

Hebron churches held a week-end retreat at Camp Harley Sutton for the purpose of planning the program of these churches for the year. Pastor Saunders had the activities well organized. Those attending felt the time spent was well worthwhile.

Under the leadership of Pastor Saunders we have begun a Wednesday night study in 1 Thessalonians. Various translations and commentaries are used.

The Hebron church has installed a directional sign at Coneville.

The Women's Study and Serve Society regularly mail out the special issues of the **Sabbath Recorder**. They sponsored a migrant clothing collection, and also served the Hebron Township school-board and auditors' dinner. The women have sponsored a church cleaning bee, and made new drapes for the church sanctuary. The August meeting of the WSSS was held at the home of Mrs. Ruth Brock, Roulette. In September we met at the Community Hall and tied a quilt. The October meeting was hosted by Mrs. Thelma Stearns. In November we meet with Mrs. Kathryn Thompson. Boxes for our two servicemen will be packed and articles are to be brought for the Warren State Hospital.

Proverbs 17: 22a says, "A merry heart doeth good like a medicine." Let's keep smiling.

—Correspondent.

Obituaries

BROWN—Maggie May Hakes, eldest daughter of E. Eugene and Marian Rankin Hakes, was born at West Hallock, Ill., May 10, 1874, and died in her home in Chicago, June 14, 1966.

She attended Milton Academy in 1892, and there met Linn H. Brown, whom she married Oct. 10, 1894, settling in Chicago as a bride and there spent the rest of her life.

Maggie May was baptized as a young girl and joined the West Hallock Seventh Day Baptist Church, of which her family were founding members. Though she affiliated with the Chicago church she retained her membership in her home church being its oldest and now last member.

Though cognizant and interested in world affairs, with a fifty year membership in the Rogers Park Women's Club, she remains in memory most as a quiet, loving mother and grandmother, devoted to the comfort and welfare of her family and friends.

Surviving her are her children, James H., Highland Park, Ill., Marian Cochran, Chicago, and Margaret Sayre, Milton, Wis., five grandchildren and two great-grandchildren. She was predeceased by her husband in 1949.

Funeral services were conducted in Chicago by Dr. J. P. Stafford of the Rogers Park Methodist Church, and the interment service was given by the Rev. Kenneth E. Smith in the Milton Cemetery.

—Margaret Sayre.

McSPARIN.—Emma Kathryn Lewis, daughter of Ralph and Ida Martin Lewis, was born Dec. 15, 1917, and died in Ferrell Hospital, Eldorado, Ill., after surgery, Aug. 9, 1966.

On April 15, 1936, she was united in marriage with Carlos McSparin. Early in life she was baptized and joined the Old Stonefort Seventh Day Baptist Church where her husband has been pastor for 15 years. She was a faithful worker for the church all of her lifetime.

Survivors include: her father and step-mother, Ralph and Edith Lewis; her husband; four children: Mrs. Ronald (Alice) Brooks, Mrs. Richard (Carolyn) Gee, Mrs. Donald (Sandra) Duvall, and David Paul McSparin; five grandchildren, three sisters, four brothers and two step-brothers, and several nieces and nephews.

Funeral services were held Aug. 12, at the church, conducted by the assistant pastor, Joseph Lewis. Interment was in the Joyner Cemetery near Stonefort.

—CLM.

SUTTON.—Orma, daughter of William and Saphronia Lowther Jett, was born March 9, 1885 near Berea, W. Va., and died in St. Joseph's Hospital June 26, 1966.

She united with the Ritchie Seventh Day Baptist Church at Berea while a youth and remained active as long as health permitted. She was married to Corliss Sutton (deacon) in 1905.

Survivors include: her husband; two daughters, Mrs. Ivan (Virgie) Weyers of Keyser and Mrs. Charles (Lenora) Brissey of Berea; two sons, Cleve B. of Parkersburg, W. Va., and Orlan of Trenton, Ga.; fifteen grandchildren and fourteen great-grandchildren. One son, William E., preceded her in death.

The funeral was in charge of her pastor, Leslie Welch, with burial in the Pine Cemetery.

—L. A. W.

WILSON.—Mrs. Bonnie Wilson, widow of the late Mortimer Wilson, was born Dec. 22, 1894 and died at her home in Berea, Sept. 9, 1966.

Baptized in July 1965 by Pastor Leslie Welch she was a faithful attendant at the Ritchie Seventh Day Baptist Church.

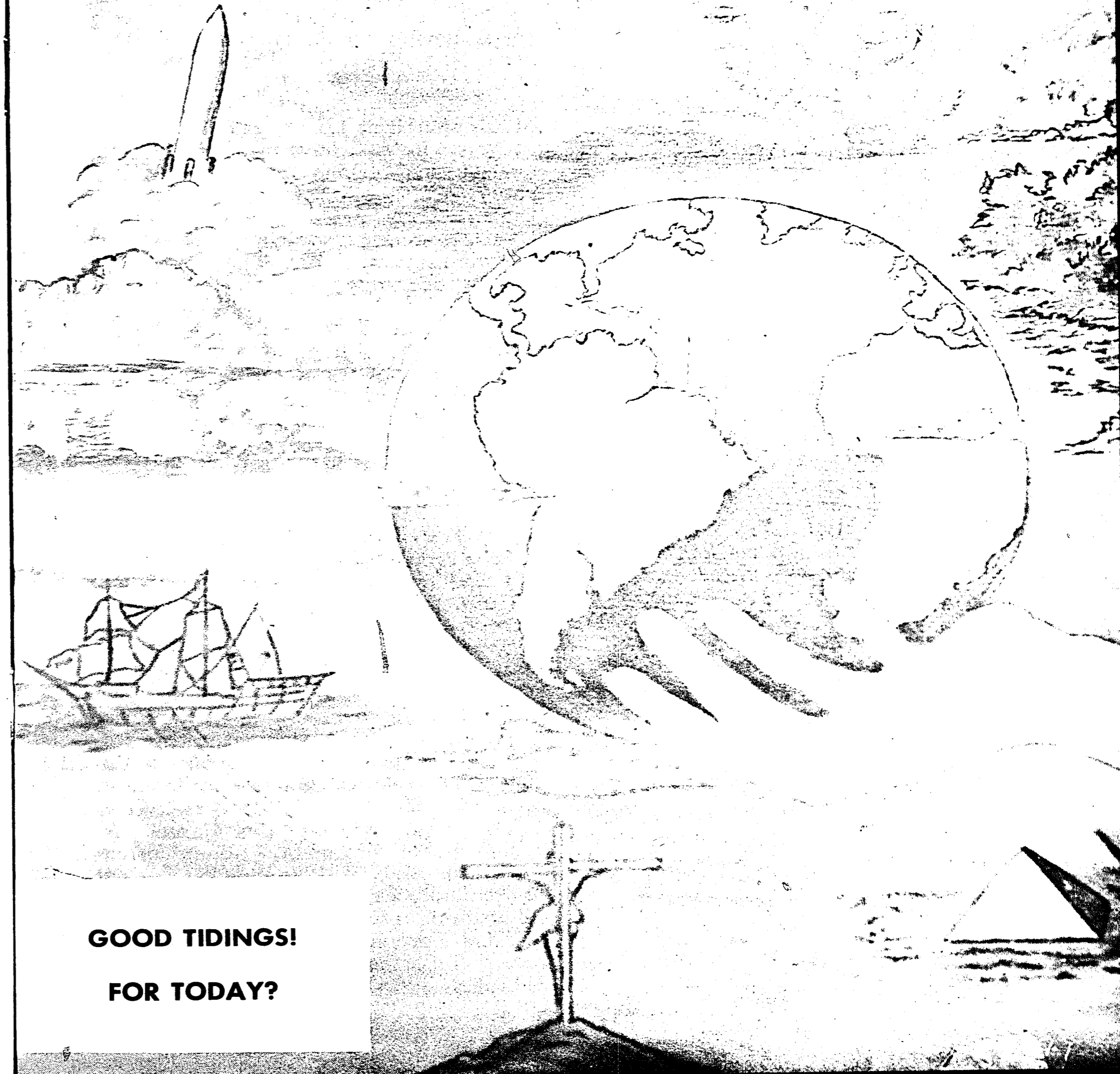
Surviving are two half-brothers, Ben Bee of Burgesstown, Pa., and Luther Bee of Toledo, Ohio. One sister preceded her in death.

The funeral was in charge of her pastor with burial at Pullman, W. Va.

—L. A. W.

The extent of the church's inward rot can best be measured by the degree of her stateward lean.

The Sabbath Recorder



GOOD TIDINGS!

FOR TODAY?

THE SABBATH RECORDER

First issue June 13, 1844

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Guest
Editor

Francis D. Saunders

Pastor

Lost Creek, W. Va.

S.D.B. Church

Francis Davis Saunders has been active in the ministry of the Seventh Day Baptist denomination for over twenty years, having served churches in Marlboro, N. J.; Denver, Colo.; North Loup, Neb.; and Los Angeles, Calif., before taking up his present position as pastor of the church at Lost Creek, W. Va. He and his wife Lila have been specially interested in working with children and young people and have been active in Bible School and summer camp programs. They are also deeply interested in the ministry of music. There are three sons in the family, one in the active ministry as pastor of a Seventh Day Baptist church in New York State, a second in his senior year at Milton College, Wis., who has made application for entrance into theological training, and a third who is a high school senior. This issue of the **Recorder** is presented with the prayer that it may in some way fill the needs of those who may read its pages.

Other Literature Available

For further information about the history and the present missionary work of the oldest Sabbathkeeping denomination write to the American Sabbath Tract Society at Plainfield, N. J., 07061. Samples of a wide variety of free tracts will be sent upon request. Larger informational booklets about beliefs and practices are available at cost. A significant two volume set of **Seventh Day Baptists in Europe and America** may be ordered at \$10 per set.

The weekly issues of this journal carry up-to-date information about current work, editorials and articles on current topics, and occasional short sermons. The subscription price is only \$4 per year. Another special issue (edited by a returned missionary) will be printed in February.

"Good Tidings For Today!"

A very interesting and informative experiment is to take any of today's secular newspapers and magazines and to pointedly peruse them in search of "good news." It soon becomes evident that more space and greater emphasis is given to crime and conflict than to right living and peaceful pursuits. News items that merit the biggest headlines and most prominent place are those that fall under the Apostle Paul's categorically listed "activities of the lower nature: sexual immorality, impurity of mind, sensuality, worship of false gods, witchcraft, hatred, quarreling, jealousy, bad temper, rivalry, factions, party spirit, envy, drunkenness, orgies and things like that" (Gal. 5: 19-21a, Phillips). These are the things that stare at us in bold print from periodical pages, and scream at us from the blaring sound boxes in our homes. Even the great strides being made in scientific research seem to speak more loudly of military exploitation than of good will.

The question is often posed in our world whether or not the message of the Church of Christ has any relevance for our twentieth-century life. Has the increase of knowledge and scientific know-how made the traditional "good news" of the church obsolete? Is there a gospel which can speak with significance to the searching soul of our scientifically oriented citizenry? We believe that the "old, old story, ever new" can and does speak with consistent clarity to the truly searching heart, and that it is a story which can inspire and electrify the most highly educated and the most simple of hearts. With fervent faith we assert that this is true, and invite you to consider with us "GOOD TIDINGS — FOR TODAY!"

While the message of the gospel is one, namely, "what God through Christ has done," yet there are many areas in which the gospel speaks to us, and these we share with you, dear reader, that you

may find "good tidings" which will enrich your life and give you courage and hope in the day wherein there is so much hopelessness and despair.

The core of the gospel message is the fact of salvation. That man has need of a Savior is self-evident. Every incidence of violence and evil speaks to this fact. With unprecedented swiftness technological and philosophical knowledge has outdistanced moral righteousness in the race for the heart of man, with the result that spiritual and eternal verities have been subjugated — indeed in many instances, completely obliterated. The gospel reminds us that there are values greater than face values. Life is more than just a passing fancy. The "here and now" can be not only exciting, but rewarding. There is abundant life for the Christian, and there is life without end. These are "good tidings" in an age so bent on materialistic gain that it has become despondent in its hopelessness. "He that hath the Son hath life," says the gospel, and the victorious life and matchless testimony of the Christian breathe a fervent "amen."

In spite of the fact that, educationally and scientifically, mankind lives in the most enlightened era of history, yet, spiritually and morally we seem to be groping in deepest darkness, because of misappropriation or misuse. The great scientific know-how of our civilization has caused a suffocating environment of fear in which we must live out our lives. The menacing mushroom cloud of nuclear research speaks of knowledge and civilization even deeper into the dark pit of despair. The gospel message states emphatically: "The Light shines in this darkness."

Attending the world's search for materialistic gain is a corresponding frustration which actually accentuates the Biblical principle that "man does not live by bread alone." The search for security through materialism more often than not ends in self-destruction or utter despair, and the joy which was expected through the possession of things just doesn't

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In our modern times the world has need of the good tidings of this part of the Gospel, that “. . . whatsoever ye shall ask in prayer, **believing**, ye shall receive.” Even theologians are suggesting that “God is dead.” The sophisticated people of the world and the materialistic skeptics claim that faith in a supernatural power is out of date. Even some who claim to be Christians are wondering if the age of miracles isn't past. And so we go on uttering the forms of prayers we have become accustomed to, and we are afraid to ask for things that seem too big or out of reach.

Jesus' disciples were amazed at His power even though they witnessed it every day. Let us review the story that leads up to our text. Early one morning, as Jesus and His disciples were walking into the city they came to a fig tree. They hadn't had any breakfast and so they hoped to gather some figs to eat along the way. But as they came closer, they saw that the tree had lovely green foliage, but not a fig was to be found. Jesus then made the statement that no fruit should ever again grow on the tree. In a very short time the tree withered and died. The disciples were amazed, just as you and I would have been had we seen it happen in our time.

It is not our intent to speculate on Jesus' reasons for condemning the fig tree, but only to examine His answer to the disciples' amazement. “If ye have



Mrs. Doris Coon Rood, eldest daughter of the late Rev. Ralph H. Coon, has been a member of the Seventh Day Baptist Church of Milton, Wis., since her marriage to Edward Rood, 25 years ago. She is deaconess, Sabbath School teacher, youth advisor and camp counselor. She teaches elementary music at Beloit, Wis.

faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, ‘Be thou removed and be thou cast into the sea,’ it shall be done.” Are we guilty of condemning fig trees when there are mountains to be removed? It is the condition of our faith that determines the power of our prayer.

Jesus underscores this fact as He goes on to say, “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.” The important word is “believing” and can be considered in two ways.

The first way is brought out in another account of these words of Jesus found in Mark 11: 24. “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” This is true faith, to believe that our prayers are answered while we are still praying.

The second way to consider the word “believing” is even more important. It concerns not “what things” to believe but whom to believe. This is brought out in further words of Jesus found in John 16: 26, 27. “At that day ye shall ask in my name; and I say not unto you that I will pray the Father for you; for the Father Himself loveth you, because ye have loved me and have believed that I came out from God.” Our belief in Christ as the Son of God gives us the right to ask in His name. And since we ask in His name we have direct access to the Father.

What a marvelous source of power, then, is available to those who have accepted the truth of the coming of God's own Son! And it is even more important in our times. As we human beings have been able to discover and understand more and more of the physical wonders of God's universe, our need for His

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He that would accept Christ, through faith, as his Savior hath the Son and as a reward has life, and life eternal.

What is more precious to man than life? A small group of soldiers in Vietnam, trapped behind enemy lines, sent out this message to those who they knew would be searching for them: “WE WANT TO LIVE!”

What will a man not give for his life? Suppose you were to stop men on the street and say to the suffering man, the remorseful man, the lonely man, the sorrowing man, that you will put an end to his suffering, his hunger, his remorse, his solitude, his sorrow, by taking his life. Every man would strongly reject the offer, for life under any condition, even the most adverse, is precious.

Jesus said, “I am come that they might have life, and that they might have it more abundantly” (John 10: 10). He said this in the parable of the good shepherd and his sheep. The good shepherd gives up his life for his sheep. In like manner, Christ offered up His life that we might have life. Christ, the Son of God, came into the world with the definite purpose—to give His life that men through His life and death might have life.

In order to have salvation (saving one's soul through faith in Christ) one must first be spiritually reborn. This is brought out vividly in the discussion between Jesus and Nicodemus in which Jesus said, “Marvel not that I said unto thee, Ye



Stanley K. Allen, Quality Control Supervisor for Continental Can Co., is a Sabbath convert, and endeavors to take the Sabbath message into his part of the business world. He is a member of the Christian Business Men's Committee and serves in the Lost Creek S. D. B. Church as Sabbath School superintendent and teacher and as treasurer of the church.

must be born again” (John 3: 7). The process of spiritual rebirth can be very dramatic as it was with Paul on the road to Damascus. Some people feel if there is no highly dramatic experience there can be no rebirth. This, of course, is not true. Rebirth can, and in the majority of lives, does come without the highly emotional situation experienced by Paul. Spiritual rebirth can be the result of individual or group Bible study, the witness of a Christian, the inner desire to let Christ into one's heart, Pastor's church membership classes and many other ways. It isn't really important how the rebirth occurs, but what is important is that it does happen. Paul said, “If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new” (2 Cor. 5: 17).

With spiritual rebirth a person has salvation, thus he has the Son. The total process of rebirth cannot and must not stop here. The reborn person is entering into an entirely new and different life. He needs guidance and further training so he will continue to grow and mature in the Christian experience. The book, “The Cross and the Switchblade” by Rev. David Wilkerson is an amazing, breathtaking description of one man's adventure in to the darkest areas of New York's gangland. From the beginning he was directed by the Holy Spirit. He heard the voice and went out, even as Abraham went, not knowing whither. The details of what he and his family experienced are at times brutal and even revolting, but there is an abiding faith, and though it at times falters, never fails. This type of abiding faith is that which the reborn Christian must develop.

Mr. Wilkerson found in his program of saving souls in the slums of New York, that it was necessary to have a well-developed program of follow-up with the convert, so he would continue to grow

and not slide back to his former unchristian ways. This is specially true since by accepting Christ as his Savior the convert was giving up alcohol and dope, which in most cases had a strong hold upon him. In addition to this was the influence of his former friends trying to make him give up his new life.

The majority of converts do not have the extreme problems to overcome revealed in this book by Mr. Wilkerson, but it is a new and different life, a wonderful life which needs continual guidance, and reaffirming of his faith in God.

The continued daily efforts to increase one's faith in God, and give witness to others of what Christ means to him will result in the new life maturing.

"He that hath the Son hath life." Also he that hath the Son hath eternal life. The immortality of the soul which neither the cross nor death can destroy is a promise given many times in the New Testament.

"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).

"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).

In Plato's Dialogue, Phaedo, a close friend of Socrates, tells of the last hours of Socrates' life. When his wife and child were being led away crying and lamenting, Socrates, leaning on a friend, began a discourse concerning the soul, God, and immortality. In the midst of his arguments about the immortality of the soul, Simmias, one of Socrates' friends, interrupted him saying,

"We must either learn the truth from others or find it out for ourselves. If both ways fail us, amidst all human reasons, we must fix upon the strongest and most forcible, and trust to that as to a ship, while we pass through this stormy sea and endeavor to avoid its tempest; until we find out one more firm and sure, such as a promise or a revelation upon which we may happily accomplish the voyage of this life as in a vessel that fears no danger."

In this memorable quotation, the mind of a pagan philosopher is reaching out after what he calls "a promise or a revelation" upon which the soul of man can rest in hope. That revelation for which Plato yearned came in Jesus Christ, who "hath abolished death and hath brought life and immortality to light through the gospel" (2 Tim. 1: 10). What Jesus taught about the future life in heaven can be summed up in the great redemptive act, His death on the cross, His resurrection from the dead, His three miracles of restoring the dead, and the declarations and promises which He made concerning life after death.

When Martha, the sister of Lazarus, was talking to Jesus about Lazarus' death, Jesus said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John 11:25-26).

Jesus also said, "I go to prepare a place for you . . . I will come again and receive you unto myself; that where I am, there ye may be also" (John 14: 3). Perhaps we have an unwarranted prejudice against thinking of heaven as a place, as well as a state; but since Paul says we are to have a "spiritual body" in the life to come, it would not be strange if that spiritual body has a definite place for its habitation just as our soul has a place of habitation in the body.

Regardless of what form we believe life after death may take, we have the assurance of eternal life if we will only accept Christ as our Lord and Savior.

He that hath the Son hath life. A joyful life on earth and an eternal life with Christ after death. This is the "Good Tidings" revealed in the gospel today as it was when Christ was teaching His disciples and the multitudes almost 2,000 years ago.

Let us be careful to consider not only the length of the time we spend with God in prayer, but the power with which our prayer takes possession of our whole life.

—Andrew Murray in "The Prayer Life."

Light of the world, we hail Thee,
Flushing the eastern skies,
Never shall darkness veil Thee
Again from human eyes;
Too long, alas, withholden,
Now spread from shore to shore
Thy light, so glad and golden,
Shall set on earth no more.

We live in a fast-moving, tragic, and fear-infested world. We face in our time not only the reality of war but also the reality of a future of uncertainty and unprecedented change. We can look back and see that in the past few years advances have been made which have changed the very course of human history. But here we are! Here we stand on the threshold of experiences we never dreamed we would share with our fellowmen. This is an "enlightened" age—an age of prosperity and creativity.

But something in this "enlightened age" is missing. There is something that has daskened this world so that we cannot really see what lies before us. The twentieth century world is entering a period of darkness because it has lost its ability to tie up with the past and draw on its own inheritance. Look around you. Look at your neighbors, your friends, your business associates, your fellow church members. How many of them are truly enlightened in this so-called "enlightened" age? How many of them show the radiance of a life centered in things that hold real value and provided security in this time of unparal-



Rev. Herbert E. Saunders, pastor of the Seventh Day Baptist churches of Little Genesee, N. Y., and Hebron, Pa., was graduated from Colgate Rochester Divinity School in June 1966, and was accredited by the Seventh Day Baptist General Conference the following August.

leed change? We are all moving in the same direction. We are all trying to find security. We are all making an effort to see some light amidst the darkness of the present age. The tragedy is that many of us will never find that light, and will continue to grope in the darkness for something which we will not recognize should we happen to come upon it. This is the predicament of life today.

There is an answer to our modern dilemma. There is an answer to the continuous groping through the darkness. And that answer is to be found in the one who shed His light on the Galilean scene centuries ago. He is the one of whom Clement of Alexandria said, "He changed sunset into sunrise," and He can do the same for us in the twentieth century. The answer is Jesus Christ, the Word, the "light that shines in the darkness."

The apostle John saw in the Christ a picture of what can happen when life becomes centered in God. He saw in the Savior of the world what can happen when darkness is turned to light and life is given meaning and security. And he proclaimed in his gospel that this Jesus—this Word of God Incarnate—came to give light to all men. This Jesus of Nazareth came from God to make all men "lights of the world" and through their faith bring life to all men. As J. B. Phillips translates John's words, "the Light still shines in the darkness and the darkness has never put it out."

"The light shineth in darkness." What is darkness? Darkness, according to the definition, is the "absence of light." We live in a world of darkness not because the darkness has prevailed over the light, but simply because the light of the gospel of Christ has not been allowed to penetrate the darkness. We have those in our modern society who say that

Christianity is on the way out. They say it because there is something new that has taken its place in the value structure of modern man. But this is not true! The darkness can never prevail over the light. If Christianity is on the way out, it is not because something new has taken over from it, but because those who have professed the Christian way of life have not let their lights "shine before men so that men may see their good works, and glorify their Father who is in heaven."

Philip Schaff once wrote: "Without Christ life is as the twilight with dark night ahead." Many prayers today are being offered to God that we may not find ourselves in the twilight of our age. Our prayer is that we may never be "without Christ." But we have allowed the darkness of this world to prevail by neglecting to show the radiance of Christ. The acceptance of Jesus Christ as Lord demands that His presence shine through in our daily living. Yes, darkness is the absence of light—darkness is the absence of Jesus Christ in the lives of men and women. Darkness is a life that does not radiate Christ's redeeming love and sacrifice.

"The light shineth in darkness." It is easy enough to have light. The difficulty arises in allowing it to shine forth through the darkness. Jesus warned us about putting our light under a bushel and keeping it from filling the whole room. But too often we are prone to profess our faith amidst the stained glass windows, comfortable pews, and staid pulpits and neglect our witness outside the walls of our buildings. A light that is constantly shining forth for Christ is one that is allowed outside the walls of formal religion, meeting others, caring for the sick and oppressed, speaking out against the atrocities of society, proclaiming the gospel that brings salvation to all men.

In today's darkened world there is a crying need for those who are willing to let the light of Christ shine through them to their fellow men. A creative, alive, and vital Christianity is one that is willing to suffer through the trials of

life in order to proclaim that Christ is Lord, and that He calls all men unto Himself. But this can never be done by superficial Christians who refuse by their lack of zeal and commitment to let their light shine, or even allow the light of Christ to shine through them.

"The light still shines" and we can thank God that the light of Christ will never be put out. But there is certainly a call in today's world for Christian men and women who are willing to express the "good tidings" of Christ's life-giving illumination. Christ's light shines and will continue to shine because God's purposes will be fulfilled. This is the good news—the gospel. But just think how much more light would be shed on this darkened earth of ours if we all shared in the illumination. There is no need for darkness in the present age, if the light of Christ shines through the lives of His followers and penetrates the darkness and turns it into brightness.

"The light shineth in darkness." The good news of Jesus Christ is that He has come to seek and to save the lost—to offer light to direct our paths to eternity. Christ is "the True Light which shines upon every man as he comes into the world." Philip Schaff again writes: "With Christ it is the dawn of morning with the light and warmth of full day ahead." The acceptance of Christ into the life of one of God's creatures is a sign that the day is coming, that the night and darkness are past. This does not mean that hardship, tragedy, and fear, are all past, but it does mean that in Christ the path is no longer lonely and deserted, and the end is no longer failure. An inscription on the wall of a castle in Scotland reads, "When Jesus comes, the shadows depart." That is what happens when one accepts Christ as Lord and allows the light of His presence to fill him and direct his path. The light of Christ can fill each one of us if we would only accept Him and allow His presence to fill our empty lives. He makes us over anew. He shares with us in our sorrows and in our joys. He makes our lives worth living and gives us a purpose

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Obedience can be commanded. Adherence to a code can be enforced. Conditions can be endured. But to exhort one to call something a delight involves a different dimension in thinking.

Jesus drew parallels, using the marriage institution to describe our relationship with Him. In the 22nd chapter of Matthew, He gives a touching parable concerning a king and the marriage feast which he prepared for his son. The emotions involved can be understood by all, even the feeling concerning the man who was not clothed in a wedding garment. In the book of the Revelation, chapter 19, we read the eternal exclamation: "Alleluia; for the Lord God omnipotent reigneth . . . the marriage of the Lamb is come and his wife hath made herself ready."

In times past, in some cultures, it was the practice of parents to contract for the marriage of their children. This was done soon after the children were born and long before they had any knowledge of marriage. The contracted parties were thus forced into a marriage which was often undesirable, or even unbearable to them. But their behavior after marriage had to adhere to certain codes which were dictated by the traditions and customs of the people. Few of us would doubt that their lives were much more than an endurance contest, much less a delight. Judging from the high percentage of failure in marriages today, it would seem that our method of selecting our life companions could be improved upon, also.



Bennie A. Peil is a member of the Seventh Day Baptist church at Los Angeles, Calif., and has served that church in a number of capacities, presently teaching a Sabbath School class. He is a sheet-metal worker (heating and air-conditioning) by trade.

Nevertheless, there are still marriages contracted for 'in the Lord' and we may be sure that in spite of all the mockery of the marriage institution today, there are marriages which are truly happy and 'a delight.' What makes this great difference?

The fourth commandment is a positive commandment. "Remember the sabbath day to keep it holy . . . for it is the sabbath of the Lord thy God." Mankind often is non-committal about what he wants or doesn't want. When labor and management sit down at the bargaining table, weeks may be spent in fruitless discussion, and often it is only in the closing hours, after weeks of negotiating, that either side will say exactly what they want. So it goes with weak and mortal man, but not so with God.

God says to 'remember the Sabbath because it is my Sabbath.' It is as simple as that. It belongs to Him. Reader, can you remember how your parents continually watched over you as a child, and commanded you and admonished you and cautioned and warned you, all for your own benefit? The case is not exactly the same here. Our Heavenly Father is saying to remove our foot from the Sabbath because it is important to Him. It's His day.

That we fall in love with our Savior at all is a miracle. Men try to explain it, but they are hardly able to. Anyone who has experienced it will testify to this. It cannot be prearranged, it cannot be forced, commanded nor faked. But over and over again it occurs. And once consummated it can never be stopped. "For nothing can separate us from the love of our Christ."

Friend, have you ever stood and looked at the setting sun on Friday evening and thought in your heart something like, "World, you may keep on turning, you

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"Peace I leave with you" (John 14: 17). And as we read on we find that this was a special kind of peace. "My peace I give to you," said Jesus to His disciples. The word "My" makes the difference. For several years Jesus had worked diligently fulfilling His earthly mission. He had studied with the learned men of His time, spent much time communing with God in places of beauty and quietness and He had experienced over and over this wonderful peace which he was leaving.

As we visualize these twelve disciples seated around a large table for what was to be their last meal with Jesus, we can think of this great Teacher standing as He spoke to them. Jesus knew full well what was ahead for Him, but He had the power to rise above all earthly demands and speak about the gift of peace which He was leaving. These men so near to His heart, with the great task of "going into the world and preaching to every creature" (Luke 16: 15), would soon see Jesus no more and have to continue without His physical presence. This peace about which Jesus was speaking was a legacy given to the disciples, and is with us today if we seek it. Jesus was the first person to truly experience this "peace," a gift from His father, and He was gladly giving it to those who had worked so closely with Him.

The disciples were well aware of the problems, trials, and temptations of the people at that time. As we review that



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period of history we can readily sense the parallel between the existing conditions, past and present. Basically, man's needs were much the same then as they are today. Wars, famine, greed, and prejudice stalk our earth today contributing to man's frustrations. The believer, through faith, can rise above all these conditions and know the peace that Jesus was talking about. Paul said in Col. 4: 15, "And let the peace of Christ rule in your hearts." Paul also knew the great impact and the importance of the peace of Christ because of his own vivid experiences in encountering the presence of Jesus.

Let us continue reading the selected Scripture, John 14: 27b, "Not as the world giveth, give I unto you." Here again we have a different kind of peace—not the kind the world has to offer. Because of our human limitations, the peace that we know best and understand is expressed in many ways:

Peace is what a child feels when he is wanted, loved, and accepted in his home, in his church, in his school and community.

Peace dwells in the hearts of young married couples who feel the warmth and security of their newly established homes.

Peace fills the hearts of parents when their little ones are safely in bed for the night.

There is a certain kind of peace that fills our being when we see God's handiwork in nature.

Peace enters our hearts when we have been through a time of trial or bereavement, when we become reconciled to God's will and we can truly say, "Not my will, but Thine be done."

We think of peace among peoples of the world and nations of the earth when wars shall cease and man will no longer be inhuman to man.

There is a peace that comes when one obeys God's commandments and a satisfying peace which floods one's soul from the practice of keeping the Sabbath.

Then there is a peace that comes at life's sunset when one has had Jesus as his companion through life. This spiritual peace is a gift from God and was made possible through Jesus' death and resurrection.

All these are examples of the peace which the world can give, but as we consider the special kind of peace that Jesus was leaving, we sense its unusual significance. Jesus had no earthly possessions to leave. Even His garments were to be auctioned off. He did leave a gift that was and is timeless—His Peace.

Humbly, Our Father, we thank you for Your Peace which was channeled to us through Thy Son, Jesus. Amen.

"Peace is the evening star of the soul, as virtue is its sun; and the two are never apart." —Colton.

"Good Tidings — for Today!"

(Continued from page 3)

materialize. The words of Jesus offer soul satisfaction so urgently sought for: "These things have I spoken unto you that my joy might remain in you, and that your joy might be full."

It would seem impossible for one, however, to have joy with the turmoil and strife which seem to permeate life in our time. "Wars and rumors of wars" seem to be the "status quo" of our generation. We selfishly apply our God-given knowledge for the betterment of our own physical and social status with little or no regard for what happens to those who are in our way. James put his finger on the situation in these words: "From whence come wars and fighting among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not because you ask not" (James 4: 1, 2). That this is the condition of man and of the natural society in which he lives is plain fact. To the warring, striving, selfish creature and community

of which he is a part, the gospel holds out hope in the words of Christ: "Peace I leave with you, my peace I give unto you" (John 14: 17).

Peace, however, is the gift of God only to those who diligently and consistently seek Him, for it is more than a contemporary cliché that this is a "go-go" generation. It is a civilization of unrest. The creature constantly strives for more leisure time, and when he attains it, finds he doesn't know how to use it. Through misappropriation of time and energy he has found that which he expected would offer him relaxation and escape has only added to his unrest and discontent. There is a word of hope, however, in the message of the gospel. In definite wisdom, the Almighty has provided a set time, a sacred day, holy cessation from the ordinary routine of life, designed to proffer rest and relaxation. Those who "remember His Sabbath day to keep it holy" bear testimony to its renewing, strengthening and inspiring influence on their lives. So the gospel invites you to "Call the Sabbath a delight."

There are many avenues of escape, so-called, wherein the dissatisfied walk in their quest for answers. The most common and least satisfying is the way of dissipation: drink, narcotics and such. All who take this road find that they have "escaped" only to greater imprisonment of mind and soul, and any relief found is only short-lived. More understandable is the road of psychological and psychiatric help, though the very need for such a path is mute evidence of the sickness which has engulfed our society. The fact is, natural man is and for some time has been in quest of answers to his deepest emotional needs, and has been unable to find an adequate answer to the basic longings of his life. The author of our gospel offers a solution which many thousands have found to be the answer: "Whatsoever ye shall ask in faith, believing, ye shall receive."

We therefore proclaim to you "GOOD TIDINGS—FOR TODAY," with the prayer that as you read you will be blessed.

It is said of Robert Louis Stevenson, that during the fourteen years of continuous pain which he knew, he felt it was his duty to be happy; his duty to provide an atmosphere of happiness for those among whom he lived. If, while filled with such pain and agony, he could contribute so much happiness to his surroundings and ultimately provide so much joy for millions of people around the world, why shouldn't those of us who are Christian, with all our potential contribute joy of just as great proportion to the world? Why should not fullness in joy pour over and flood the world with much needed happiness and cheer?

Eddie Fisher had a recording a few years ago which became very popular. It was entitled "Count Your Blessings." The one part of the song which I remember went something like this:
 "If you're worried and you can't sleep,
 Count your blessings instead of sheep . . .
 And you'll fall asleep counting your blessings."

My question to you is this, "how often do you take an inventory of all your blessings"? How often, when you are most "down-in-the-mouth" and blue do you count your blessings, naming them one by one? It might surprise you to find out what the Lord really has done! It seems that as Christians, when we find ourselves dragging our chains on the ground, we should be able to capitalize better on the source of power available through Christ. If we are truly



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dominated by the Christ we profess, we should not be down and out for long; our moments of anxiety should be increasingly few and far between. This is what is implied in the title of this article. If we have knowledge of Jesus Christ, are aware of the strength available through God, the Ultimate Source of Power, our joy should be full, even running over!

I am aware that we all live in an age when we are surrounded, as it were, by a depressing, nearly overwhelming attitude of pessimism, an environment fast becoming saturated with insecurity. In the midst of the greatest prosperity ever known to this world, there is the greatest degree of insecurity. Doubts creep stealthily into every aspect of our society. Doubt is a culprit among the economists, politicians, educators; yes, even among the men of religion. It is a time when those with any sort of popularity can make pronouncements which affect great numbers. It is a time when a private thought of any popular personality, when brought to the attention of the public, can "shake up" the whole world. An example of recent vintage is that of the statement made in an interview with one of the Beatles. It caused no small tremor around the world!

How easy it is for us to join the crowd, how simple to find what seems to be good reason to feel sorry for ourselves, to find hundreds of little things and to multiply them until they seem big enough to give us reason to feel blue and depressed. How easy it is to follow the crowds who cry, "The world is falling in, the world is falling in!" just as did the silly little rabbit in one of the grade school readers of several years ago. It is truly easy to develop this attitude when we lose our perspective, when our joy is not as full as intended. I have discovered this statement which has been

very helpful to my wife and me over the last five and a half years, "I complained because I had holes in my shoes, until I saw the man who had no feet."

Yes, even Christians can lose their perspective. But I would like to remind you that even when it happens, we can recover and know full joy again. Jesus knew how easy it would be to lose perspective, for even in His life there were those times when He was "taken aback" by the "fastballs" and "curves" which life threw to Him. He was known to cry at the loss of a friend, to pray that He not have to face the ordeal of the cross. Yes, even Jesus knew despair, and yet, in the words of our text we hear Him saying to us: "These things I have spoken to you that my joy may be in you, and that your joy may be full." It takes all kinds of experiences and situations to make life full. It takes the rain to make us appreciate the sunshine. It takes sorrow to make us appreciate joy. It takes darkness to make us appreciate light, and so it goes on and on. All these things are to help us know our joy can be full.

A moment ago we spoke of losing our perspective. You may ask "what perspective will be Christian, or at least will have strong inclinations in this direction. This, then is **your** perspective, a Christian perspective. A Christian perspective is one patterned as much as possible after the life of Jesus Christ. I say "as much as possible" because we must never for a moment think we have, or will ever attain, complete knowledge of Jesus, or know exactly how we may live like Him. However, the privilege of learning daily more about Him is one of the most wonderful and challenging things about the Christian perspective. This is a large part of the "full joy" referred to in our title.

One of the most important ingredients in a rich and full Christian perspective of knowing full joy, is successful relationship. This, it seems, is the very setting for the whole fifteenth chapter of John. Here Jesus is talking about relationships:

The relationship of Jesus to God—"I am the real vine, my Father is the Gardener" (John 15: 1, NEB).

The relationship of Jesus to men—"I am the vine itself, you are the branches" (John 15: 5, Phillips).

The relationship of man to man—"Love one another as I have loved you" (John 15: 13, KJV).

These are the relationships within which all mankind must exist. Every man, regardless of his geographical, environmental, or religious status, is exposed to, and subject to these relationships; the "horizontal and vertical" relationships of life. Within the Christian perspective these relationships will determine whether or not a person has full joy. They are interdependent upon one another, meaning that each one of them must be sound, wholesome, genuine, for any and all of them to be of ultimate value. A Christian, realizing he or she is a part of God's creation, with the responsibility of interchange with, and contribution to the Creator, must strive to realize success in this interchange and contribution. Broken relationships are of little value to God. If we short change at any point of the triangle—man to God, man to Christ, man to man—God's joy in us is not full and our relationship to Him may not be complete. When the closeness and harmony which good relationships produce are broken, we are, in the words of Paul Tillich, "estranged" and to God this is sin.

Our relationship to Jesus must also be good if we are to know full joy. In the Christian perspective, Jesus must, at the very least, be our prime example. This is the very least; the ultimate is to realize Him as our Savior. To see Jesus as our prime example, as our Savior, is to adhere to those principles, guidelines laid down for us by Him as they are recorded in the Bible and handed down to us by the traditions of the church. The New English Bible translates it like this: "If you dwell in me, and my words dwell in you, ask what you will and you shall have it" (John 15: 7). Or as J. B. Phillips words it: "It is the man who shares

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"Call the Sabbath a Delight . . ."

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may stop, blow up, disintegrate or what you will, but for the next twenty-four hours I am resigning my position as chairman of the universe and I am going to invoke the 4th commandment against all secular activity."

What a delight!

This is a far cry from hurriedly making some last-minute preparations to tide us over for the next day until we can relax and get back to business as usual. Far removed it is from the endless analogies about what may or may not be done on the Sabbath. Which utilities are necessary, which are expendable? Which professions are permissible because they do good and which are not permissible because their good is not in the proper area?

This is calling the Sabbath a delight! It is to delight ourselves in the Lord, not doing our own ways, nor finding our own pleasures, nor speaking our own words. It is a delight because we know it pleases Him whom we love so very much. It pleases Him who loved us so very much. So much that He gave everything He had—His Son. It is a delight because it pleases Him who loves us still—now—today. And He has said that He will cause us to ride upon the high places of the earth and feed us with the heritage of Jacob! The Kingdom of God! The marriage supper of the Lamb! Sons and heirs, according to the promise! Thrilling? Indeed so.

What a pleasure to be with the one whom we love. Just to see him, to talk with him. Just to wave at him in passing and to see His hand raised in recognition.

A young bride-to-be need never be told that she should love her promised one, or that she must delight herself in his presence. Her heart and mind can think of little else but that certain day and that certain someone with whom she will soon be united; everything else is secondary.

This is the same dimension to which God is calling us. "Delight thyself in my Sabbath." How wonderful to be with the Lord. How marvelous that we cannot

fathom the depth or height or breadth of His love for us. The cold command which says, "Thou shalt not . . ." can never give this love and this delight. It was never intended to. It is only the guideline whereby we may know that we abide in His love. Let us pray for one another to this end. God bless you.

". . . The Light Shineth in Darkness"

(Continued from page 8)

and new meaning. He opens doors to truth and creative living that we could never hope to enter without His presence. And He gives us the strength to use His light to guide others to Him.

Yes, a life in Christ is not easy, but it is filled with illumination. It is no longer dark and foreboding, but is creative and life-giving. And the acceptance of Christ as your Lord can mean the same for you. Then, as we all share together in the light of Christ, we will find this darkened earth illumined for all to see the blessings of a life in Christ. None of us could do any better than to pray the words of John S. B. Mensell in his hymn, "Light of The World, We Hail Thee!"

Light of the world, illumine
This darkened earth of Thine,
Till everything that's human
Be filled with the Divine.
Till every tongue and nation
From sin's dominion free,
Rise in the new creation
Which springs from Love, and Thee.

"The light shines in the darkness, and the darkness has not overcome it."

"Whatsoever Ye Shall Ask In Prayer, Believing"

(Continued from page 4)

spiritual power has increased. And this power is not limited by time and space. When we pray for someone halfway around the world we know that the power of our prayer is working at the time of our prayer, not at some future date of delivery. We are not always aware that this is so but as we look back we can see that His power was at work even before we were aware of it. His answers often exceed our limited conception of what we ask for. Let us not neglect then to "ask in prayer, believing" in the Son of God first, and in the reality of what we ask for.

"Come Unto Me"

A Challenge

The Gospel reaches down across the ages of time to speak to you today in moments of deepest concern. If you have never had the experience of knowing Him as Savior and Lord, come to Him now, for He has said, "He that cometh unto me, I will not cast out."

Are you engulfed with the turmoil and strife which are so much a part of the world in which you live? Come unto Him and know the "peace that passeth understanding," even though the strife and the turmoil continue to rage on about you.

Does the world seem to offer you nothing but dark hours of trial and discouragement? Do you have trouble seeing the end from the beginning? Come unto Christ, "the Light that lighteth every man that cometh into the world."

Have you been seeking in every way possible for answers to the deepest frustrations and heartaches of this life, and been unable to find them? Come unto Him, and learn the matchless value of prayer.

Are you tired and weary with the hectic pace which is normal in this exciting world of technological and industrial advance? Come unto Him and experience the recurring rest which can be known only through the blessings of the day of which He said, "the Son of man is Lord even of the sabbath day."

Do you desire joy and happiness in full and rewarding measure? Come unto Christ and find it in service, in love, in fellowship.

The gospel in all its aspects is surely "good tidings of great joy" for YOU in the world of YOUR today.

—By the Editor.

". . . That Your Joy May Be Full"

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my life and whose life I share, who proves fruitful . . . but if you live your life in me, and my words live in your hearts, ask whatever you like and it will come true for you" (John 15: 5 & 7). Here is full joy, if we are so enmeshed, so absorbed in living after the pattern of Christ, if we have captured the essence of His life, we can live a life of full joy in **all** our relationships.

Last, but no means least, in our relationships to our fellow men our joy will be full **when** we are involved. A term used by some modern writers to express this is "dialogue"; give and take—not mere **take**. When we are involved the way Christ was there is no longer room for prolonged doubt, dulling pessimism, taxing frustration. Our Christian perspective must be one of complete dedication, "full measure, shaken down and running over." Everywhere we turn today the loud cry is "people refuse to get involved." The newspapers, magazines, TV reports scream loudly of our decadent society, and the finger of suspicion points at each of us and glaringly wags, "You are guilty of non-involvement!" Jesus Himself looks at us, points His finger, and says, "You are fakes, frauds: You profess to be my followers and refuse to get involved." He was so involved it cost Him His life. There is no kidding about it; getting involved costs something!

Webster defines joy as a "very glad feeling; happiness; great pleasure; delight; anything causing this feeling." Jesus came—living, teaching, preaching, dying—all that **we** might have joy, and have it more abundantly. But our joy cannot be full, complete, unless we are aware of the depth and significance of His coming, unless we become involved in sharing the love He made available. Our joy is full when it is used, when we become "action Christians," acting like real followers of Christ. Our joy is full when our motto becomes, "He is able, we are able," for this is the confidence of our forefathers, the New Testament Christians.

Good Tidings

FOR TODAY?

F. D. Saunders

"Good Tidings!" Can they be for me
In the world of my today?
Can I know salvation sure
To keep me in the way?

Can light shine forth in darkness
And fill my world with grace?
Can the Sabbath day be a delight
As I meet Him face to face?

Can peace that passeth knowledge
And joy beyond compare
Find expression in my heart?
Does Jesus really care?

Can faith reach out with arms of love
To embrace the child of woe
Whose life knows naught of tenderness,
Whose world has been his foe?

Good tidings! Yes, they are for me
In the world of my today.
Mine for full salvation
As I walk along my way.

Mine to take the darkness
And daily it replace
With the light of life and beauty
As I gaze into His face.

Mine to bring sweet love and peace,
To conquer every fear,
Knowing full assurance
With my Savior near.

Mine to bring me Sabbath rest,
Joy, and sacred peace,
Renewal for my weary soul,
From daily strain — release.

Good tidings! May the joyous strain
Ring forth with victory's sound
To tell the message of His love
The whole wide world around.

The Sabbath Recorder



Industrial Press Service

PRAYER FOR PEACE

In many homes across the nation today, there's a vacant seat at the dinner table. It seems like yesterday, when he sat down at the table for the first time, propped up with a few pillows. His adolescent years passed quickly and suddenly overnight he became a man—for Uncle Sam beckoned. His turkey dinner with all the fixings will not be the same as ours. The Viet Cong may not wait.

What all of us can do, when we sit down to that traditional Thanksgiving Day feast, is to pause—give thanks to the Supreme Being and pray that a safe return may be granted to those absent and that peace will come to the world.