

Obituaries

LEWIS.—Nina Rood, daughter of Charles J. and Rosa Furrow Rood, was born at North Loup, Neb., on Jan. 12, 1881, and died at Ord, Neb., on April 19, 1967.

Nina was third of ten children born to the North Loup pioneer family. She graduated from North Loup High School, attended Milton College, and taught school in the North Loup and Welton, Iowa, areas. She was united in marriage to L. L. (Roy) Lewis on Oct. 22, 1904, and moved to Fouke, Ark., where she taught in the Seventh Day Baptist home-mission school, Fouke Academy. Soon they returned to North Loup, where they made their home the rest of their lives. A daughter, Helen, was adopted in 1908, and another foster daughter, May Ferguson Randolph, made her home with them. Roy Lewis died in 1955.

She joined the North Loup Seventh Day Baptist Church in 1893, and was a faithful member and served as a trustee.

Survivors are her adopted daughter, Mrs. Helen Middaugh, San Bernardino, Calif.; one brother, Byron Rood, Milton, Wis.; four sisters, Mrs. Bertha Williams, North Loup, Mrs. Esther Nelson, Whitewater, Wis., Miss Elsie Rood, Milton, Wis., and Mrs. Eunice Harman, Beaver City, Neb.; and one grand-daughter.

Memorial services were conducted at the church by her pastor, Duane L. Davis, and interment was in North Loup's Hillside Cemetery.
—D. L. D.

McKAY.—Blanche Wallace, daughter of Charles F. and Virginia Coose Wallace, was born July 12, 1887, at Booty (later Nady), Ark., and died March 29, 1967, at Irving, Tex.

She was married to Samuel Godsey in Oct. 1901, and to this union were born six children: Charles Franklin of Jackson, Miss., Mrs. B. M. (Esther) Sanderson of Clarksdale, Miss., Mrs. Lucian (Leland) Draper of Corcoran, Calif., W. H. of Vicksburg, Miss., Marvin of Columbia Falls, Mont., Elmo of Jacksonville, Ark. Mr. Godsey died in 1918.

She was married to John H. McKay in Oct. 1919, and to this union were born five children: Mrs. Mildred Mitchell of Euless, Tex., Mrs. Irene Mason of Irving, Tex., Mrs. Paul (Doris) Mitchell of Tichnor, Ark., S/Sgt. John H. of

Finland AFS, Finland, Minn., Thomas E. of Irving, Tex. All of her children survive, including two step-daughters, Mrs. Theo (Elsie) Hughes of Little Rock, Ark., and Mrs. Viola Nowell of North Charleston, S. C., whom she brought up from early childhood; also 33 grandchildren, 40 great-grandchildren and one great-great-grandchild; two sisters, and a host of relatives and friends.

Mr. McKay died in March 1949. They were converts to the Sabbath and she had been a faithful member of the Little Prairie Seventh Day Baptist Church for 35 years.

Funeral services were held at the Campshed Methodist Church of Little Prairie (the Seventh Day Baptist church having recently burned). Her former pastor, Clifford A. Beebe, conducted the services, assisted by George A. Best and Henry Tharp, local ministers and friends of the family. Burial was in the Coose Cemetery.
C. A. B.

MITCHELL.—Homer Preston, son of Deacon Madison M., and Josie (Smith) Mitchell, was born at Little Prairie, Ark., June 6, 1919, and died from a heart attack at his home at Irving, Tex., Jan. 19, 1966.

He was married Aug. 1, 1936, to Miss Mildred McKay, who survives him, together with four children: Homer, Merlene (Mrs. Jerry Hudson), Marvin and Melba, all of Euless, Tex.; also four grandchildren, eight brothers and three sisters.

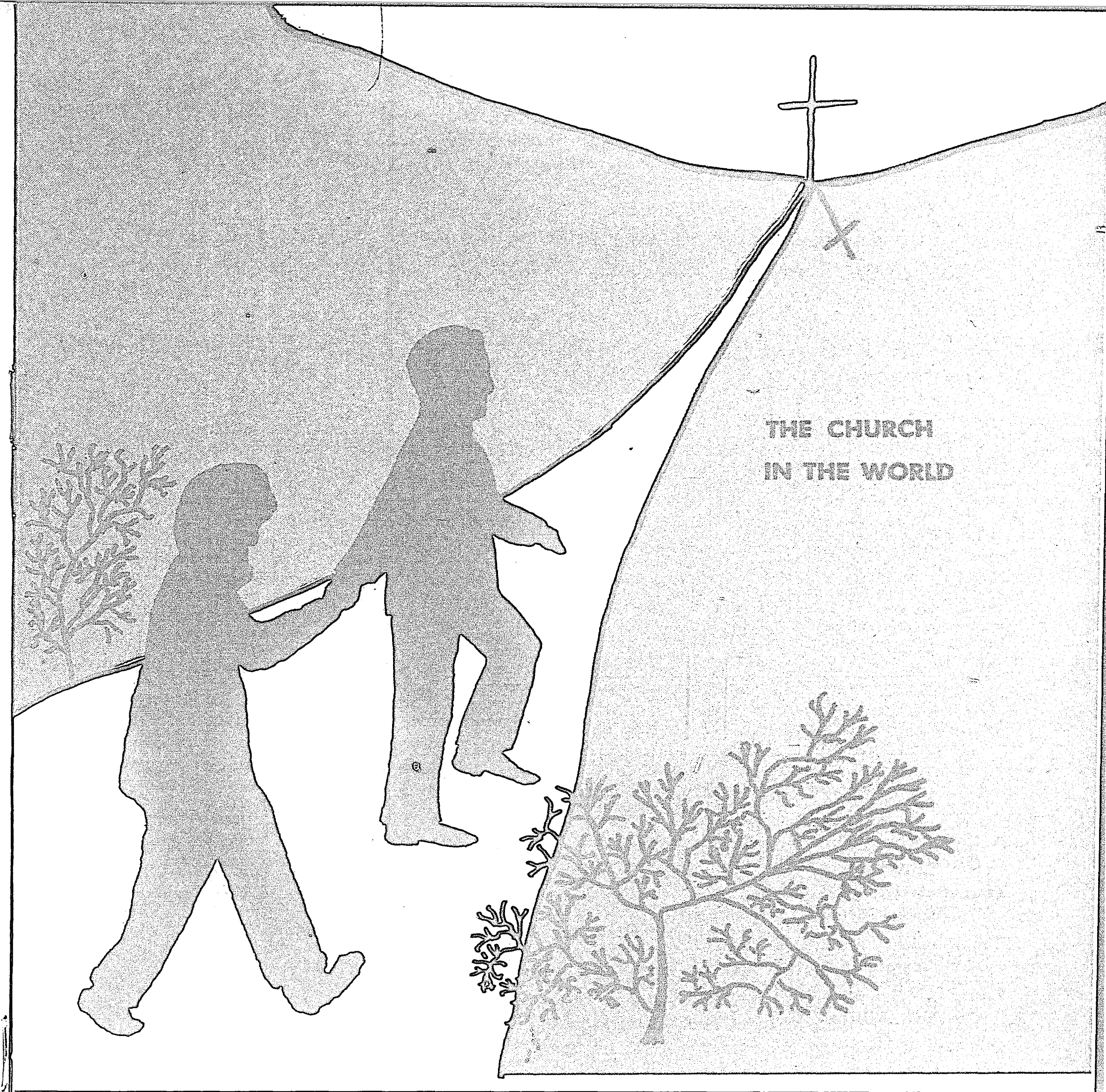
He was baptized and became a member of the Little Prairie Seventh Day Baptist Church in 1936, and remained a member throughout his life.

Funeral services were held at the Campshed Methodist Church in Little Prairie, and burial was beside his first-born son in Hockenberry Cemetery.
—C. A. B.

WILLIAMS.—Leslie Scott, son of Kenneth and Jerrolin Scott Williams, was born at Ord, Neb., July 19, 1964, and died at Omaha, Neb., April 19, 1967.

He is survived by his parents; a brother, Gerald; grandparents, Mr. and Mrs. Melvin Williams, and Mrs. Arthur Bartz; and great-grandmother, Mrs. Bertha Williams, all of North Loup, Neb.

Memorial services were conducted by Pastor Duane L. Davis, with burial at the North Loup Hillside Cemetery.
—D. L. D.



The Sabbath RECORDER

THE SABBATH RECORDER

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GUEST EDITOR

Rev. Ernest K. Bee, Jr.,

Pastor

Alfred Station, N. Y.

Seventh Day Baptist Church

Ernest K. Bee, Jr., served the Richburg Seventh Day Baptist Church, N. Y., for five years and taught junior high school mathematics, social studies, and science at Richburg Central School for two years prior to the present pastorate. From West Virginia, Mr. Bee is a graduate of Salem College and Alfred University School of Theology. He also holds the Master of Science in Education Degree in guidance from Alfred University Graduate School. He is a member of the Seventh Day Baptist Board of Christian Education. (Secretary-treasurer of the Hornell and Vicinity (N. Y.) Ministerial Association.) Married to the former Marie Hutson, Salem, W. Va., the couple has two small children.



OUR COVER

The cover of this special edition is the work of Mrs. Phyllis Burdick Mattison, Andover, N. Y. Member of the Alfred Station Seventh Day Baptist Church with her husband, Reid, and two children, Yvonne and

Christian. A graduate of Fredonia College, State University of New York, and teaches vocal music in Wellsville (N. Y.) Central School system.

For Your Information

The American Sabbath Tract Society sponsors special issues of the *Sabbath Recorder* three times a year for outreach purposes. Attention is called to the fact that other literature and assistance are available to individuals and groups interested in promoting the biblical truths which have given rise to a people called Seventh Day Baptist.

A CHURCH IS A CHURCH IS A CHURCH

by the Rev. Wayne C. Maxson

It is not unusual that people with similar interests and aims form themselves into a body to enjoy each other and to work for and promote their common purposes. It may be a political party, a veterans' group, a drama club, or it may be a group to which the adjective "religious" is applied, and to which is given the name "church."

Churches share some of the same goals and aims that other groups do, so that today it is not always easy to see just how churches are unique, if indeed they are. The activities carried on by both "religious" and "non-religious" groups are frequently so similar that people who belong to churches wonder just how it is they should act to deserve the name "church." They seem surprised to find that "non-religious" groups are sometimes more "religious" than the church, and that the former are "doing" what the latter has been "talking" about.

Sometimes, in order for church members to define their self-image—that is, to understand their purpose and role in the world—they mistake the peculiar way of talking about the world (doctrine and theology) for the meaning and purpose which lie behind it. When this surface (not superficial!) covering is lifted, we can see that the ultimate aims of religious and non-religious groups are not so divergent as we sometimes suppose, although the methods of arriving at the goals may be quite different.

Although the church and other groups may share some common aims, the ideal church has some characteristics that others do not usually share. Ideally, it considers the whole dimension of life, and is especially concerned with what gives life its greatest meaning, or its deepest dimension. Because it is concerned with what is deepest, it holds this concern to be very serious.

Church members ought not to be as concerned with being different as with the quality of what it is they feel they must be doing. The church should strive

to create an environment in which the person may develop his fullest potential; it must be an environment which gives rise to creativity. It should provide opportunities for individual expression and enquiry, for intellectual, moral, and emotional development. It should continually explore the moral dimension for more satisfactory answers to personal relations. In short, the churches should foster at every level the exploration and practice of that which contributes toward human fulfillment. All doctrine and all theology is subordinate to this major aim.

If the church is committed to this aim of human fulfillment, and if it accepts the view widely held today that each individual is a separate and unique person, fulfilling himself in his own way, it follows that the church's role involves allowing for widely variant practices in human fulfillment. In fact, if it is truly for all men, if it is oriented around the needs of every man, it must allow for divergent ideas, beliefs, and behavior within its circle. Under these conditions the church does not advocate laws of conduct, but may, out of its group experience, offer what it has found to be most creative and genuinely rewarding.

Not all behavior nor all ideas are likely to contribute to human fulfillment; therefore, the church is a community of persons engaged in testing and evaluating attitudes, beliefs, and actions in light of its major aim of achieving human fulfillment. Because of its historic character

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Rev. Wayne C. Maxson. Assistant, Reference Division of Samuel Paley Library, Temple University, Philadelphia, Pa., S.T.M., Hartford Seminary Foundation. Seventh Day Baptist minister and former public school teacher. Member of the American Sabbath Tract Society.

THE CHURCH AND THE WORLD

by D. Wesley McCrea

Christ came to this earth some 20 centuries ago, "that they may have life and have it abundantly." This is a rather startling statement since He, who would give man this abundant life, only enjoyed a life span of some 32 years. Today, we consider 50 years to be a short life. If a person younger than 60 passes away, his "short" life is often lamented. Fortunately, an abundant life often cannot be expressed as a quantity of years but rather as a quality of years.

Christ, by personal example, taught a quality of life that could even make 32 years an abundant experience. Christ's life had a purpose and one cannot help but feel the intensity of satisfaction and happiness which Christ achieved by healing the sick, lifting the downtrodden and giving hope of a greater life to those who, although poor in possessions, trusted in Him. Christ did enjoy an abundant life—a life dedicated to a mission which transcends and obscures our feeble contributions to humanity.

The sick of spirit, the poor, and the downtrodden are with us throughout the societies in the world today. The unsuccessful search for a real, satisfying meaning and purpose for life leaves people of our world dedicated to alcohol, narcotics, gambling, climbing social ladders, unquenchable thirsts for power and other worldly obsessions. The search is unsuccessful, since all worldly goals are either so transitory (there is always the morning after) or so competitive, that full satisfaction can never be achieved. Tragic indeed, when we consider the meaning Christ saw in life, a meaning centered around and based upon the love of God—love which is so immense and so bountiful that each and every man's cup could be full and running over as did the psalmist's.

This is the work to which the church is called: to proclaim and radiate this basic compelling purpose of life throughout the world. True, this ideal will be re-

jected by many, but did not Christ, the master teacher of all time by personal example, find Himself rejected by the masses? Yet, He held fast to His mission and refused to give man a lesser hope. Recall that the temptations in the wilderness were of this essence, to show Himself as an earthly king. Yielding to these temptations, Christ could not have lifted men's hearts and hopes out of this world to that which is pure and good.

Is it not ironical that the Christian world today is facing the same temptations encountered by Christ? It is good that the church helps the poor, sends medical missionaries to the sick, furnishes recreation in a wholesome environment for the young, and shows concern for the social deviant. This is good, however, when it is in addition to, and not in lieu of, the basic Christian work as illustrated by Christ. It is a tragedy if people are treated to the social functions of the church, or to a summer camping program, or are recipients of church charities if their experience does not go beyond this. Perhaps the church is too often satisfied that it is carrying out its mission by merely helping people to be "good" and ministering to their physical needs. The church, if it is Christ oriented, certainly should have something of much greater value to offer.

The true work of the church is difficult. It is a man-made organization (we are talking about the church and not The Church) which is trying to carry on the work of the Son of God. The work may

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D. Wesley McCrea. Instructor in chemistry, State University of New York Agricultural and Technical College at Alfred. Member of the Richburg Seventh Day Baptist Church. Vice-moderator of the Western Association.

THE SABBATH RECORDER

THE PURPOSE OF THE CHURCH?

by Mrs. Luan Ellis

What is the purpose of the church in the world? The answers to this will probably be quite varied. It is rather difficult to express this purpose in a few words. Some might say the purpose of the church is to further Christianity. This sounds really impressive. We do call ourselves Christians and we are concerned about others being Christian. But what does this mean and HOW do we further Christianity?

Our General Conference theme for this year is "Open Your Heart Loving." This, to me, is a good way to express the purpose of the church. It means that we, as Christians, must go out into the world with open hearts and be ready to show our love for all mankind. To be able to do this, we must do some investigating and thinking about what it means, then putting it to work.

This, I feel, is the purpose of the program of Christian education in the church—to prepare people to go out into the world with an open heart and to love people. "Love" is a very popular word among theologians and students of Christianity. You may get a different definition of "love" from everyone you ask, and many may be very involved and really hard to understand. But the ultimate goal of these definitions will all be the same.

What can the Christian education program do about this subject of love? Well, is love something that comes naturally or do we need to study it and see it put to practice by others before we can become proficient at it? If our answer is the latter, the churches have lots to do to help people learn how to "Open Your Heart Loving."

We first learn about love as very small children from our parents. The family becomes very important to us, and it is very easy to tell when love is absent. As our children start growing up, because we love them we are concerned that we do what is best for them. We realize we don't have the time and the resources to teach them everything we think they need

to know. Thank goodness for our public schools to prepare our children for the experiences they may face as they go out into the world.

Do we as parents have the time and the resources to teach our children what we'd like them to know about love, Christ, and being Christian? We are so concerned that our children attend public school—so concerned, in fact, that we have laws which say they must attend until a certain age. Why aren't we so concerned about sending our children to Sabbath School?

The old cliché "our education never ends" has great merit. After our formal education is over we try to keep up with happenings so we can intelligently discuss matters with our friends. This should also apply to our religious education. Too many people are like the world. They go around—around the church every Sabbath after they have let their children off. Sabbath School is like Christmas—just for the kids.

Have you tried to help a student with his homework lately? It's been a long time since you were in school and things have changed. Supposing your children brought home some work from Sabbath School, would you be embarrassed and have to say, "I'm sorry I can't help you; it's been a long time since I learned anything about that"?

Children use adults as models. Our lack of interest will influence them. The church has a great responsibility in providing the right kind of models for the

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Mrs. Ronald Ellis. High School mathematics teacher, Alfred - Almond Central School, Almond, N. Y. Member of Alfred Station Seventh Day Baptist Church. President of the Church Ladies Society, and chairman of the Stewardship Committee. Daughter of the late Rev. Harley Sutton.

THE SABBATH RECORDER

TODAY'S MISSION FOR SABBATHKEEPERS

by the Rev. Clifford W. P. Hansen

This is the mission of Seventh Day Baptists. We are, or perhaps I should say we can be, if we choose, a servant people to our God—the God of creation, the God of human dignity, of redemption, of truth, of love. I believe God is saying to us today, as He said so long ago to Israel:

“Thou art my servant; . . . in whom I will be glorified . . . I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth” (Isaiah 49:3, 6).

It is interesting to note that this same prophet from whose writings our text has come, also cherished a vision of the Sabbath being used as a vehicle for bringing God's salvation to the world.

Thus saith the Lord, keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people (Isa. 56:1-7).

Yes, the Sabbath could become, in our time, a symbol for the unification of the peoples of the world under allegiance to the revelation that has come to man, and which Christians all accept, through

ancient Israel. All Christians accept the ideals of the ancient Hebrew prophets. Think what would happen if they also accepted the prophetic vehicle for extending those ideals.

One of the early results, I believe, would be a new rapprochement between Jews and Christians. Because such Sabbathkeeping represents a commitment to truth and goodness and value, such Sabbathkeeping would serve as a stimulus to new and stronger efforts to effect reconciliation between men around the world. Such Sabbathkeeping could bring about such spiritual culture as this world has never known—a culture desperately needed if we are to avoid racial suicide.

But if our Sabbathkeeping is to become a vehicle for mediating this enriched relationship of human life to the God of time, we must discover, and we must proclaim, an adequate basis for Sabbathkeeping—a basis that rests upon a sense of value rather than upon any absolute requirement of a legalistic religion. The Sabbath must be kept, and it must be proclaimed, from a basis that relates it in meaningful and reverent ways to man's life today, and our lives must become living demonstrations of the values of Sabbathkeeping before we shall be able to share these values with others in a convincing way.

Our Sabbath witness must not be predicated upon a faulty reading of the Bible. It must be based squarely upon the foundation of an acceptance of all truth from whatsoever source, and of the most responsible scholarship which can be brought to the study of the Bible. What do I mean by that? I mean, specifically, that our Sabbath witness cannot be based upon a literal reading of the six-day creation story. Not only does all the scientific evidence we can gather go to show that the world, and all forms of life, evolved over long periods of time; it is also evident to those familiar with the

culture and literature of the ancient world available today, that the six-day creation story of Genesis 1 was not intended to be taken literally. It is poetry—literary art—used as a vehicle for expressing certain ideas. Like some of the parables of Jesus, it is an imaginative story told to teach ideas rather than to record actual physical events. Its message is to be found in the thought behind the story, implied by the story.

We need to learn to keep the Sabbath and to proclaim the Sabbath, not as a necessity, not as a matter of law, not in the spirit of coercion as an absolute requirement of God, objectively speaking; but as a voluntary matter, a matter of deliberate personal choice because of the spiritual value and strength it brings into our human lives.

With children, sometimes we have to make rules and enforce obedience. Perhaps, also, in the infancy of the race, people would have failed to build true values into their lives had these values not been expressed in terms of positive requirements of law. But I believe that man has passed his infancy as a species—has at least reached the adolescent stage of life—and should begin to take some serious responsibility for the direction of his life. Those who are dedicated to goodness do not need absolute, positive requirements to lead them into pathways of goodness. The good man does good because he sees and appreciates goodness and wants goodness in his life.

I have confidence to believe that, in general, people want that which is good, will accept good, and do good, if they clearly see its value. Every good has a value. If Sabbathkeeping be truly good, if it can actually build values into people's lives, people will want to keep the Sabbath. As Sabbathkeepers, it is our responsibility, first of all, to test our Sabbathkeeping and see for ourselves if it is the good we have thought it to be. We must see if Sabbathkeeping is really doing us good. I believe it is. I, for one, would not want to live without the Sabbath. I count Sabbathkeeping to be one of man's finest means for spiritual culture.

And if this be true, it is also our responsibility to share with others the enrichment which Sabbathkeeping brings into our lives.

If Seventh Day Baptists in their distinctive emphasis upon Sabbathkeeping are to give a significant and effective witness in the world today, they must, I believe, do so along these lines. I also believe that if they will do that, they will find multitudes eager to share with them the values of such a creative experience of religion.

Consider the moral and spiritual growth that could come to mankind if any substantial number of people should begin to keep the Sabbath, motivated by an appreciation of the ideals and values built into Sabbathkeeping through the irreversible processes of history, and by a desire to give, in their own personal lives, a constant witness to their alignment with those values—the values which time can sustain—dedicating the sacred hours of the Sabbath, each week, to spiritual culture. Is this not the great need of our world today—moral and spiritual culture? Through that need, I believe God is calling Seventh Day Baptists to be his servant people in bringing their distinctive witness to this generation.

And I would invite you who may not already be Sabbathkeepers to consider whether God is calling you to share in that enriched experience of significant and creative living—in time—for which Sabbathkeeping is designed.

(This is the concluding section of an address delivered to the Seventh Day Baptist General Conference at Minneapolis, Minnesota, August 16, 1962.)



Rev. Clifford W. P. Hansen. Seventh Day Baptist minister residing in West Virginia. Twenty years pastor. Taught religion and philosophy, Salem College, W. Va. Former member Executive Committee of the U. S. Conference for the World Council of Churches. Delegate to the Second and Third Assemblies of W.C.C.

DO YOU CARE?

by the Rev. Eugene N. Fatato

This is not a sermon. Very often, pastors have been guilty of too much sermonizing. When a pastor speaks to his friends, children, and even his wife, he tends to preach. Keep a pencil handy and when it sounds like a sermon, cross it out. O. K., let's chat!

Life as a reality is one of the hardest things for me to face up to. Sounds like a confession? Well! You are right. Ministers are not a special breed of men. They are nothing more than laymen who are devoting full time to promoting the principles of a street preacher, called Jesus of Nazareth.

As a Christian, looking at life's realities ceases to be enough; now I must do something about it. The priest and Levite faced reality when they looked and saw the wounded man. The good Samaritan looked and also saw the man in need of help, but he did something about it. Starting to sound like a sermon? O. K., let's get down to actual cases.

Our city of Battle Creek is like any other city in America. We have a section of town we would rather pass by, look the other way or send its people over into your town to live. The vulgar word used in describing this part of town is "ghetto." People eat, sleep, play, and mate like animals. At first, most of us did not see them. When we did, we passed by on the other side of the road.

The awakening all started with an innocent gesture of our church when it was agreed to sponsor a camp for underprivileged boys in grades six through eight. I felt this would ease my conscience and I could always use them as a "show-piece." At last I could be a good Samaritan. I was in for a shock along with the camp staff and our church. Face reality? Sure! Let's face a few realities.

The boys brought their own game along to camp. They called it, "Stick Em." This game was banned from the camp as soon as all the knives were con-

fiscated (about eight), and one boy was taken to the nurse. Fist fights were "run of the mill" activities. One counselor regarded himself as "official referee." Meal time was the highlight of the day. Bread and potatoes were consumed in huge quantities, while meat and vegetables were ignored almost completely. We could have saved on washing silverware. The motto was: "Hands were made before forks." We did try a class on the love of God, but they wanted to talk about the new man living at their house! More? Certainly there is more, but I am sure you see the reality in Battle Creek and in your own home town.

After the week had ended and the camp staff had recovered sufficiently, an evaluation session was held. Three important conclusions which proved helpful in future planning were:

1. Never have a camp of underprivileged children alone. Integrate them into the church camping program.
2. Get these youngsters into your worship service, church socials, and your homes.
3. Have a follow-up program.

This resulted in a recreation night held every Thursday in our parish house. We have a ping pong table and two pool tables, and a number of games. The youngsters are allowed to come and go as they wish from 3:30 p.m. till 8:30 p.m. On occasion, special parties are planned. Halloween found the neighborhood youngsters in our parking lot. On a warm afternoon you may find thirty

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Rev. Eugene N. Fatato, Pastor of the Battle Creek, Mich., Seventh Day Baptist church. Completed seminary education at Alfred University. Formerly served the Little Genesee, N. Y., and Hebron, Pa., Seventh Day Baptist churches. Active in youth and civic affairs in Battle Creek.

THE SABBATH RECORDER

LONE SABBATHKEEPING

by E. Kay Bee

"Sabbathkeeping," lone or otherwise, should never seem a problem or a task. It is a time to renew our strength in Christ. It is a time to relax from the problems of this busy world—a time to give thanks to God for His graciousness to us. It is a time for evaluation of events of the past and to seek guidance for the future.

Lone Sabbathkeepers are called many more times to define their beliefs and answer such questions as, "Why keep the seventh day?" and "Why not take part in business and all community activities?" There is one concise answer—"Remember the Sabbath Day to keep it Holy" (Exodus 20:8). This is God's command and as followers of Christ we must meet this requirement as well as the other nine commandments. The term, Christian, implies the spirit of loving obedience and gratitude to God and a concern for His people everywhere.

It is often perplexing for younger members of a family to understand why restrictions must be made. It is difficult for the younger generation to be different, to stand apart from the "gang" on the Sabbath Day. With love, understanding, and a firm guiding hand our youth can be led to realize the joy and satisfaction of true Christian living.

There are two kinds of persons in the world—those who think first of difficulties and those who think first of the importance of accomplishment regardless of difficulties. If a thing should be done, the presence of severe obstacles to its doing is only a further reason for bringing it to pass. Anyone can point out the difficulties in life. It calls for prayer and courage to look beyond difficulties to the end. If we want to grow, we must let every problem be used as a fresh incentive to action.

We cannot always live close to the church, for the distance of miles to travel keeps us apart. Yet, we are part of the church and are with the church in love and spirit. Often one forgets the great

blessings of being united in the sanctuary with others of like faith. If you are so blessed, strive to retain this privilege.

We find true joy in obedience to the will of God. We are often given the choice between an easy way and the blessed way—the will of God. We hesitate because we are not sure. We need to have faith in God's will and ask for His guidance. "He has showed you, O man, what is good: and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8-9). Sabbathkeeping is not a problem even though we are "lone" Sabbathkeepers in our town. It is not a problem, it is a privilege.

The Sabbath brings contentment. Another week's work is done. Contentment comes when we are sure of the outcome. Indeed there is a real satisfaction and deep enjoyment that comes from "remembering the Sabbath Day."

A few helpful things for lone Sabbathkeepers to do might be mentioned here. Subscribe to the **Sabbath Recorder**, keep it coming and read it faithfully. Subscribe to the **Helping Hand**. Keep up with the lessons and Bible readings. Keep in touch with the church where your membership is. Give to your church regularly. Plan to travel to the nearest Seventh Day Baptist Church quarterly or semi-annually, even though it might mean one or two overnight stays.

Lone Sabbathkeeping offers a challenge to strengthen one's faith. You never walk alone. Walk with God through Christ and prayer.



E. Kay Bee, Master Mechanic, Westinghouse Electric Corporation, Reform, Ala. A deacon of the Salem (W. Va.) Seventh Day Baptist Church. Lone - Sabbathkeeper living almost two hundred miles from the nearest Seventh Day Baptist church.

THE SABBATH RECORDER

WITH HIS POWER AND HIS PROMISE

by the Rev. and Mrs. David C. Pearson

Have you ever read the Great Commission in Matthew 28:18-20? Of course! You are so familiar with it that you can quote it from memory. Most of us are. Yet its challenge has not been completely carried out. It bears rethinking with honest and deeply sincere searching of what its message really is for every one of us.

The Lord Jesus was certainly the One who could give such a command as, "Go ye therefore and teach all nations." All power was His, and as He had power in heaven and on earth, He was in a position to command.

The first important concept here is to recognize the power which He holds, and to give our lives to Him that His power may work in us. No word of His can mean its fullest to us unless we let Him have our lives and take complete control of self. Each of us must ask, "Is He the one who is directing my life, or is it my own self?"

If Christ Jesus is in control of my life, and I get my power from Him, then His commands will be taken seriously. His words will not be simply statements in the Book, but they will be motivation for action.

We see that He says, "Go." We must ask where He means for us to go, and gladly accept our own responsibility in this matter. Does He mean for you to go to a neighbor, go to the responsibilities at church, or go to some place far away which is in need?

In going, we are to make disciples for Christ. We note that most translations of Scripture use "make disciples," where the Authorized Version says "teach all nations," before "baptizing them." With either wording in mind, some teaching is necessary in presenting Christ, that people will know and love Him and be drawn unto Him as His disciples. They must be willing to give their lives to Him and be aware of what this involves before they are ready for baptism. In many places this means classes for new converts, as is most necessary in foreign

lands where the Christian church is young and many do not have a background knowledge of Christ.

Then comes baptism, and this is followed by more teaching—teaching all things that He has commanded, teaching that the young in Christ "may grow up into Him in all things" (Ephesians 4:15), willing for Him to have complete control of their lives.

There may be someone living on your street who needs to have Christ shown to him in truth, that he might be His disciple and know the power He can give for meeting the problems and burdens of each day.

There are many in the world who are poor, in rags, hungry, diseased, molested, persecuted and disturbed in mind. They desperately need to know Christ and the hope He can give them. The command to "go" still includes "all nations."

In Malawi, a small country on the "Continent of Change," we are thankful for ministers who are going about making disciples, baptizing, and teaching the things that Christ has commanded. The challenge for the hour is to teach and train more young men sufficiently to go out among their people as fit servants of Christ. Two young men in training this year can mean two more baptismal classes in two more villages three years from now, and the following year, and the following

The Commission does not end with the command, but it gives a promise. The

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Rev. and Mrs. David Pearson. Missionaries for ten years in Malawi, Africa, for the Seventh Day Baptist Missionary Society. Studying at Eastern Baptist Theological Seminary in preparation for their return with their two young daughters to Blantyre, Malawi.

THE SABBATH: AN EXPRESSION OF RELATIONSHIP

by the Rev. Ernest K. Bee, Jr.

He was a solitary figure framed
by the simplicity of earth at twilight.
The day was closing with its postlude of beauty,
and the night—its eager replacement—stormed the scene.
He was wearied by the toilsome journey.
Now the gloom dimmed the objects for the eye
and the mind sought to fill the void.

Strange and horrible images auditioned for the leading role.
O indefinable destination—how soon shall I find thee?

With the question uttered aloud—there is a light ahead.
Someone's coming!
The images are dismissed—the play will not be cast.
Another approaches in the distant dusk.
How shall I greet him?

Whence has he come?
He has a light—perhaps he knows of the way I go?
The light was nearer.
The face, tight with apprehension, searches for recognition
from the other.

They pass!
And all the emotions of one soul to another cannot force the
lips to break the barrier of silence.
How far to the next bend in the road?
Was it difficult to travel?
Where did you obtain your light for the way?
What manner of man was he?

This is the problem of man, of you and of me. It is the glory of man and it is the tragedy of man—the problem of getting along with one another. So desperately do we seek relationship with each other that our problem today is intensified by our physical closeness. The rapidity of change, the idea of constant adaptation, the need for alleviation of excessive anxiety, and the need for a feeling of acceptance by and belongingness with other people should force upon us the task of examining (a) the nature of relationship, and (b) the values inherent within our religious faith and practice, specifically that of the Sabbath.

The Nature of Relationship

If you accept the "new morality" concept of John A. T. Robinson and his dis-

ciples, you will be immersed in the problem of interpersonal relationships. Love and maturity are basic to the concept and each word speaks of relationship to the One or to the many.

If you accept the "new radical theology" of Altizer, Hamilton, Van Buren, Vahanian, and disciples, you will be immersed in the problem of interpersonal relationships. The immediate reaction is that the difference is semantics. It is, essentially, a problem of relation and after all language expresses relation and influences relation.

If you accept the affirmation of the hymn:

God of the Sabbath, unto Thee we raise
Our grateful hearts in songs of love and praise
Maker, Preserver, all to Thee we owe;
Smile on Thy children, waiting here below,

then, you too, are involved in relation with the One and the many.

What a person is or what a person becomes does not depend solely upon that individual. What a small child becomes, he often copies from others. He assimilates it into his inherited framework, alters it slightly, and makes it his own. Watch, delightedly, the two-year old who, watching his mother combing her hair, combs his.

It is through interpersonal relationships (one to one) that we become "I," distinct in person from others yet bound inseparably to them by the nature of the relationship. If we wish to be or to possess a characteristic of personality we can do so only upon the many with whom we live granting acceptance of such a trait. As we grow from infancy to adulthood the problem of identity rests upon the group—the many.

The ancient Hebrew was prohibited from certain relationships with the Canaanites. He was warned by leader and prophet to avoid the heathen practices of his neighbors. It was a beginning to the understanding of the nature of relationship—that we "do something" to one another in this process of living.

The insight of the Hebrew prophet was especially keen when it came to relationship and its nature. Unlike the present-day human rightist who repeatedly talks of "the rights of the individual," the prophet knew the blend of the personal and the communal. Norman K. Gottwald wrote, "They saw the whole people of Israel stamped with a purpose and destiny that demanded the expression of the divine nature in its total life."¹ The prophet thought of the personal responsibility to the One and to the many. Everything was based upon Israel's relationship with God.

The book of Hosea portrays relationship concern of the prophets:

When Israel was a child, I loved him, and out of Egypt I called my son. The more I called them, the more they went from me Yet it was I who taught Ephraim to walk, I took them up in my arms; but they did not know that I healed them, I led them with cords of compassion, with the bands of love, and I became to them as one who eases the yoke on

their jaws, and I bent down to them and fed them" (Hosea 11:1-4).

It is imperative that we understand this relationship that so encompasses us, giving us identity. We must be aware that relationship is mutual. Martin Buber's work, **I and Thou**, is a beautiful presentation of the mutuality of relationship. You affect me and I affect you.

Karl Rogers and associates of the Western Behavioral Sciences Institute have recently involved themselves in the problems of relating. They are endeavoring to "open up" the person to aid in communication. Closed so often to others, we have extreme difficulty getting beyond treating them as objects. The mutual interchange of personalities so often missing—leaving a sense of being unrelated, with an abysmal emptiness within—can be alleviated through the Sabbath.

An Expression of Relationship

The Sabbath is social in nature. It was not instituted for one individual, but for the family of man. It was not formulated by an individual separate from the One who is eternal and the many. It is not something that one keeps to himself. It has no meaning outside the relationship to the One and the many. The Sabbath is a symbol of the relationship between man and God (Ezek. 20:1-20). Because of the inclusive nature of God, we cannot escape the significance of our relationship with the many. As a symbol the Sabbath gathers to itself all the thoughts of the intellect and the feelings which are not easily expressed.

The Sabbath is the means through which we may strengthen our interpersonal relationships. It should be the vehicle of inclusiveness, rather than, as is so often the case, our exclusiveness. How can we wall out the children of God, when the Sabbath so painfully reminds us of our interdependence?

The Sabbath because of its nature—its symbolism—can become the medium through which those right actions, attitudes, and feelings may find practice and growth. This time can then be used to increase the capacity of each of us for

trust, confidence, and integrity in relation to the One who is eternal and the many with whom we daily live. Our goal in its ordering and scheduling should be to promote greater integrity in relationships; to bring about a dissolving of the barriers that separate us; to enhance the need for importance, respect, self-esteem and self-respect; to grant faith and confidence in others; to fulfill potentialities within the other, and to create a zest for life.

This is the value of the Sabbath that it creates the holy atmosphere for such a purpose. Within its holy aura, acts that create distrust, suspicion, and misunderstanding, which build barriers, and destroy integrity, are by very contrast diminished. Remember the experience of being in the presence of someone with whom it would be unthinkable to act or speak in questionable ways. Your esteem for that person prevents your frivolous statement or action. So it should be with the Sabbath. All the meaning of holiness, gathered unto itself as a symbol of God—the One—denies or should deny its use for that which devalues the person.

The Sabbath as an expression of relationship can be an effective medium for the Spirit of God, which is an integral part of the personality of man, to effect changes. It can help us meet the problems that so seriously face us. Problems are essentially that of relating to the One and the many. The Sabbath gives us opportunity, if it is dedicated to the One who gave man the insight into the concept and who created the relationship possibilities.

The Sabbath can be used as a bridge between family identity and the larger group. Group participation in which the value of each person is considered should be encouraged. Worship is essential in that through this medium we express the esteem we hold for God.

When a man fails to understand who he is, in relation to the One and the many, he loses understanding of personal purpose and identity. When he loses personal identity and purpose, he no longer

has a value framework to assist him in forming judgments and life becomes "nothingness."

It is not an easy confrontation which faces each of us, nevertheless one to which each Sabbath Day lends its holy aura, bestowing upon us the sense of belonging to the God who creates and redeems the many within relationship. The Sabbath has no meaning outside the process of our relating to One who is eternal and many with whom we live. Let the Sabbath be the vehicle for your perpetual renewal and growth of relationship with the One and the many. "I the Lord am your God; . . . hallow my sabbaths that they may be a sign between me and you" (Ezek. 20:19-20).

(This article is an adapted sermon delivered to the Southeastern Association of Seventh Day Baptist Churches, Salem, W. Va., June 18, 1966.)

¹ Norman K. Gottwald, *A Light to the Nations*, Harper and Brothers, New York, 1959, p. 276.

A Church Is a Church Is a Church

(Continued from page 3)

the church proceeds from its moral and intellectual inheritance, although ideally it is open to continual modification.

Intellectual development, if it is taken seriously, must proceed with emphasis on excellence. If there is to be Bible study, let it be that carried on by a trained and competent staff. Rousing discussions generated by biblical passages should not be mistaken for genuine Bible study. Historical studies and study of ideas demand careful research and training in straight thinking. The goal of the church's educational program will not be to make more church members, but to produce informed, competent, and committed persons.

Such a view of the church in relation to the total human enterprise provides a goal toward which modern man—interested in the deeps of human existence, but dissatisfied with some features of the present situation—can bend his effort. To participate in such an endeavor is to participate in something eminently worthwhile.

With His Power and His Promise

(Continued from page 10)

"lo, I am with you always" gives companionship, which is the answer to our need when we go anywhere for Him. We have His power with us unto the end. We need not attempt any task alone, although so often we try. It is this very fact of the presence of His power that enables men in difficult places and despite criticism of many to continue to make disciples for Him.

The Church and the World

(Continued from page 4)

be more difficult in these days when anything of value is considered "square" by many. Much more in vogue are things such as the recent "God is Dead" revelation. If this is to be taken literally, I have difficulty in comprehending the idea of something dying which was never born. If there is a more obscure meaning, this was as poor a choice of terms as "Black Power" used by civil rights leaders. In either case, it is unfortunate that the Christian church allowed it to gain the publicity which it did. The point is that the attitude today is to criticize and denounce mores and standards without concern for filling the void which is left, and there appears to be a general distrust of anything that has been considered good in the past.

The church today faces a difficult challenge. It may be necessary for the church to change if it would effectively speak to modern man. Yet consider this dilemma. Which is better, to have something to say and be unable to say it, or to be able to communicate and have nothing to say? The church must never forget its basic message and purpose. The church must be society's servant but not society's slave. Man, himself, is incompetent to create the "good" society. One need merely study but a few cultures in the world to realize that something which may be very acceptable in one is strictly taboo in another. The church then has the responsibility of helping to shape society based upon the example of Jesus Christ. The church must not be merely a slave, following society

in whatever direction and to whatever extent society wishes to go. It seems that the church has the responsibility to God, and to man, to infest, if you please, society with the will, the purpose, and the love of God.

The Purpose of the Church?

(Continued from page 5)

young people of the world. "They need (as models) men and women whose religion, instead of being a defense against life, provides them with the courage to move into life and become a part of it, to accept its problems and wrestle honestly for its meanings; whose style of Christian living is not compulsive, but liberated, not pretentious, but honest; whose reverence for God is not confined to the sanctuary, but is exhibited in responsive relations with people . . . They need a church and religious teachers and members that have a sense of mission, a reason and purpose for living that is related to all the exciting meanings of human life . . ."* If a church, through its working Christian education program, can produce this type of model to be a participating member of the world, then it has fulfilled its purpose.

*From *Herein Is Love*, by Reuel L. Howe, Judson Press, Valley Forge, Penna., 1961, p. 78.

Do You Care?

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youngsters there playing dodge ball. A Sabbath afternoon Bible story hour is being planned. Trips by bus to Camp Holston for a swim or a ball game have been organized.

What are the results? We really don't know. I am sure Dave, our referee, would like to know that the best fist fighter of that first camp is attending church regularly and hopes to join in the near future, along with his sister. Another girl has asked for baptism. All in all, we have about seven youngsters attending, and their parents occasionally, because they know we care.

Are we proud? No, we have just reached a few. There are so many just waiting, not for a hand-out but for love and concern. Does Jesus care? Do you care? Be that good Samaritan.

BEING HUMAN IN A BROKEN WORLD

By Miss Melodie Palmiter

How nice it would be if we could demand and get a perfect world in which to live. Since this is impossible we must learn to cope with what is available and do what we can to improve it.

Each of us is free to choose what his attitude toward our world will be. We can try to make it a little better, add to the troubles and misfortunes already in it, or ignore it completely and try to become a lone island. The best choice must be the first—joining in and striving in every way that we can to improve our own corner wherever we may be.

Since we are unable individually to do much about the major problems the world faces—wars, famine, mass starvation, racial strife—we must learn to settle for lesser glories, choosing a plan to improve in some way our own small spot in the universe and being satisfied that if enough of us would do this, the world's problems would have to shrink as our corners improved.

No matter what vocation a person may choose there is always an opportunity to think of others. A Christian attitude is what we need. It is not easy to give a soft answer when provoked, a smile when disappointed. Nor is it easy to make the first amends in a quarrel. It is even more difficult to be ever thoughtful. Anyone can be considerate sometimes, but being consistently considerate even when it is inconvenient requires a great deal more determination and practice.

When our Lord Jesus walked about the earth, He took every opportunity to heal, to comfort, and to teach. How could He say, "I'm sorry I can't heal your wounds today. I must hurry to preach the Sermon on the Mount." And yet even with a goal of service in mind we find it easy to put off today's small service because we are so busy preparing for a much greater one.

Many times, in many ways, we are tempted to turn aside, to do unto others the same "low tricks" someone has done

to us, to pass on the undeserved (and sometimes deserved) tongue lashing we've received. Many times we have the option of choosing our own convenience or enjoying a favorite pastime instead of attending a meeting where we are expected, watching TV instead of helping with a church program or rehearsal. And each time we choose the easy way, it becomes easier to be slack and forget.

The alternative is to look for thoughtful acts to perform, helpful chores to do, a worthwhile vocation to pursue and then to keep a firm grip on that objective, no matter what side issues may arise to tempt and confuse us.

Each person is free to make his choice. Sir Rabindranath Tagore, Nobel Prize winning poet, once said, "I have on my table a violin string. It is free. But it is not free to do what a violin string is supposed to do to produce music. So I take it, fix it in my violin and tighten it until it is taut. Only then is it free to be a violin string." By the same token we are free when our lives are uncommitted, but not what we were intended to be. Real freedom is not freedom from but freedom for.

A person accepting his responsibility in life will not look for freedom from the elements of life which help create a broken world, but will use his freedom for the purpose of doing what he can to make the world a better place in which to live.

We can improve our destiny in this world by small acts of kindness within every day. In our jobs as students, teachers, healers, no matter what it may be, opportunities are always presented if we are to only open our eyes and look for them.

Melodie Palmiter. Sophomore at Alfred-Almond Central School, N. Y. Member of the Alfred Station Seventh Day Baptist Church. Secretary of the Sabbath School and member of the church choir. Active in school band and choir.

The Sabbath Recorder

A WITNESSING FAITH

From the time of the Exodus, the Israelites have believed in a special relationship with God. Their rulers and prophets interpreted natural and civil disaster in terms of this relationship. God was remembered in terms of relationship—God of Abraham, of Isaac, and of Jacob. Slowly this concept of “a chosen people” grew within the thinking of the people. This gave the early Israelite a feeling of worth or value, *a sense of belonging*.

From this sense of belonging we have the beginning of witness. For we now have the embryonic *reason* behind a witnessing faith. Significantly the Hebrew historians state that Israel was chosen because of God's love and promise. “It was not because you were more in number than any other people that the Lord set his love upon you and chose you, for you were the fewest of all peoples, but it is because the Lord loves you, and is keeping the oath which he swore to your fathers, that the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage . . .” (Deut. 7:7-8). Here we find expressed the thought so necessarily a part of a sense of belonging, that of God's initiating the relationship in the giving of life and love. This concept is remembered as part of the verse (John 3:16) we memorized in our youth, “. . . God so loved the world . . .”

It is for this reason that each of us can witness to another of this unique relationship that exists between God and the world. In a day of diminishing “person to person” contact, we grope for a reason to express our faith to another. This is it—that we share this sense of belonging to God. It is a basic relationship in desperate need of cultivation.

Convinced of God's initiation of the relationship in the giving of life and love—of our belonging—we are faced with responding in an open act of love or in a closed act of withdrawal. *Our response* is conditioned by our backgrounds, either to love to some degree or to reject as irrelevant. If we choose to commit ourselves to return this love, we are no longer as free as we were prior to *commitment*. We now find that the devoting or pledging of one's life to a specific direction is a process. It is not completed with the mental thought “to commit.” It is worked out in very specific decisions in the minutia of living. But as we are faithful—within our human framework—to this commitment, so the process of conditioning works within us making us gradually closer to the goodness or truth of which we aspire.

The *result* for the Christian is *concerned Christlike action*. We claim as Christians to be the Church in the world. How great is our love for the world—its people? Like it or not, you and I find the answer to the question “Who am I?” in the world. Should we not bring to it God's love? It is urgent that we be the Church IN the world in the manner of Jesus Christ. —Editor.

Ministers Conference Participants
North Loup, Neb., April 26—May 3



Front row, from left: Dr. C. R. McBride, Kansas City, Kan.; Paul S. Burdick, Waterford, Conn.; Duane L. Davis, North Loup, Neb.; Mynor G. Soper, Los Angeles, Calif.; Glen Warner, Riverside, Calif.; Mr. Joseph Lewis, St. Louis, Mo.

Second row: Victor W. Skaggs, Plainfield, N. J.; Ralph Hays, Adams Center, N. Y.; Herbert E. Saunders, Little Genesee, N. Y.; Kenneth B. Van Horn, Little Rock, Ark.; Paul B. Osborn, Nortonville, Kan.; Adolph Showers, Hammond, La.; David S. Clarke, Alfred, N. Y.; Delmer Van Horn, Washington, D. C.

Third row: J. Paul Green, Salem, W. Va.; Marion C. Van Horn, Daytona Beach, Fla.; Eugene N. Fatato, Battle Creek, Mich.; C. Harmon Dickinson, Plainfield, N. J.; Rex E. Zwiebel, Alfred Station, N. Y.; Ernest K. Bee, Alfred Station, N. Y.; H. Earl DeLand, Hammond, La.; Charles D. Swing, DeRuyter, N. Y.; Herbert L. Polan, Battle Creek, Mich.; Grover S. Brissey, Laurel, Md.; A. A. Appel, Edgerton, Wis.; Donald E. Richards, Verona, N. Y.; Alton L. Wheeler, Plainfield, N. J.; Everett T. Harris, Westerly, R. I.; Leon M. Maltby, Plainfield, N. J.; Earl Cruzan, Milton, Wis.; Edward Sutton, New Auburn, Wis.

Back Row: Edgar F. Wheeler, Ashaway, R. I.; S. Kenneth Davis, Westerly, R. I.; Charles H. Bond, Shiloh, N. J.; Elmo F. Randolph, Boulder, Colo.; Francis D. Saunders, Lost Creek, W. Va.; Leon R. Lawton, Brookfield, N. Y.; Mr. Harold King, North Loup, Neb.; Albert N. Rogers, Denver, Colo.; Leslie A. Welch, Berea, W. Va.

Not shown: Wayne Babcock, Dodge Center, Minn.; Clifford Bond, Kansas City, Mo.; Mr. LaVere Soper, Bartlesville, Okla.; and Mr. Robert Babcock, Norfolk, Neb.