



For a specific illustration consider the first of these miracles, the healing of the leper. Leprosy has been used time and again as an illustration of sin. It is easy to draw parallels between sin and this dread disease. It turns up in the most unlikely places, its advance without treatment is relentless, and the end result is one of the most devastating of all. In Jesus' time it was feared even more than it is now. No cure had been found. The only possible way to handle the disease was by complete isolation. The leper was forced to withdraw from all other society and approach other people only while crying loudly, "Unclean! Unclean!" The utter discouragement

of being a social outcast cannot be easily imagined by those who have never suffered it, as some minority groups even in America have.

Hearing the cry and plea of the leper, "Lord, if Thou wilt, Thou canst make me clean," Jesus immediately put forth His hand, and touched him. This shows the compassionate character of Christ. It was not necessary to touch the unclean leper, but Christ instinctively reached out to him, sharing in his misery at the same time He healed him, "I will. Be thou clean." This was a specific response to an individual plea.

The second question is more of a puzzle. Why did Christ many times command those who were healed not to tell others? Didn't He want all to come to Him for individual healing? The mystery of the Incarnation enters here. How much was Christ limited by physical or social contact in dealing with disease? He just didn't have time to see everyone who needed physical healing. This is illustrated by the circumstances of the first miracle in chapter 9, the healing of the palsied man. In the parallel account in Mark 2 we find that the four who were carrying their friend could not get near the place where Christ was because of the crowd, so they mounted to the roof and let the sick one down through a hole of their own making. Jesus saw their faith, and His response to it also points out the answer to this puzzle. His primary purpose was not to bring physical healing.

Today many social-minded liberals work and act as if the bringing of everyone into "The Great Society" is the goal of all goals. Far from it! What did Christ say to the palsied man? "Son, be of good cheer; thy sins be forgiven thee." This of course brought on the thoughts of blasphemy, to which Christ answered, "But that ye may know that the Son of man hath power on earth to forgive sins . . ." and then He proceeded to bring physical health to the victim. In replying to Philip's request to "show us the Father," Christ declared, "Believe me that I am in the Father and the Father in me: or else believe me for the very works' sake" (John 14:8-11).

## The Sabbath Was Made for Man

The Sabbath is necessary because God is love. God created man in His own image, and provided in the creation all things needful for man's subsistence physically. Then, at the end of this creation, God made the Sabbath, according to Christ's words in Mark 2:27, "for man." Why? Because provision for creature comforts were not enough. Made in the image of God, we want and need to have spiritual sustenance and refreshment. But the creature would demand such attention that God lovingly and wisely set apart the seventh day of the week as sacred time when He and man could commune, so that He could give us spiritual food.

Later, years after the creation, man had fallen deep in sin, and God's plan of salvation was slowly being worked out, revealed through His people, Israel. By now the demand for the things of this world had become so great that in the midst of the Ten Commandments, listing the eternal requirements for righteousness, God placed this:

Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all they work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Exodus 20:8-11.

With all the other items to consider, which seem to be so much more vital to men today, why is this included? Because now, more than ever, we need the presence of God with us at a special time for communion.

Christ said, "The Sabbath was made for man." Surely, if God made it for us, then we should use it. "The seventh day is the sabbath of the Lord thy God."

An important lesson of the miracles recorded in Matthew 8 and 9 is often overlooked. In Matthew 8:17 we read that Christ healed, ". . . that it might be fulfilled which was spoken by Isaiah the prophet," and then Isaiah 53:4 is quoted. In this prophetic passage we find the true expression of the compassion of Christ:

He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs,

and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all (Isaiah 53:3-6).

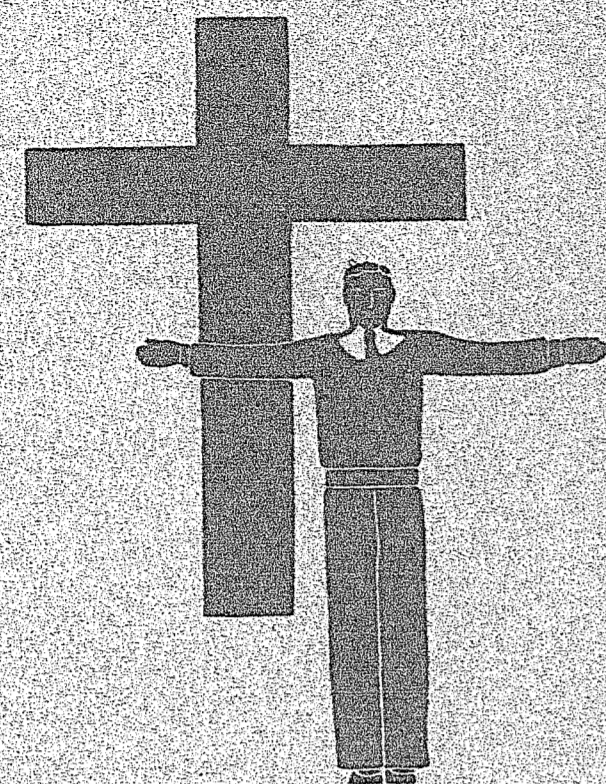
Many people argue against the observance of the seventh day Sabbath because now, through Christ, we have God's presence within us always. But this attitude ignores the fact of the inclusion of the Sabbath Commandment with the other nine principles which are accepted as being valid and valuable today. Surely if the Sabbath were to be no longer necessary for Christians today God would have said, "Remember to spend some time with me," and then He could have left explicit directions regarding observance of the Sabbath to be included in the other laws of Moses, such as the sacrificial laws were.

The fact is that "we have this treasure in earthen vessels" (2 Cor. 4:7) and even though we have the gift of the indwelling Holy Spirit with us always, we are not yet removed from this present evil world, so that we are necessarily required to spend the greater portion of our time in earning the necessities of life.

How beyond compare is the love and compassion of Christ for us. "Beloved, if God so loved us, we ought also to love one another" (1 John 4:11).



# The Sabbath Recorder



## Compassion

"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."— John 3: 16.

## Complacency

"Soul . . . take thy ease, eat, drink, and be merry."

— Luke 12: 19b.

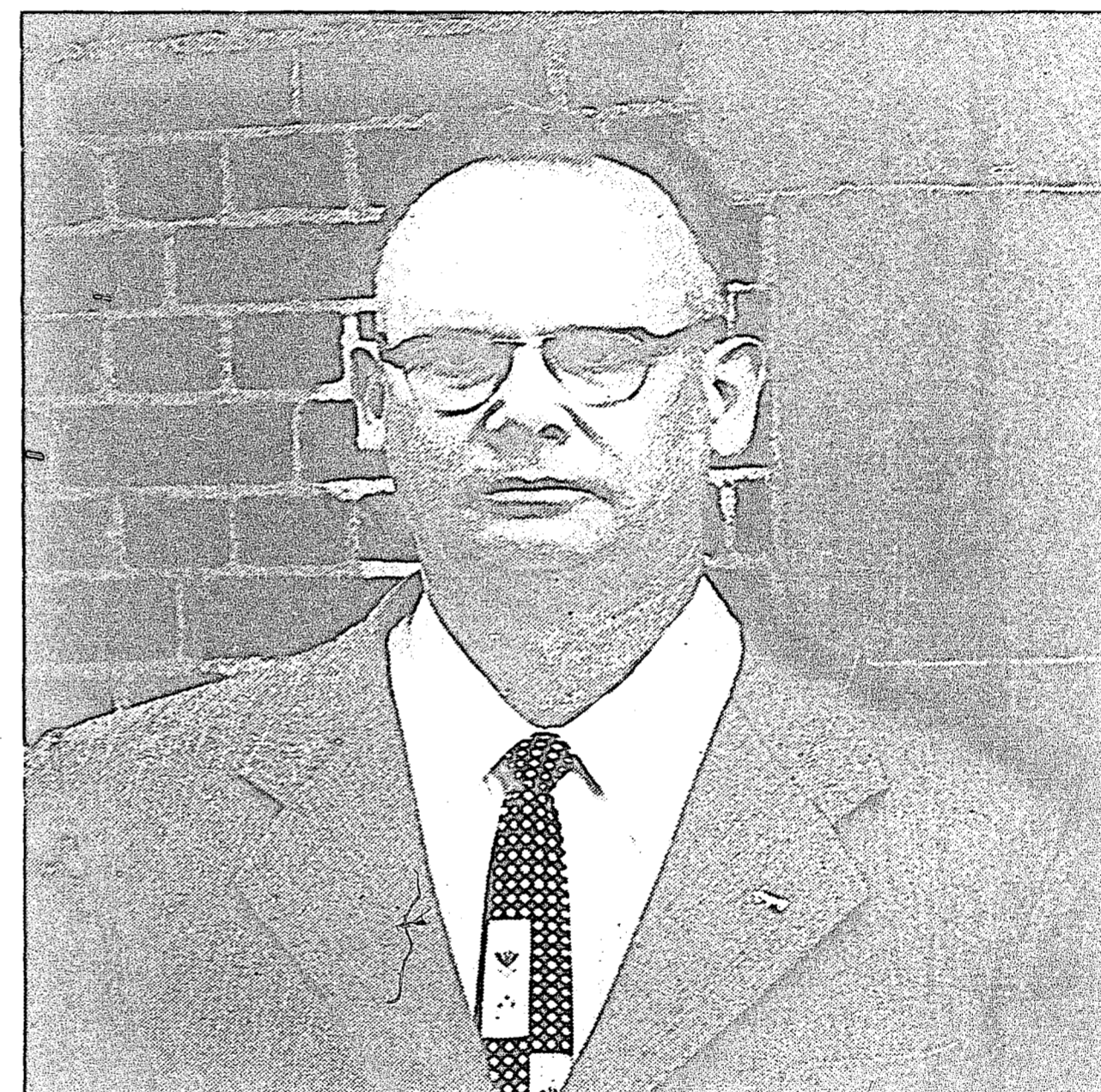
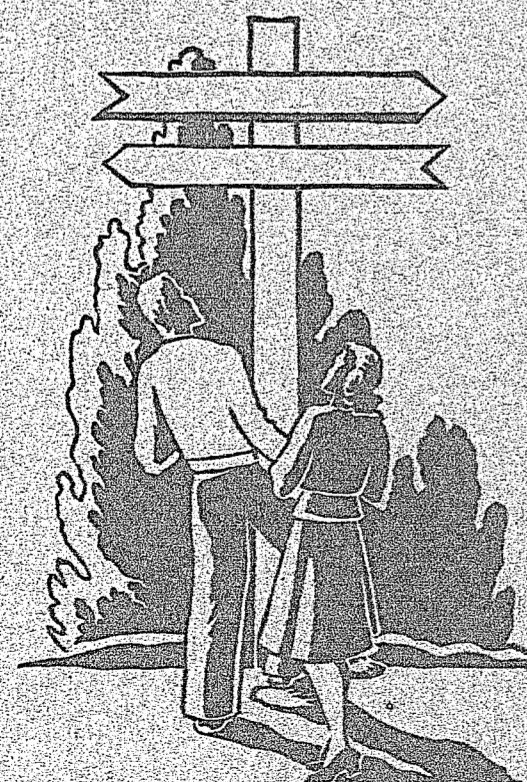
"Men loved darkness rather than light, because their deeds were evil."

— John 3: 19b



## Choosing

"He that believeth on the Son hath everlasting life: and He that believeth not the Son shall not see life; but the wrath of God abideth on him."— John 3: 36.



1966 Conference President Marion C. Van Horn  
The Rev. Marion C. Van Horn, president of the Seventh Day Baptist General Conference is just completing one of his few major trips, a visit to churches of like faith in Mexico. (See partial description of the visits on page 9.) His presidential activities will culminate in the program and business of Conference at Redlands University, Redlands, Calif., August 15-20. The first story of the physical accommodations for those challenging meetings also appears in this issue. It is time for people to make plans to attend.