

NEWS FROM THE CHURCHES

HEBRON, PA. — The church people painted the parsonage in 1968.

One Sabbath while our pastor, Harold King, was at Conference, our youth conducted the worship service.

Mrs. Dana Kenyon furnished a lovely cornucopia arrangement of fruit and vegetables for the front of the church during the Thanksgiving season. Flowers and plants graced the sanctuary throughout the year, thanks to the women of the church.

The WSSS made several contributions to the Women's Board and other projects this year. They sent get well and cheer cards to the ill and shut-ins. The usual Christmas boxes and plants were packed and distributed and candy and cookies mailed to our servicemen.

The church held its annual Christmas night, December 22. A short but impressive program was presented by the youth and children, with audience participation in the Christmas carols. Children and youth received boxes of candy. Mittens brought were given to the school nurse for distribution to needy children. Those attending followed their usual practice of putting community Christmas cards in the church "mailbox" and donating the postage to be used in some worthy cause. This year, the postage, together with contents of the birthday box and \$10 given by Mrs. Monta Friligan, was sent to the Northern Tier Children's Home (Potter County) and the Seventh Day Baptist mission in Malawi.

—Correspondent

Births

Wilson.— A son, Michael Allan, to Harry and Nina (Traver) Wilson of Little Genesee, N. Y., on December 31, 1968.

Accessions

ALBION, WIS.

By Testimony:

Mrs. Victor (Cora) Aaby
Glenn Atcherson
Mrs. Glenn Atcherson

MILTON JUNCTION, WIS.

By Testimony:

Miss Nellie Freeborn

Obituaries

HARGIS.— Rev. Marian H., daughter of George and Adele Howard, was born at Newark, N. J., March 25, 1893, and died suddenly at Riverside, Calif., Dec. 6, 1968. (See more extended obituary elsewhere in this issue.)

KENYON.— Robert Earl, son of George and Mildred Kenyon, was born Dec. 23, 1921, in Hopkinton, R. I., and died Jan. 2, 1969, of asphyxiation while repairing a silo near Waterloo, Wis.

He was married June 13, 1942, in New York to Geraldine Smith, living in Ashaway R. I., until 1935 when they moved to Madison, Wis., and two years later to Milton. He was a service man for Jamesway Manufacturing Co., and traveled widely in both North and South America to install and service their machines.

Robert was a faithful active member of the Albion Seventh Day Baptist Church. When traveling for Jamesway; he carried a Seventh Day Baptist Yearbook, so he could know about our churches in the areas he serviced.

Surviving are his wife; two sons, Robert Jr., Ohio, and Bruce, Edgerton; a daughter, Mrs. Barbara Pearson, Janesville; three grandsons, a sister, Mrs. Thelma Tarbox, Saunderstown, R. I.; his mother, Mrs. Mildred Almond Kenyon, Cumberland R. I.; his stepmother, Mrs. Julia Kenyon, Hopkinton, R. I.; a half brother, Richard Kenyon, Hopkinton; and a half sister, Mrs. Caroline Lundgren, Holden, Mass.

Funeral services were held from the church with his pastor, the Rev. Addison Appel, officiating, and interment was in Milton Cemetery.

—A. A. A.



THE SABBATH RECORDER

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Christ, Our Rock

"Everyone then who hears these words of mine and does them," Jesus said, "will be like a wise man who built his house upon the rock (Matthew 7:24; see also Luke 6:47-48)."

With a suggested theme of "Christ, Our Rock," several persons were invited to set forth what they felt were the things that endure. This seemed especially needed in a time when great changes are taking place. Each one according to his own experiences and talent gave his testimony as found in this issue.

The artist, *Margaret Taylor* (Mrs. David Taylor) of Friendship, N. Y. (Richburg S. D. B. Church), has captured firmness and solidarity in her interpretation of "Christ, Our Rock," but has added a tallness of stature, backed by the cross, enhanced by a feeling of compassion.

The articles will speak for themselves, but a bit of personal information about the writers follows.

The Rev. C. Rex Burdick is pastor of the Seventh Day Baptist Church in Riverside, Calif. A past president of the General Conference, he has served also on the Commission. . . . *Philip Lewis* and his wife *Jean B. Lewis* reside in Riverside, Calif., and are members of the Riverside S. D. B. Church. Both are school teachers. Phil holds a master's degree; Jean is working on hers. Phil has served on the S. D. B. Commission.

. . . . *The Rev. Alton L. Wheeler* gives South Plainfield, N. J., as his home address, but his responsibilities are worldwide. He is executive secretary of the Seventh Day Baptist World Federation, a member of the Central Committee of the World Council of Churches, and the general secretary of his denomination.

. . . . *The Rev. Kenneth E. Smith, Th.D.*, is president of Milton College, Milton, Wis. An accredited Seventh Day Baptist minister, he has held pastorates in previous years. . . . *Thelma C. Stearns* (Mrs. Don Stearns), Shinglehouse, Pa., belongs to the Richburg (N. Y.) S. D. B. Church and also works with her husband in the Hebron (Pa.) S. D. B. Church. Now retired, she substitutes in the high school where she taught for many years.

. . . . *Miss Waynette Sue Burdick*, young teen-age daughter of Mr. and Mrs. Wayne Burdick, attends the Syracuse (N. Y.) S. D. B. Church. . . . *Miss Beatrice Maltby*, trustee and youth leader of the Adams Center (N. Y.) S. D. B. Church, ministers to those in need through her work as ward secretary in a hospital. . . . *Lettie Bond* (Mrs. Leland Bond), Clarksburg, W. Va., is the wife of this year's General Conference president — his private secretary, in fact. She was not always a Seventh Day Baptist but since her marriage has called the Lost Creek (W. Va.) S. D. B. Church her home church. . . . *Clauston and Seili Bond* are faithful workers in the Dodge Center (Minn.) S. D. B. Church. This Mrs. Bond was a Lutheran before accepting the Sabbath and by profession is a nurse. Claston is a salesman. . . . Your editor considers it a privilege to be a minister's wife and to serve the Lord as He leads. Her hus-

(Continued on page 15)

The Christian Sabbath in a Changing World

By C. Rex Burdick

In a well-known and often sung hymn, Henry F. Lyte wrote,

"Change and decay in all around I see:
O Thou, who changest not, abide with me!"

The above assertion is one which has often been made by contemporary Americans, and the petition is one which has often been uttered by contemporary Christians.

When we see, as we have seen, the foundations of society crumble about us — the home, the nation, the schools, the church, the Sabbath, even God Himself, fall into disrepute, and as we observe the erosion of things we once held dear, our hearts cry out for stability in the midst of shifting patterns and values. Did you ever stand quietly upon the beach allowing the water to play around your feet and lick from beneath your feet grain by grain the sand upon which you were standing? Does this not seem to be precisely what is happening in our contemporary social experiences?

Where shall we find a rock on which to stand so that today's changing currents may not wash away the ground upon which we stand?

I am convinced that we shall find stability for our Christian life and certainty in the midst of these uncertain times as we turn in faith and devotion to a changeless God.

"When all around my soul gives way,
He then is all my hope and stay."
"On Christ, the solid Rock, I stand;
All other ground is sinking sand!"

We shall find stability in a changeless God, who, though the foundations of society may crumble, shall remain forever the same, and whose institutions, though the institutions of men may topple, shall forever remain unshaken and unshakable. The Sabbath is one of those institutions.

For several weeks recently in the Riverside Seventh Day Baptist Church we spoke of *our faith* and some of its expressions. Let us never lose sight of the fact that our faith begins with our

relation to Jesus Christ and goes out from that point to the expression we give it in our public life. Let us also remember that though Seventh Day Baptists permit and encourage personal interpretation of the Scriptures under the guidance of the Holy Spirit, the roots of denominational life and personal faith rest squarely upon the Bible and its clear teachings. When we think of our faith and the Sabbath, let us be very cautious that we not fall into the error of traditionalism, for our faith is not a tradition but a present personal experience. The Sabbath, if it is to be meaningful in a day of shifting patterns and values, must find its meaning not in the traditions of our denomination or any denomination, but in the spiritual experience that it brings to our lives as the people of God.

The changelessness of the Sabbath rests squarely on the changelessness of God. The prophet Malachi (3:6) asserts of God, "I am the Lord, I change not." The book of Hebrews (13:8) picks up this phrase and refers it to Jesus Christ who is "the same yesterday, and today, and forever." Bible passages indicating the changelessness of God could be duplicated and reduplicated.

But let us go on to note the nature of God as a perfect Being. Perfection rules out change of being for change is an indication of improvement or deterioration. Perfection cannot be improved upon nor can it deteriorate. Hence, God, an eternally perfect Being, does not and cannot change. Man's concept of God may change as he advances or retreats in the spiritual world, but the character, personality and being of God does not change. God may and sometimes does deal with men in differing ways because He often deals with us conditionally, but God remains the same.

The changelessness of God's purposes and teachings is a corollary to the changelessness of His character. The Bible which speaks of the changeless-

ness of God, also declares "the immutability of His counsel" (Hebrews 6:17). That is, God's counsel, His purposes, His teachings and His will cannot possibly change. The *New English Bible* speaks clearly of the nature of God and His purpose when it translates James 1:17 in these words: "In Him there is no variation, no play of passing shadows." The Sabbath, ordained and instituted by a changeless God whose purposes remain forever the same, is not a passing shadow, but a spiritual reality for all times, one of the anchoring rocks which brings stability to our spiritual lives in the midst of the shifting patterns of our day.

The Sabbath is given as a weekly reminder of an eternal blessing.

"Day of all the week the best,
Emblem of eternal rest."

Symbols and signs are common in any culture. The American flag, *The Stars and Stripes*, is a symbol of our nation. Reverence for the flag is an indication of loyalty and devotion to the nation for which it stands. Irreverence before the flag is at best a sign of a questioning attitude in regard to the nation; at worst, a sign of disloyalty to it.

The Sabbath was given to Israel as a sign of Israel's special relationship to God. "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Ezekiel 20:12). Through all the Old Testament the Sabbath stood as a special sign of God's love for His chosen people and their response to the God who chose them. When they honored the Sabbath, they showed their love for God and were blessed by Him; when they dishonored or "polluted" the Sabbath, they showed their disregard for their heavenly Father and He withdrew His blessing from them.

Israel was a sanctified people just as the Sabbath was a sanctified day. God

had set Israel apart to do His work, to accomplish His purposes. God gave Israel the Sabbath as a symbol of His presence with them, and Israel kept the Sabbath as a sign of her obedience to God. When Israel desecrated the Sabbath, she broke the sign of her obedience to God and robbed herself of the blessings of God's pleasure and presence.

But this was of Israel; what has it to do with us? The New Testament teaches consistently that the Christian Church is *Spiritual Israel*. In Galatians 6:16, Christians are called, *The Israel of God*, and in Romans 2, there are repeated verses which indicate that the true child of Abraham is not one who bears the marks of the Jewish ethnic group, but one who bears the marks of Jesus Christ in His heart and life. If this is true (God says it is and God cannot lie), the Sabbath remains for us in contemporary life, as in the past, a sign between God and His people in any age, a sign of His presence with us and of our obedience to Him, a sign of a covenant relationship, a relationship of promise.

The symbolism of the Sabbath appears to be more than that of a present relationship. God's gift of the Sabbath is also a sign of a future special blessing. Hebrews 4:9 speaks of this truth in words which have been much misunderstood with little thought of their real implication, "There remaineth therefore a rest to the people of God." The word *rest* here is a unique word, being used only in this instance and in no other place in the New Testament. The Greek word is *sabbatismos* and can be translated only as a Sabbath rest and is so translated by many recent versions. Since the ultimate promise of God's rest was not achieved when the Israelites were led into the promised land, and that promise of rest had not been achieved at the time of the writing of

(Continued on page 11)

"For who is God, save the Lord?
and who is a rock, save our God?"

—2 Samuel 22:32

SERVICE TO HUMANITY

—"Love thy neighbor."

By Philip and Jean Lewis

As the flames leaped and roared above the city skyline, bystanders forcibly held the child back from the holocaust. Tears streaming down his face, he sobbed, "But my brother is inside—I have to help him!" How many of us have this same compulsion to help our brother in the holocaust of our world?

When the Christian Church was formed nearly two thousand years ago, the basis for much of its activity was service to humanity—to its own members, to those whom it hoped to influence, and to its enemies, those completely apart from it. When Christ told



the scribe, "Thou shalt love thy neighbor as thyself" (Mk. 12:31), He put this commandment second only to loving God. One of the first acts of the early believers was to contribute all they owned for the common good. ". . . they had all things common . . . and distribution was made unto every man according as he had need" (Acts 4:32, 35). They helped each other to the extent of all that they owned. When Peter and John went out from Pentecost into the world around them, their first act was to heal the beggar who had been lame from birth, a man who was not of their own group, but who might hopefully become one of them (Acts 3:1-8). Through this act of service many were added to the early church. And when Saul went to Damascus, Ananias put healing hands on him

even though he knew that Saul was the church's bitter enemy (Acts 9).

These standards of Christianity have not changed. Part of the duty of our diaconate is to make the church members aware of the spiritual and physical needs of our brother members, when we can help them. Part of our responsibility as church members is to minister to potential members around us, perhaps by a thoughtful act, or perhaps by a specific prayer. But one of our most urgent needs is to give service to those who probably never will become part of us, who may never even become Christians, but who certainly are the neighbors whom Christ commanded us to love. What more appropriate way is there to love than to feed, or clothe, or shelter?

We all agree that the *basic necessities*—food, clothing, and shelter—are an area of service which are appropriate to any brother, no matter what his relationship to us might be.

Another area of service is in *education*, both in the public schools and in our church schools. One of our best examples is Christ as a teacher. He "did many things that good teachers do today. He taught informally. He gave learners full opportunity for decision-making. He emphasized inner motivation as opposed to outward acts. He urged practical demonstrations and application of what had been learned. And above all, He sought

Standing Ready to Serve



fundamental changes in systems of values" ("Shall We Close the Sunday School?" Ronald C. Doll. *Christianity Today*, Aug. 31, 1959).

Each one of the above methods of teaching can be a standard for today. For those of us who are in public education, all of them are immediately valid for use in our work. For those of us who volunteer our help in Sabbath School, they are just as valid. Can you think of a better way to reinforce the learning of a biblical truth than to help a child (or adult) apply it in his everyday life? And above all we need to be sure that we are using the same system of values that Christ used.

Yet another area of service in our life today is *evangelism*, for it is a service. It was a service to the alien world around the early Christians who heeded the commission to "go ye into all the world and preach the gospel to every creature" (Mk. 16:15). It is just as real a service to the world today; there are millions who haven't heard, and to many of those who have heard, it was not presented as the vital, challenging need for our mod-

ern life that it is.

But in each of these areas of service we may face problems. A proud but needy brother may refuse to accept even the basic necessities from a fellow church member, or a neighbor, or even someone he will never see again. The separation of church and state may preclude all but the most general application of Christian ideals in our public schools. Our own limited abilities may thwart our desire to follow Christ's example as a teacher. And each of us falls short of the command to "go . . . and preach the gospel to every creature."

Can we really understand the needs of others? Do they really need what we think they do? Are we imposing our values on someone else? We need to be very sure that the service we want to give to humanity is Christ-inspired. It may not be directly inspired by the actions of the early Christians, but it needs to have its foundation in the unchanging values which were the basis for their lives. And we need to feel a compulsion to help our brother, no matter who he may be.

SEVENTH DAY BAPTISTS FACE FRONTIERS WITH FAITH SEVENTH DAY BAPT

PLAINFIELD, N. J. ". . . With hands outstretched to whatever lies ahead, I go straight for the goal — my reward the honor of being called by God in Christ. All of us who are spiritually adult should set ourselves this sort of ambition, and if at present you cannot see this, yet you will find that this is the attitude which God is leading you to adopt. It is important that we go forward in the light of such truth . . ." (Phil. 3:13-15, Phillips Translation).

THIS CHARACTERIZES the growing of optimism in evidence among an increasing number of individuals and churches who are responding with enthusiasm as Seventh Day Baptists pass the halfway mark of a five-year emphasis on "Facing Frontiers with Faith."

ONE OF THE MOST exciting discoveries of recent years on the part of both of youth and adults is the spiritual compensation accruing from personal involvement in experiences and areas of Christian witness and dedicated service. Five types of Dedicated Service Programs promoted by the Planning Committee and sponsored for boards and agencies have given opportunity for some twenty-five or thirty persons to serve the Lord in situations outside their local areas each year. These programs are known as (1) Summer Christian Service Corps, (2) Vacation Church School and Camp Leadership, (3) Missioners, (4) Extended Dedicated Service (preferably nine months or longer), and (5) Macedonian Service known as COME—"Come over into Macedonia Emphasis" in which a person or family responds to the invitation to move from one area to another to help strengthen a spiritual witness.

SOME FIFTEEN YOUTH served in SCSC and VCSC programs during the summer of 1968 and by the following January a larger number have enlisted for 1969!

MISS JENNIE WELLS of Boulder, Colorado, is offering extended dedicated service at Conference headquarters for one year, and Miss Chris Williams served there

also for over three months before deciding to return home in looking forward to resuming her schooling as soon as possible.

MISS CONNIE COON, a school teacher, is serving for a second year witnessing for Christ among children and young people as she travels from church to church and from state to state. In several parishes children's Bible Clubs have been organized in homes with some forty youngsters attending two clubs in Hopkinton, R. I.; nearly forty-five in three or four such clubs in Daytona Beach, Fla.; and approximately that same number in two clubs most recently organized in Paint Rock, Ala. Needless to say, her services are much in demand!

MISS ESTHER BURDICK as youth field worker conferring with young people, pastors, and youth leaders in some ten states reports one group of youth has a conversational prayer fellowship twice a week. There are those who have expressed enthusiasm over being personally involved in some form of dedicated service, while others are finding additional opportunities for witnessing for Christ in their home communities and for offering service through their home churches. There are those who, having gone on dedicated service missions, are seeking to encourage their home churches to invite dedicated service teams to their communities. Miss Burdick envisions the challenge of an additional ministry among young adults.

ADULTS offering dedicated service have included Mrs. Mary Clare from Alfred, N. Y., who conducted leadership training classes in Guyana in the summer of 1968, and Mrs. Courtland (Frankie) Davis who continues her labor of love in Jamaica.

DEAN VICTOR SKAGGS reports the indication of an increasing number of young men who have entered or plan to enroll in seminaries to prepare for the gospel ministry.

(Continued on page 15)

INTRODUCING —



Left to right, top: C. Rex Burdick, Philip Lewis, Jean Lewis, Alton L. Wheeler; bottom: Kenneth E. Smith, Thelma C. Stearns, Beatrice Maltby, Lettie Bond.

We regret that not all of our contributors could be pictured.

The Company of the Committed

By Kenneth P. Smith

(These excerpts from a sermon preached at the Seventh Day Baptist General Conference in Kearney, Nebraska, August 1968, were taken from a tape recording.)

How in the world is the company of the committed, those who take Jesus Christ seriously, to get on in a world like this?

You and I know perfectly well that we live in a society that is a compromise of values. It is, in fact, a secular form of Christianity to which almost anyone can accommodate himself.

... How do we go to church in the morning and go to a theater in the evening to view some Hollywood perversion and accommodate ourselves to the two different identifications that are a part of the same day?

... How do we become one person when we know we should read the Bible, and it is there; but as a matter of fact so is *Playboy*, and so are other alternatives to a Christian philosophy of life?

... How do you live in a world where your son asks to borrow the car to take his girl to a show or on a date or wherever in his wonderful freedom he chooses to go, to do whatever he sets his mind to do? And you hand him the car keys worrying about, you know, bending a fender, when probably you should be wondering about the possibility of a collision in ideology or the kind of encounter in ethics and morality that will affect him for the rest of his life.

... How do you know when you have honestly identified yourself as a Christian, and when in fact you have rationalized and accommodated everything that you thought you believed so that you could do everything that you wanted to do without embarrassment either to yourself or to others?

Who am I, and what am I doing here?

There are really two typical responses to crises . . . We're apt to either stand somewhere or run somewhere. This is the sort of time that brings out these immediate responses. People will certainly turn to the old creeds—the older

the better—the traditional forms, the prose and doxologies, the Gothic cathedrals of mentality. It is the kind of day in which we are inclined to scorn the heretics and build our walls high and stout. But it is also the kind of day in which our young people are inclined to find more attractive than we are the bandwagons of change, and they will jump on the bus and ask later where it's going. Both of these responses are reactionary, and both are evident everywhere. So the company of the committed has a very serious priority question to face. It is a crisis of identity, and it is as much a crisis for Seventh Day Baptists as it is for any other group in the world."

We began by listening to the words of Paul with which we are so very familiar (2 Corinthians 5:16 - 6:10). We are to be reconciled to God. Having been reconciled to God through Christ we are to reconcile others to God. We are called to be ambassadors, and as ambassadors we have a distinctive role to play in the world in which we live.

... We can share certain positive affirmations as a company of the committed Man is in fact a sinner. Contemporary man is the most efficient, sophisticated, psychoanalyzed, comfortable sinner that ever lived on Planet 3. But he's still a sinner!

There are many things about the society in which we live today that make the issues more clear than they have ever been before In this time we are beginning to understand what the opposition to Christian values really means because we have all the benefit of an open and public attack upon things about which people used to be indifferent It is a day in which we are required by the demands of society to take an inventory of our resources and to begin to build upon the foundations of Jesus

Christ with a deadly seriousness that has not characterized Christendom since the crisis of the French Revolution.

Whenever we read the Scripture in our church service, it carries with it a note of urgency, a depth of commitment, a warning of danger, and a promise of strength that sometimes stands in the sharpest kind of contrast to what it is we preach, what it is we talk about when the worship is over, and to what it is we live in our homes and community.

As the company of the committed . . . we worship as those who see the cross of the crucifixion with the eyes of those who have seen the risen Christ. We have a theology for tough times.

It is in the day of maximum ideological danger that we understand some of the things that Jesus said—those hard sayings about the discipline of the refiner's fire, about the separation of the wheat from the chaff. We know that a Christian to be effective must be humbled by the failure of self, must be disciplined by a thorough preparation, and must be upheld by the Christ whom he will serve. He who said, "Ye are the salt of the earth," must have had in mind a kind of infiltration. He who spoke of the yeast in the bread must have had in mind a kind of ingredient in life that brings about a profound change in the character of the environment. If this be true, then Christians should be a people . . . who are prepared to out-think, outlive and out-love because of this cause.

We must avoid above all the thought that we are isolated from the ebb and flow of sin, from human suffering and human needs. To live in a world like this we are called upon to be the company of the committed. We are called upon to remember that Christ is for such a time.

As we read with deadly seriousness the words of the New Testament we be-

gin to understand that this sophisticated, comfortable world in which we live is a society and a world that calls for the spirit of Christ, the act of reconciliation. *You are ambassadors.* As you are reconciled to God, remember that God is in Christ reconciling the world unto Himself.

THE SCRIPTURE —

2 Corinthians. 5:16 - 6:10

From now on, therefore, we regard no one from a human point of view; even though we once regarded Christ from a human point of view, we regard him thus no longer. Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Working together with him, then, we entreat you not to accept the grace of God in vain. For he says,

"At the acceptable time I have listened to you,

and helped you on the day of salvation."

Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in any one's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; which the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

GOD OUR LIGHTHOUSE BEACON

By Thelma C. Stearns

Since it was a starlit night when Jan started toward home his friends would never believe his anxiety of the past few hours. He knew his answer now. However, when he was lashed on all sides by the high waves, Jan wondered if he would ever return safely.

Jan vaguely remembered the storm warning; nevertheless, he jumped into his small craft and headed out to sea—he needed a chance away from the gang to think. This he thought would be the time.

A high wind at sea brought his boat into rough water sooner than he expected, and suddenly he was alarmed by the danger. What should he do now? Wait for a friendly ship; hope for calm seas; or try to give out a signal to a passing plane?

Riding the waves alone, Jan battled it out in the small shallop which he and his father had once built from the old tree in their front yard. The shallop rocked from side to side and each time Jan felt that this wave, higher than the last, would surely capsize the craft. With each surging wave Jan felt more helpless than the last. Strong winds and high waves always seem very disconcerting to the one experiencing them. Jan was no exception. He would happily welcome the calm.

When Jan had attended the Junior Sabbath School class he learned many Scripture passages. Why couldn't he remember them now? Some of the verses were coming back, and each one made him feel nearer home and safety. "God is light" (1 John 1:5b); "You are the light of the world" (Matt. 5:14); "The Lord is my rock, and my fortress, and my deliverer" (2 Sam. 22:2); "He reached from on high, he took me, he drew me out of the many waters" (Psa. 18:16).

Alas, a break in the clouds, a bright

star, the light rim of the moon—any one of these would be a welcome sight.

Minutes seemed like hours and then—No! not a lighthouse! Yes, it was the beacon—the beacon which Jan had seen many times before. This time Jan saw his beacon and favorite rock from the other side, and it meant a sure haven to him.

He knew this spot well and had spent many hours here reflecting about his home and his friends and also dreaming about his future. His "rock," since that was what he had called it, had proved to be a constant fortress for him when the waves almost encompassed him with their strength.

Now, although he stood at this very spot somewhat shaken from his frightening experience, nevertheless he was thankful for that feeling of calm and serenity.

"Be thou a rock of refuge for me, a strong fortress to save me" (Psa. 31:2).

Jan's experience on the sea and his feeling of rescue may well be reflected in this short poem taken from the *Christian Herald*.

The dawning light may be glorious
And sunset grand may be,
The beacon light may be welcome
To the sailor on the sea,
But the light that ever beckons
Wherever I may roam
Is the warm and gleaming lamplight,
The welcoming lights of home.

L. W. Jones

Where there have been troubled minds on life's sea, each one receives comfort and hope and inspiration from the Bible passages as Jan did from his early background in the Sabbath School. Hymns of praise to God helped to secure Jan's faith, and they will also help each of us.

Here are three stanzas from the hymns "Lord, Speak to Me," and "We Would Be Building":

Lord, speak to me, that I may speak
In living echoes of thy tone;
As Thou hast sought, so let me seek,
Thy erring children lost and lone.

O strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

also—

Teach us to build; upon the solid rock
We set the dream that hardens into deed,
Ribbed with the steel that time and change doth
mock,
Th'unfailing purpose of our noblest creed;
Teach us to build; O Master, lend us sight
To see the towers gleaming in the light.

If Jesus Came to Your House

If Jesus came to your house . . .
Would you go out and play?
Or would you start the dishes, and wipe
the crumbs away?
Would you begin to cry and weep
Not knowing where to start?
Or would you let Him in, and open wide
your heart?
Would you run upstairs and find
Your Bible to open wide?
Or would you claim to be not at home, and
find a place to hide?

If Jesus came to your house . . .
Would you fall down upon your knees
Filled with love divine,
Asking His forgiveness for your being so
unkind?
Be loving, kind and true!
He knows just what you really are, and
what you really do.

—Waynette Sue Burdick
Baldwinsville, N. Y.

Sentence Prayers

. . . In this day of change and chance,
hedge us about with Thy vast and
changeless purposes.

. . . Lay the pressure of Thy holy will
against our lives.

. . . Dear God, keep our thoughts
among the stars and our feet on solid
ground.

—Selected.

The Christian Sabbath In a Changing World

(Continued from page 4)

Hebrews, therefore the author taught that the promise of rest contained in the weekly sign of the Sabbath would be fulfilled in heaven itself. The Lamsa translation of the Bible from Aramaic, the language spoken by Jesus and the apostles, translates this verse, "The people of God ought therefore to keep the Sabbath."

The Sabbath ought to be kept as an expression of our love to an eternally changeless God, and as a sign of our willing obedience to Him, and as a symbol of our hope in His promises. The Christian Sabbath can be no more perfect than its Maker, but on the other hand, the nature of the Sabbath can be no less perfect than its Maker. The Christian Sabbath can be no more changing than its Maker and Lord nor can it be any less changing than its Maker and Lord.

For the Christian, the recurring expression of devotion to God through the weekly observance of His Sabbath will surely bring a sense of stability of thought and purpose.

It may be said of a man: "He loved the Lord, and that is enough."

Yes, that is enough! But the question that must then be asked is: "Does that man love the Lord enough?"

Does a man love the Lord enough to follow God's unchanging will, His immutable counsel? Does he have the devotion and determination, the heart and the guts, to show his love by Sabbath-keeping in the midst of a people who deny the validity of the changeless Sabbath? If he does, he most surely will find stability and certainty in the midst of the shifting loyalties and uncertainties so characteristic of the day in which we live.

"O Lord and Master of us all:
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine! Amen."

Search the Scriptures

“ . . . these testify of me.”

By Beatrice Maltby

“For God loved the world so much that he gave his only Son so that everyone who believes in him should not be lost, but should have eternal life. You must understand that God has not sent his Son into the world to pass sentence upon it, but to save it—through him.

“Nowadays you are worshipping with your eyes shut. We Jews are worshipping with our eyes open, for the salvation of mankind is to come from our race. Yet the time is coming, yes, and has already come, when true worshipers will worship the Father in spirit and in reality. Indeed, the Father looks for men who will worship him like that. God is Spirit, and those who worship him can only worship in spirit and in reality” (John 3:16, 17; 4:22, 24, Phillips translation).

Too many of us are worshipping with our “eyes shut” and our ears and minds shut off from hearing God’s message and seeing opportunities for serving Him. We go to church on Sabbath morning, take part in the choir, Scripture reading, and only halfway listen to the sermon. Our minds are not on God and the message our pastor is bringing us but on other things far away from where they should be.

I feel a great inspiration when church begins as the organist is playing the prelude if I bow my head in prayer asking God’s guidance during the service and the rest of the day. I pray that I may receive a blessing from the service and go spread the news to others. All too often I fail to fulfill my part of spreading the message. I think this is because too often my ears, eyes and mind are on the things that have happened or are going to happen in the home, the family or at work rather than on God and this wonderful opportunity to be with Him in spirit and in truth.

I think in this fast changing world we have to overlook a lot of worldly things and spend more time on the enduring things of life such as reading our

Bibles, meditating, and telling others who do not know Christ the joy that can be found in serving Him.

I, for one, do not seem to have the faith or the inspiration to do this. I lack knowledge of the Bible and perhaps courage to talk to others about Christ.

As a little child when I sat in Sabbath School class I used to fool around and not listen to what my teachers had to say. Perhaps I thought it was nonsense. Now I am sorry and can see what a terrible mistake I made. I am sure if I had listened more attentively and been more sincere I would be a better Christian today. I hope and pray that others who may be making the same mistake now may see the error of their way before it is too late.

In each Christian’s life there has been some one person who has meant a great deal to him in helping him to become a better Christian. In our church at Adams Center we often hear the older people testify of the inspiration and guidance of the late Rev. Loyal Hurley. In the same sense, I feel that a former pastor, the Rev. Delmer Van Horn, has done more to bring me closer to Christ than any other person. I ask for your prayers that I may be so filled with the love of Christ that I may be inspired to work more faithfully in His service and be an inspiration to my fellowman.

As the emphasis of this issue is “Christ Our Rock” may each of us stand high on the Rock and let Christ come into our hearts and lives as we think of the words of the hymn, “The Solid Rock”:

My hope is built on nothing less
Than Jesus’ blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus’ name.
When He shall come with trumpet sound,
Oh, may I then in Him be found;
Dressed in His righteousness alone,
Faultless to stand before the throne.
On Christ, the solid Rock, I stand;
All other ground is sinking sand.

Sensitive Through Prayer

By Lettie Bond

Remember:

Draw nigh to God, and he will draw nigh to you.
—James 4:8

The effectual fervent prayer of a righteous man availeth much.
—James 5:16b

How long has it been since you really prayed? Or waited in silence for an answer to your barely breathed desire?

We cannot face the battle of life alone and hope to succeed. The encouragement of understanding family and friends is not enough. Even those who are possessed with superior ability, ingenuity, health, and financial independence still have human frailties that make them unable to meet life’s inevitable heartaches and tragedies. We must have the advice and help of God or else we will fail, give up the battle and quit the struggles for righteousness. You may need strength, courage and calmness in amazing measure; and you may need them very suddenly. I suggest that you get on speaking terms with God at once—not so much that He may hear your cry, as that you may recognize His answer.

Contemplate:

What is prayer? Prayer is our way of being friends with God. Friends like to be together, talk together, share their joys and sorrows. Prayer brings us close to God. We never need to feel alone; God is our constant companion.

Why do we pray? We pray because we need God’s help. We pray when we are frightened or unhappy, and when we know we have sinned. We pray when we are happy; we praise God for His wonderful world; we thank Him for our many blessings.

We pray because our prayers help others. Jesus commands us to be unselfish when we pray. He promises us that prayer changes things. We pray that God will help us make the world better. We pray that others will accept Him and learn to pray, too.

We need to keep a prayer list, not only to keep us organized in our prayer petitions but also to provide

(Continued next page)

Sensitive Through Prayer
(Continued)

a record of answered prayer. Then in a moment of discouragement a quick reference to the answered list shows how many times God has faithfully responded to prayer.

Does God hear and answer prayer? Anyone who prays faithfully, constantly and expectantly will agree: God hears and answers prayer.

How does God answer prayer? God does not hear and answer every prayer. God asks us to be patient; He wants us to have faith and trust in Him. We may need a lesson in humility, persistence, repentance, and sense of need much more than we need the things we pray for. Talk to God, then be sure to listen. What God says to you may be much more important than what you say to Him.

How shall we pray? From the model prayer, the Lord's prayer, we learn that a good prayer is unselfish. The prayer uses *our* and *us*, but never *mine* or *me*. We must pray for others as well as ourselves when we ask for God's blessings. We must praise and honor God when we pray. We must ask forgiveness for our sins as well as promise to forgive others.

Focus:

For answered prayer—gratitude; for current prayers — confidence.

Pray:

Father, increase the spirit of neighborliness among us that we may uphold one another, in trial serve one another, in suffering tend one another and in homelessness, loneliness or exile, befriend one another. Give us brave and enduring hearts, that we may strengthen one another. And, Father, make this a better world—beginning with me!

One Hope that Belongs to Your Call
(Eph. 4:4)

We are called to participate in a ministry of prayer and worship before God on behalf of the world and in a ministry of life, word and action on behalf of God in the midst of the world.

—Church Women United

*Sowing Seed, Not
Testing Soil*

By Claston and Seili Bond

The phrase, "the seed is the word of God" (Luke 8:11), has a definite appeal and practical application for those who have tilled and planted the soil. They immediately recognize the basic truth in this parable of the failure of good seed in poor soil.

When the writers' pastor, Wayne Babcock, preached a sermon on the parable of the sower as related by our Lord Jesus Christ, we were inspired by the great yet simple lesson Christ gave us in this parable. Because of farming experience, we realized how true this parable was and is in a physical sense today.

That Sabbath afternoon as we were thinking of the pastor's sermon and the parable, we realized that there are two important steps in sowing and planting that were not mentioned by our Lord. One is the matter of preparing the soil; the other is soil testing to determine if the seed could survive and grow in that particular soil.

The first step, preparing the soil, is and has been accepted as needful ever since man began to plant. Consequently an all wise Christ knew there was no need to dwell on this point in sowing the seed, either physical or spiritual.

The second step, testing the soil, wasn't mentioned, we believe, because Christ knew His listeners of that day were unfamiliar with what is routine in farming today. He knew that the gospel message needed to be preached and witnessed to by all Christians whether or not in their eyes the soil was capable of producing fruit, for God as Paul says in 1 Corinthians 3:16 "giveth the growth."

Let us look again at the parable as recorded in three of the Gospels (Matthew 13:3-9, 18-23; Mark 4:2-20; Luke 8:4-15). In each account the writers mentioned four definite things: (1) The sower went forth to sow. (2) The seed fell on many types of soil. (3) There were different quantities of fruit from different soils. (4) The seed is the Word.

It is interesting to us to note the different ways the phrase, "the word," is expressed in each account. Matthew calls the seed "the word of the Kingdom"; Mark simply says "the word"; Luke is more explicit as he wrote, "The seed is the word of God." We believe that each was inspired to use these different phrases to give us deeper insight into God's truth. These phrases could apply to Jesus, to the Bible, or to the gospel message. The important thing is to recognize that all three are part of God's plan for man on earth. The lesson for us is that all Christians need to witness to faith in Jesus Christ, and Seventh Day Baptists must witness also to other Christians about His Sabbath.

In some of our ecumenical endeavors we can place ourselves in compromising positions in which we seem unable to witness to all of our faith, the Sabbath in particular. We realize that we are trying to win non-Christians to Christ, but Sabbathkeeping Christians have a mission to witness to the millions of sincere Christians who have never heard or who have been misled about the Sabbath of which Christ is the Lord (Matthew 12:8).

A denomination may have a fine group of dedicated ministers, but they cannot cover all the ground by themselves. At the Seventh Day Baptist General Conference held in Grand Rapids, Michigan, in August of 1967 one of the young people who had just spent several weeks in the Summer Christian Service Corps said, "What we need is really dedicated laymen."

We believe that this young man hit upon the main reason for the failure of a church or denomination to grow—a lack of dedicated, witnessing laymen. This young man's statement really hit home with us, especially since he is our son.

It has been wisely said, "We will never be able to share the Sabbath truth if in our living we have lost it." We must live our faith and we must witness to that faith.

How can we be witnesses? Some will do it in song, others by speaking, but all

must witness by their lives. Witnessing by the spoken word is harder for some than others. Even though this form of witnessing is difficult, it is a duty that must be practiced. We can talk to strangers about a hobby such as a collection of old guns, but just as much interest and ability should be developed in ascertaining one's faith or lack of it.

In our witnessing we need not test the soil, but we have a responsibility to witness and to see that the seed thoughts we sow are the "word of God." We need not test the soil to see if it will produce fruit—perhaps someone will even destroy the seed—but as laymen we must sow, that is our job.

Let us ask God to give us courage, wisdom and faith to witness in word and deed, that it may be said of us, "The sower went forth to sow—and the seed was the word of God."

Christ, Our Rock

(Continued from page 2)

band is the Rev. C. Harmon Dickinson, pastor of the Richburg S. D. B. Church.

The editorial staff invites reader comment and inquiries regarding our understanding of the Christian way of life. Information about the location of Seventh Day Baptist churches can be supplied upon request. Write *The Sabbath Recorder*, Box 868, Plainfield, N. J. 07061.

SDB's Face Frontiers with Faith

(Continued from page 7)

OUR GENERAL CONFERENCE has in recent years urged continued education and refresher courses for ministers, with financial assistance offered from the Memorial Fund and administered by the Council on Ministerial Education.

THE MISSIONARY BOARD with some support through Our World Mission is matching a number of churches in paying salaries of their pastors to enable them to devote full time to the gospel ministry. These and other frontiers are being faced with fervor and faith!

—Information supplied by General Secretary Alton L. Wheeler.

The Sabbath Recorder

IN THIS ISSUE

- The Christian Sabbath in a Changing World** 3
C. Rex Burdick
There is still a place for the Sabbath in our day.
- Service to Humanity — "Love Thy Neighbor"** 5
Philip and Jean Lewis
Consider the commandment second only to the command to love the Lord God.
- Seventh Day Baptists Face Frontiers with Faith** 7
Alton L. Wheeler
A people with an old and tested faith find new ways to apply that faith.
- The Company of the Committed** 8
Kenneth E. Smith
Not what the world has come to, but what has come to the world — reconciliation through the Lord Jesus Christ.
- God Our Lighthouse Beacon** 10
Thelma C. Stearns
Adventure on a stormy sea and its application. Suitable for Youth Fellowship, or just good reading.
- Search the Scriptures — "They Testify of Me"** 12
Beatrice Maltby
Study the Bible in the days of youth, and in uncertain days at any age, the Word of God is sure.
- Sensitive Through Prayer** 13
Lettie Bond
Pray! Not so much that God will hear as that you may recognize His answer. Good devotional guide.
- Sowing Seed, Not Testing Soil** 14
Claston and Seiff Bond
It is the Christian's responsibility to sow the seed — the word.



Contrasts in the "Holy City"

In modern Jerusalem the old and the new are in evidence. Here a Hasidic Jew (not a rabbi) asks directions of an Israeli policeman. A group of Hasidic Jews dressed much like this one paraded for peace in front of the United Nations Building recently. A small sect of ultra orthodox Jews, they do not believe in defending the state of Israel, contending that they are a people, not a nation. Though some live in Israel they are out of step with the strong nationalism of the orthodox and the liberal Israelis.