

The Sabbath Sign of Sanctification

By Eugene Lincoln

Demonstrating our love to God by keeping His commandments is fairly common among Christians of all persuasions—with the exception of one commandment. Few believers of the Savior approve of having other gods, worshiping idols, profaning God's name, dishonoring parents, killing, committing adultery, stealing, lying, or coveting what is not theirs. There seems to be only one which is generally disregarded by Christendom—that is the one commanding observance of the seventh day as the Sabbath. The Lord, knowing that it would be the one most easily forgotten, prefaced it—alone of all the ten—with the word "Remember."

Perhaps for that reason the Lord chose the Fourth Commandment as the one which would be a "sign" of sanctification (Ex. 31:13, Ezek. 20:12, 20). Could it have been that He knew that many who call themselves by His name would be willing to go nine-tenths of the way of obedience, but only a comparative few would be willing to take the step of observing the seventh day—the one He ordained—as the Sabbath?

A well-spent Sabbath should include some time spent in prayer, some time in reading His Word, some time in hearing about Him, and some time spent in service to others. These will all work together to draw one nearer to God and make him godlike; they will help him draw nearer the goal of sanctification.

This is not to say that Sabbath observance will make one holy; only the

Spirit working on his heart will do that. But this will put him in the position of being able to receive the Holy Spirit and of letting it work on him. Sabbath observance, then, is only a sign—one of several—that one is letting the Lord sanctify him. Many who claim to keep the Sabbath are Christians in name only. Sabbathkeeping might be compared to the engraving of Washington on a one dollar bill; the picture appears even on a counterfeit, but the image is usually blurred. One must look for other evidences of its being genuine.

The world is tired of observing what has been called Christianity for many years; it is looking—many times in vain—for the genuine article. Sabbathkeeping, backed by a Spirit-filled life, is the answer to what it seeks.

—Bible Advocate

31 Million Baptists

Baptist church membership around the world has surpassed thirty-one million, new statistics from the Baptist World Alliance show. All but four million of them live in the United States.

The largest Baptist groups by countries, outside the US, are India, 633,349; Russia, 550,000; Democratic Republic of Congo, 450,000; Brazil, 342,195; and Burma, 249,474.

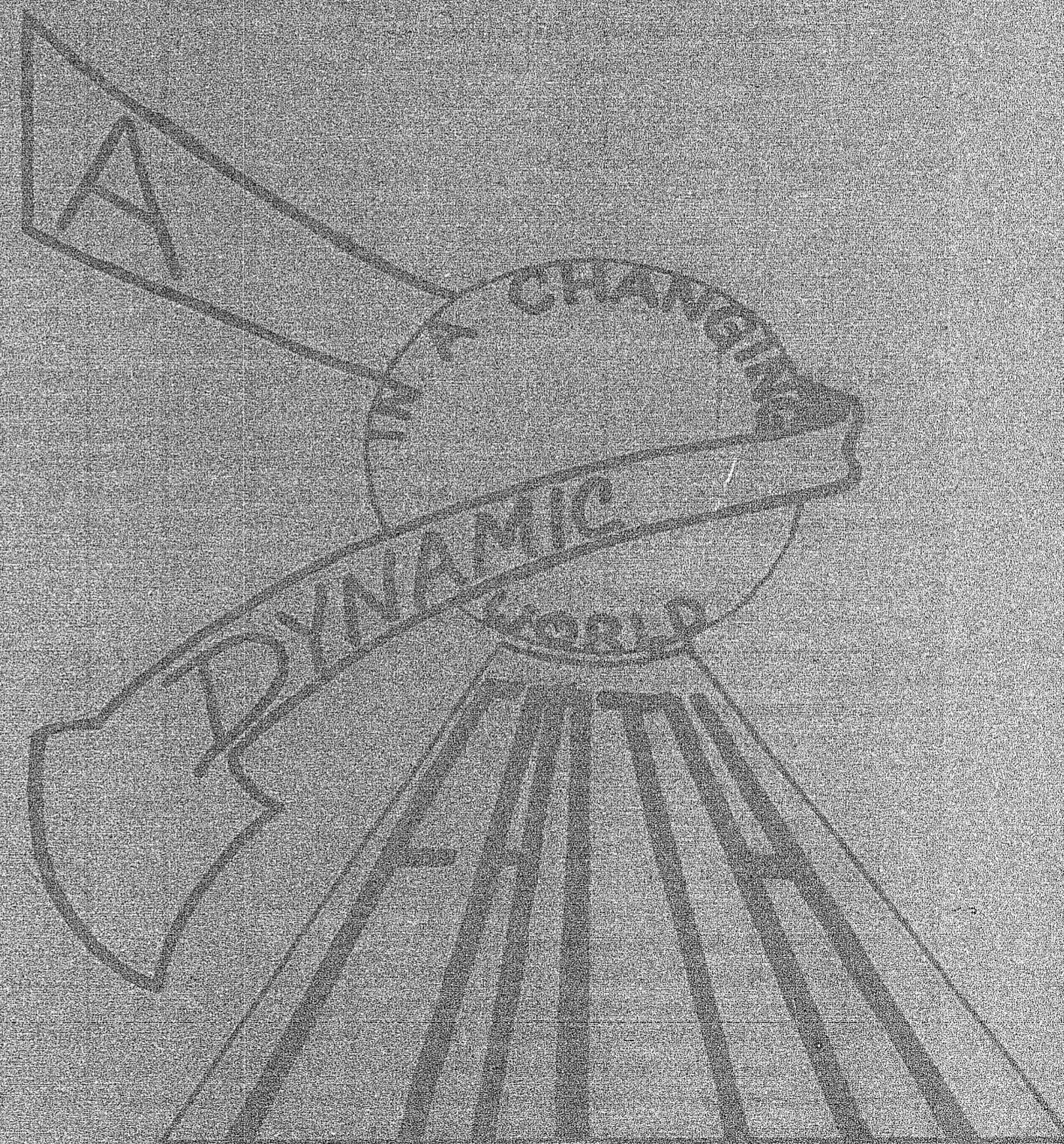
Other countries with more than 100,000 but less than 200,000 include China (mainland), which is merely an estimate; Haiti, England, Romania, and Canada.

In nine of the 125 countries, Baptists number less than one hundred members.

(The Seventh Day Baptists of the world help to make up this total).

—EBPS

The
Sabbath Recorder



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GUEST EDITOR



Ella Sheppard (Mrs. Bert) is a member of the Shiloh Seventh Day Baptist Church, where she has taught Bible School classes most of her life. She directed the choir of that church for many years. She is a graduate of the Trenton Normal School and taught in the elementary school, principally in the field of music, until her retirement two years ago.

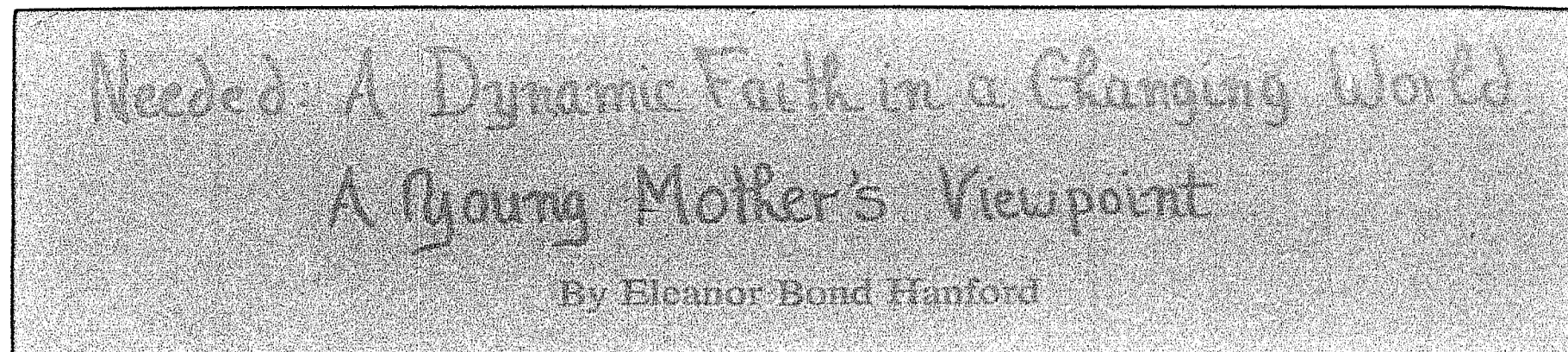
PURPOSE OF THIS ISSUE

This issue is dedicated to Christians, who, living in this present world of change, may be concerned about the future. As these contributors, each from a different field of endeavor, share their thoughts and experiences, it is hoped that the reader may be strengthened. As the writer of Hebrews tells us, may we "draw near with a true heart in full assurance of faith."

About the Artist



Philip Bond, the artist for this issue, has shown us in the cover design that it is *Faith* that is the firm foundation on which our changing world must rest. That faith should not be a weak, passive sort of thing, but strong and dynamic. Philip Bond, a member of the Shiloh Seventh Day Baptist Church, is the son of the Rev. and Mrs. Charles H. Bond. He received his B.A. from Salem College in 1968. He majored in English and art and is currently teaching in these fields. He is married to the former Janis Skinner of Ripley, N. Y.



Mrs. Eleanor Bond Hanford received her B.A. from Salem College in 1965. She later taught eighth grade for two years. Mother of two children, daughter of Mr. and Mrs. Robert L. Bond, Camp Hill, Pa., formerly a member of the Alfred Station church, she is serving actively in the Shiloh church.

How lucky we are, my husband and I! We have two wonderful children—our gifts from God. Our responsibilities to our children include all the traditional ones, but I think today's parents face an additional responsibility and challenge: to prepare our children to cope effectively with today's fast-changing world.

There are two human values that are most important to me. The first is to love every fellowman, as Christ taught us. In a world where men visit the moon and may soon visit the planets, who could deny that all men on earth are our neighbors.

The second value is related to the first: to think of selfish interests less and to become more interested in others. How many problems just would not exist if we could do these two things! A professor of political science recently told me that everyone knows what is right to do, but few people can forget their own personal gain long enough to do the right thing. I thought, how true that is of the Christian world as well as the political world! How many of us as Christians can be selfless long enough to have compassion and interest in others?

These are the values I strive for in my own life, and they are the values that I

wish most to instill in my children. There are two ways that I can best teach my children these ideals. The first is to educate them in Christian values and the second is to set them an example. Many young people today are disillusioned by the "church," feeling it is not relevant to the modern world. But I know of no other place where my children can learn about Jesus and meet many other people who hold His ideals to be of the greatest importance. I believe they need these helps in life.

Other young people wish only to be left alone so that they can just worship on Sabbath or Sunday morning, not wanting to have any other part in the life of the church. I say that there would not be a church for anyone if we all took that attitude. A dynamic faith is an *active* faith, and we must all be active if we want Christianity to live and to grow.

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A Working Faith:

Thoughts Related to 2 Peter 1:3-11

(Phillips translation)

By Esther Burdick

Esther Burdick's working experience, mainly in the Syracuse area, has been primarily in social service and administration. She has spent nine years in a clinic for children with cerebral palsy, seven years as director of the Camp Fire Girls, and two years in the RECORDER office. Last year she worked with the young people of our denomination.

At present she is employed in the New London, Connecticut, schools as a social worker, working with families and children who have special problems affecting their school attendance or performance. She is making her home in Waterford.

I cannot write about a dynamic faith in a changing world, without first sharing some personal experiences. As youth field worker last year, I was constantly on the move, highly inspired, and stimulated by traveling, meeting, and working with new people, renewing friendships, sharing ideas, sharing worship, sharing retreats, and camping with young people and with adults. It was a year of change in which I was being shaken out of all shapes of ruts, and it brought a kaleidoscope of impressions and memorable experiences, conversations, opportunities. So it sped by and it didn't seem like work. It just seemed like moving in God's plan, sustained and supported by Him and also by the prayer, warmth of friendship, and the interest of many, many people.

This year in a setting which is very different and anchored to one place, comes the challenge to translate that inspiration into action; to live out that preaching; to carry out, not just spout, those high-sounding ideas; and to be reminded that whatever my place or state of mind or state of spirit God is still sustaining and He still has a divine plan.

"He has . . . given us everything that is necessary for living the truly good life in allowing us to know the one who has called us to him." "Goodness accompanied by knowledge . . ."

Everything we experience, whether we label it "good" or "bad" has value, for from it we learn something about ourselves, about life, and most of all about the resources and faithfulness of God. None of what happens need be wasted. We may think at times we have made a mess of things, or that God has — but the fact is that we are placed exactly where we are, in whatever circumstances, to be of use to Him. If we can believe this, we can get on with learning to serve Him, and not waste time berating ourselves, or wallowing around in self-pity over the "messes." I have known failure as most of us have. It can be exceedingly bitter and damaging to our view of ourselves. But our defeats, whether imagined or real, can teach us where to place our values, how to change our ways of working, how to accept and believe in forgiveness. And we are helped to pick ourselves up and to go on again. "I can do all things through Christ who strengthens me," says Paul. This may not refer just to the big important tasks, but to the little things which would creep up and would defeat or discourage or disappoint us, or bog us down in routine, if we forget that the awareness of His presence in our lives adds a new dimension to even the small things.

"Self-control" . . . "Ability to endure"

Many of us have had the experience of being afflicted by a temporary paralysis of mind or spirit, or both. When this happens to me I administer a mental whipping, which usually has no effect except to add depression to paralysis. Instead, what seem to help are these things—

1) starting again the daily discipline of prayer. Usually part of my problem is that I've let this habit slip. I begin with only a few minutes each morning, and sometimes it seems like just going through

the motions—but restoration begins when I begin.

2) reminding myself to be thankful for everything—simple things, big things, the world outside the window in the morning, friends, work, health, family, and God's infinite grace and patience with me. Being thankful is a good antidote for pride and self-centeredness, too.

3) taking some action, almost any kind, in any direction, such as, — writing just one of the big stack of letters that is due, or sorting out the desk, or calling on that friend or relative. This means doing anything but sitting or lying and thinking about one's inability to produce or to be effective. When I do the next thing and the next, eventually the paralysis disappears. God will arm my will when I ask, but I've learned not to wait—just to move!

4) in finding a wry humor in my humanness. I take myself too seriously most of the time. I'm thankful that God doesn't.

We'd like to have God make us feel good all the time just because we are Christians, or to prod us into our best like an exasperated parent. One of my great enemies is procrastination. I have to struggle continually with the habit of putting things off. When the job is finally done there is usually a sense of exhilaration. But some things delayed are the missed opportunities to reach out to others, and these can't be reclaimed. There is no end to learning self-control, self-discipline, and obedience to God's leading, but the reward is freedom—a mind less cluttered by the burden of all those things we should have done yesterday, or last week, or last year, and a spirit freed of guilt about lost opportunities.

"Brotherliness" . . . "Christian love"

Our lives are tangled up with other lives. If we are preoccupied, depressed, focused too long on ourselves, then we can give only a small measure to others. One thing I'm learning is to confront others — honestly, promptly, and in love, instead of taking my complaints about someone to some other person. I'm trying to be sensitive to others' hurt, if I have

inflicted it, so I can ask forgiveness before walls go up. An application of "tough love" to myself is often in order, and occasionally that kind of love must be applied to others.

The other passage in Matthew 18 says, "If he sins against you . . . go tell him." It doesn't say, "Go tell your neighbor, or your other brother." It says, "Face up to him, take the initiative, be honest, and be loving."

We need to be patient with others and with ourselves, because God is first patient with us. But we can become impatient with waste — of ourselves and our talents and of others' abilities and potential, so it seems not wrong to point out this kind of thing to each other if it is also done in love. Our best friends don't pat us on the back all the time. They listen, they help us, they stiffen our resolves, they encourage us to grow in every way, into going and being more than we thought we could be. They affirm us as persons, even if they don't always agree, and they confirm the fact that both they and we are *real*. Not made up, covered up people, pretending to be better than we are, but sharing in the human condition.

"Not complacent or unproductive"

If we read our newspapers with questioning and with thoughtfulness, it is difficult to read with complacency. And for each of us, more than reading, there should be careful consideration to find ways to put our energies, our money, our time, to use in serving others, in a world larger than ourselves, or our immediate family or friends. We are needed to serve in the way that we can, with the gifts, the interest, the compassion, that God has given us, to alleviate even in a small way, some of the suffering of the world. The job of meeting human misery will always be too big for us to do as individuals, even as an organized group, or even as a church. But we are called of God to be His people, His servants in His world, messed up as it may seem to us, and we must find the places where we are to help, the people we are to care for, the injustices we are to try to correct, the times when we are to speak out, and

(Continued on page 14)

Needed: Dynamic Faith for Missionary Service

By Sarah Becker

As in all of life there are some prerequisites for this challenging and rewarding life.



Ordinarily we become a member of our family by birth and this is exactly the same way that we become a member of God's family and have citizenship in His Kingdom. Then as we grow up spiritually and mature by study of the Bible and by taking the ex-

ample of Christ's life for our professional preparation, we grow in His likeness. As the Holy Spirit works in and through our life we will heed His call to missionary service in our community and our surrounding world wherever the need may be.

As we dedicate our life to His service we come to truly realize and grow in using the facts of God's love and power in our daily life. This generates belief, trust, confidence and enthusiasm for wanting to be a channel for God. No more sitting on our hands and wishing we could serve Him! We are active, enthusiastic participants in His vineyard. As a channel is not selfish nor self-centered, neither can we continue to be turned toward ourselves but toward others to let God's overflowing love flow through us and help our brethren about us. Our employer, God, who made us and keeps

Sarah Becker, R.N., recently returned to Makapwa Station, Malawi, where she will take over the direction of the medical work there, relieving Dr. and Mrs. Victor Burdick. She served there as missionary-nurse between the years of 1959 and 1964. She also served as a missionary to China from 1947 - 1949. Her present tour of duty is expected to be about three years.

us daily far beyond all expectations, rewards us through eternity.

If He calls us to service beyond the shores of our land we shall need a few more things to prepare us to go, such as our passports. At times in our daily life we have opportunity to show who we are by positive identification as ambassadors for Christ, just like our passports here. Another quickly remembered need will be a visa which grants permission to enter another country and is, in some instance, a temporary work permit granted by the government of the country to which we are going. In the Lord's vineyard these are not necessary.

However, all preparations are of no avail if we fail to get proper immunizations; for without them our service could be of limited value because of frequent and serious illness and possibly death. We could liken our immunizations to knowing about the many non-Christian religions any of which may be the religion of those we may win to the Lord Jesus Christ. This knowledge will help us to avoid becoming a prey to the virus or bacterium of foreign religions. God will help us to have positive health for an effective life and work. James 2:20 says, "But wilt thou know, O vain man, that faith without works is dead?"

(Written just before departure for Malawi, March 3, 1970, Plainfield, New Jersey)

By faith Noah — became heir of the righteousness which is by faith. — Heb. 11:7

Looking unto Jesus, the author and finisher of our faith. — Heb. 12:2

Jesus Christ, the same yesterday, and today and forever. — Heb. 13:8

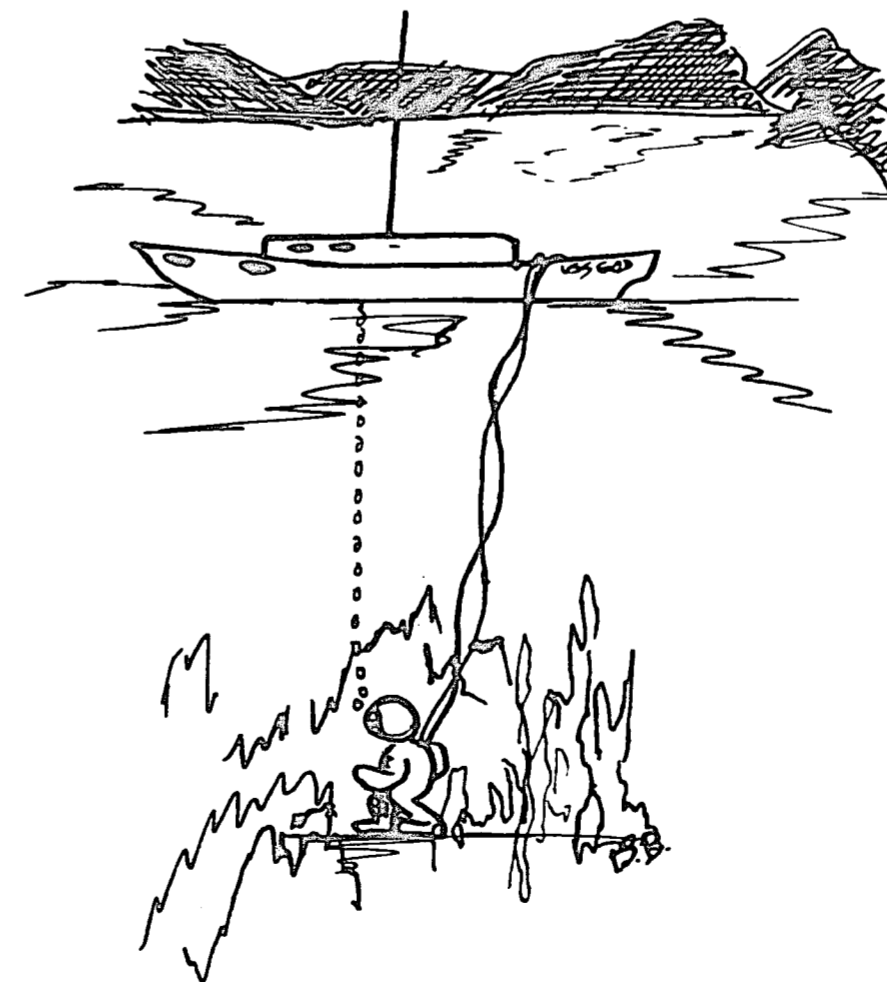
THE SABBATH RECORDER

The Faith Line

By Ethel Wilson

We live in a wonderful age! It contains all the challenges, difficulties and temptations that have confronted the children of God since our Lord strode along the dusty bypaths of ancient Palestine declaring, "... If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you" (Matt. 17:20).

It isn't easy to be a Christian in these troubled times. It never was easy in any other age. James tells us, "... the friendship of the world is enmity with God" (James 4:4). Faithful Abraham knew this when he left the idol-worshiping city of Ur. Since that time, to each generation of saints, the changing world has seemed to be a threatening and dangerous place. Just when we seem to be making progress, evil flares up and causes us to retreat. We are in the world, but not of it. The purpose of our presence is to proclaim the Good News of the Kingdom of God, and to live it in this present, evil world as a witness and a testimony.



Ethel M. Wilson, principal of the Thomas Rowland School, Cheltenham, Pa., is an active member of the Shiloh Seventh Day Baptist Church, where she works with children and youth groups. She holds an M.S. from the University of Pennsylvania, where she is now in the doctoral program.

Our position is analogous to that of the deep-sea diver. He is out of his element. He is bent on a specific task. He is dependent on help from (the boat) above. He must remain in touch with that help for the air he breathes and for all communication. The lifeline that supplies these things must not be tampered with.

The lifeline that connects us with our help from above is our faith. Through faith we live spiritually. Through faith we communicate with God in prayer. We need the same dynamic, God-given faith that has sustained His people through all atrocities, tortures, inquisitions, and those spiritually dangerous times of seeming peace and plenty. In every era a faith firmly grounded on the Word of God has been the lifeline of the righteous.

A misplaced faith is a dangerous and tragic thing. Consider the trouble or heart-break if we place our earthly faith in a ship that is not seaworthy, a ladder that is flimsy, a human who is unreliable, or an institution that makes false claims. How much worse it is to place one's soul in jeopardy by faith in the impotent instead of Omnipotent!

In that great faith chapter, Hebrews 11, we are told that "without faith, it is impossible to please Him: for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him" (Heb. 11:6). It is exhilarating to realize that by faith we

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THE SABBATH RECORDER

A Dynamic Faith in a Changing World

The Viewpoint of a Scientist

By George Cruzan*

"God's wrath is revealed coming down from heaven upon all the sin and evil of men, whose evil ways prevent the truth from being known. God punishes them, because what men can know about God is plain to them. God made himself plain to them. Ever since God created the world, his invisible qualities, both his eternal power and his divine nature, have been clearly seen. Men can perceive them in the things that God has made. So they have no excuse at all! They know God, but they do not give him the honor that belongs to him, nor do they thank him. Instead their thoughts have become complete nonsense and their empty minds are filled with darkness. They say they are wise, but they are fools; instead of worshiping the immortal God, they worship images made to look like mortal man or birds or animals or reptiles." (Romans 1:18-23, Good News For Modern Man, American Bible Society, New York, 1966.)

We see attacks on Christianity on all sides. People claim that God is dead, that science disproves God, that prayer and Bible in schools is unconstitutional. Does the above Scripture imply that we should ignore these criticisms and believe the Bible the way our ancestors did? I think not. We as Christians have an absolute obligation to give God the honor that belongs to Him and point out how God's eternal power and divine nature are clearly seen in His creation.

We as Christians must realize that God has left us two records of Himself: His perfect record in nature and His perfect record in the Bible. There is no conflict between God's two records; if there were, God would have lied in one record. We should not fear that science is going to prove the Bible wrong. One of a true scientist's objectives is the pursuit of truth

* Biography:

George Cruzan was born January 4, 1943, in Bridgeton, New Jersey. He joined the Shiloh Seventh Day Baptist Church in July 1953, and attended high school in Bridgeton. In 1965, he received a B.A. from The King's College, Briarcliff Manor, N. Y. He received the Ph.D. in Biochemistry from Purdue University in January 1969, and is currently an assistant professor of Chemistry at The King's College, Briarcliff Manor, N. Y. He was married to Patricia Ann Weber of Pulaski, N. Y., in June 1965, and they have a son, Mark George, born in June 1968.

(especially as related to natural phenomena). Christ says, "I am the truth" (John 14:6). So science's goal will ultimately validate the Bible.

Obviously those who have raised criticisms of Christianity have valid objections; if they did not, they would be ignored by the public. In fact it does seem strange that ten people covered with rotting flesh from leprosy instantly showed no signs of disease, that Jairus' daughter died and was revived with no outside witnesses to verify it. But it seems really absurd that Jesus, after His resurrection could walk right through the wall. How do we account for creation or the Genesis flood?

I do not purport to give *the* Christian interpretation to all these events, but would like to point out some guidelines for interpretation. I could not hope to offer explanations for all these criticisms or show all the evidence in favor of any view in the space available. What I do hope to show is that the question we must ask is not what God could have done, but what God did. Christians and scientists must both realize that neither group knows the truth about these events. Christians *interpret* the Scripture; scientists *interpret* the evidences of nature. If there are ten witnesses to an automobile accident, there will be at least five ac-

counts of what happened. Why? Because, whether or not we realize it, we interpret every event that falls upon our senses, rather than recording each fact as a camera or tape recorder would do. As Christians, we must believe the divine inspiration of the Bible if we are to really believe Christ. But we cannot claim divine inspiration for our interpretations of the Bible. Many will argue for a literal interpretation. Psalm 18:2 says God is a rock, a fortress, and a high tower; in Psalm 84:9, a shield; Psalm 84:11, a sun. Psalm 91:4 says "He shall cover thee with his feathers, and under his wings shalt thou trust." Does this mean that God is a hunk of stone, a fort, a tower, a bright light or a bird? God is much more. So we really don't believe in a totally "literal" interpretation of the Bible.

On the other hand, scientists do not have a literal interpretation of science. One hundred and fifty years ago scientists thought solid materials were made of tiny invisible spheres called atoms that were held together by hooks. Around 1900, the atom was believed to be like a miniature solar system with a nucleus in the center (like the sun) and electrons orbiting it (like planets). Now we have good evidence that the motion of the electrons is much more complicated than spherical orbits like planets have. Scientists now realize they know very little about what an atom is really like. As another example, when man first began to fly airplanes, scientists predicted that planes could never fly faster than the speed of sound (750 mph) without disintegrating. They had reasonable evidence for this prediction, but they were wrong. There are now planes in existence capable of traveling more than twice the speed of sound.

We have arrived at our first guidelines for examining apparent conflicts between science and Scripture; i.e., science and Scripture do, in fact, agree since both are the work of the same God. The conflicts are the result of misinterpretations on the part of one or both sides.

The correct explanation of creation is one of the greatest sources of conflict

and therefore deserves some attention. Genesis 1 says "God said . . . and there was . . ." Some evangelicals have taken this to mean instantaneous creation in seven 24-hour days — labeled "fiat creation." They appeal to a literal interpretation of the English word day in Genesis 1 and say anything less than fiat creation is belittling God. The first problem they ignore is that Genesis was originally written in Hebrew and later translated into English. The same Hebrew word "yom" is translated into many different words in other places, so we are not required to translate it as "24-hour day." Secondly, those who disagree with this opinion, do *not* say God could not do it this way. They instead say He could have, but probably did not bring everything into existence by fiat creation.

Are we forced then to accept the scientific theory of evolution as an explanation of creation? Definitely not! Evolution discusses change not beginning. It cannot be used as an explanation of origins. We should force this into our children's biology courses; not merely label the teachers as non-Christian. If atheists have a right not to be exposed to Christianity, we have a right not to be exposed to lies. The fact of evolution (that materials have inherited traits and their overall characteristics can change) is well proven. Thus we get fruitflies that cannot fly and other slight genetic variations. No experimenter has yet started with fruitflies and gotten houseflies or horseflies. Could this same process have accounted for all the forms of life now in existence if there originally was only one form of life? Some say given enough time, yes. Recently a group of non-Christian mathematicians calculated that there had not been enough time regardless of whose estimates of the age of life on the earth were used.¹ Others would argue that regardless of the age of the earth, life would not spontaneously evolve and diversify from a single form to its present variety. In all the natural processes one observes that things go from complex to simple, not from simple to complex. Gasoline mixed with oxygen and sparked gives energy plus carbon dioxide and water.

If you mix water and carbon dioxide then spark it you don't get gasoline and oxygen.

How then do we interpret creation? I don't know. God created; He ended up with a marvelous thing and it took incomprehensible amounts of energy to do it. At this point we do not know how He did it or how long He chose to take. The answer will not detract from God. As an example of the energy used in creation, consider all the damage done by one atomic bomb in Hiroshima. Only a few pounds of uranium were used and the by-products still had at least 80% of the energy of the original uranium. Multiply this energy by the billions of tons of earth; and this by the number of planets and stars in the universe. If this is staggering, the Bible dispenses with this in only two chapters, so it must not have used much of God's energy.

Thus we have illustrated our second guideline; i. e., we should attempt to find out what God did as evidenced in the Bible and in nature, not argue about what God could have done. We don't have to assume that God did it by the most difficult way possible.

Our final phase then is a synthesis of every clue the Bible gives us and every clue science gives us. In the past Christians have tended to latch onto a theory of science because it makes their theology neat and then they make their theology depend on that theory. One example has been the theory that the atom is a miniature solar system; Christians at the time claimed this similarity between the large scale and the minute scale as evidence for the existence and design of God. When evidence was presented that this theory about the atom was wrong, some Christians denounced the experiments as Satanic and deliberate attempts to disprove Christianity. The experiments have indicated that the motion of electrons within atoms is much more difficult to describe than that of planets in the solar system; thus indicating that God's creation is more complex and majestic than previously expected.

One goal of several areas of science is the creation of life in a test tube. Life

processes are very complex and could not be fully described in any article short of a textbook. These studies have even raised questions as to what constitutes life. Basically, the characteristics of species are transmitted from generation to generation by genes; genes are made of very complex molecules called deoxyribonucleic acid (DNA).

DNA controls everything that goes on in a cell. In reproduction new molecules of DNA are synthesized exactly like the DNA in previous cells. The production of DNA is slow, but in cells it is speeded up by an enzyme, called DNA polymerase. Recently a leading biochemist took pre-existing DNA and pre-existing DNA polymerase and the component parts of DNA and was able to make DNA in a test tube that was exactly like the pre-existing DNA.² This experiment was hailed by newspapers as the creation of life in a test tube. As great as this experiment is, it is a long way from life in a test tube if God allows him to learn all the facts involved. In the meantime, the more we learn about biochemistry and the exacting controls on every process, the more difficult becomes the belief that it is all accidental.

Yes, our world is changing very rapidly; in biochemistry alone an average reader would have to spend 50 hours every week to read all the new information published. But our God is not changing; He still protects and guides our ways if we let Him.

¹ *Scientific Research*, 1967.

² Kornberg, A. *Scientific American*, 1968, 64.

For further reading on this subject:

Christian Faith and the Liberal Arts, Ditmanson, H.H., H.V. Hong and W. A. Quanbeck, eds., Augsburg Publishing House, Minneapolis, Minn. (1960).

The Christian View of Science and the Scripture, B. Ramm, Wm. B. Eerdsman's Publishing Co., Grand Rapids, Mich., 1956.

There are several other books by Bernard Ramm, as well.

Sensitive in Sincerity

By Rev. Mynor Soper

(Preached at Conference 1969 and written up for the special issue of the Sabbath Recorder)

We have come to the place in the history of our world where we can no longer afford to take lightly the events which are shaking mankind. Nor can we ignore God's Word regarding these events and His eventual interference with the headlong rush of evil seeking to destroy us.

It is an hour of grave concern for every sincere person who is the least bit sensitive to the happenings of our society and our world. It is of even graver concern to every follower of Jesus Christ, who is sincere in that relationship, because that relationship makes him more sensitive to the ills, hurts and cries of hopelessness and despair of the people of the world. Though it sometimes seems to many that Christians are not as concerned about the problems of our world as they should be, nonetheless, it is the impact of the Christian conscience upon society which causes our society to be as concerned as it is for the welfare and rights of others.

However, it has become quite obvious that this concern on the part of Christian people cannot stem the tide of the evil forces which are running rampant in our world today. The problems facing us are overwhelming! With crisis after crisis coming upon us from every quarter which we can barely cope with, to say nothing of solving or finding permanent solutions to, it is no wonder that people everywhere are becoming not only concerned but *afraid!* The days in which we live are confusing, dangerous and exciting!

Confusion

These days are confusing because we are a generation in transition. Everything seems to have changed or is in the process of changing. Many who are living now have lived in two different worlds, especially in the areas of communication and transportation. Many have lived long enough to remember when it was quite



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a common experience to travel by horse or afoot, and to have little or no way of communicating with someone just a few miles away except to go see him.

I easily remember the first radio I ever heard, the first electric light I ever turned on, the first telephone I saw. Not that these didn't exist before me, but they were not so common as to have penetrated the remote ranch country of Nebraska in any abundance.

Now we live in a day of instant communication from the remotest part of our world and even with the moon. And our transportation is almost as fast (except, of course, the freeways during rush hour).

These are only indicative, however, of the way things are changing for us in every area of life. We are seeing a great change in the way people look at such things as morals, principles of right and wrong, codes of ethics, honesty, patriotism, etc. It is a day when anything that is old is being challenged and, wherever possible, something more streamlined is substituted in its place. There seem to be a million voices clamoring for our attention, claiming to have the answers, seeking our endorsement and allegiance. There is a mirage of contradicting and conflicting philosophies and most of them are championed by sincere people!

I suppose no age group is being hit harder by all this confusion and conflict than young people. The fact that they

turn to extreme and sometimes radical ways of expressing this confusion, while attempting to find *the* way through their own newfound freedoms, is not cause to condemn them, but rather to be alerted to the dangers.

Danger

Because everything is changing so rapidly there is real danger that we shall throw out those things which are true and good just because they are old. For example, many are seeking to make radical changes in forms of worship in the churches. A young man told me of his church where they tried many radical things and many people left the church because of it, withdrawing their support, etc. His father, Dr. Baughman, of St. Paul's Seminary in Kansas City, said there was going to be a great falling away from the church because people were not going to be able to accept the changes.

It is also a time of danger because of the subtle philosophies containing only part truths, but seeming to be emancipators. These new ideas seek to liberate us from so-called antiquated modes of social organization and morality, while offering the heady wine of complete freedom which is really only irresponsibility. The danger is in accepting many of these ideals and philosophies simply because we get accustomed to them. The Bible speaks of these dangers as the spirit of Antichrist, which it says will strive mightily in the last days to combat the work of the Holy Spirit in the hearts of people. In 2 Thessalonians 2:3 (Living New Testament) we read that the day of the Lord will come after two things happen: "first, there will be a time of great rebellion against God, and then the man of rebellion will come — the son of hell." Peter tells us that in the last days Satan will go around as a roaring lion seeking whom he may devour, and lots of people *are* being devoured by all sorts of false isms and philosophies and practices, which lead only to death and destruction. Many bizarre religious practices of cults as well as the old established religions of Buddhism, Hinduism and Shintoism are on the rise today. They have long been dormant but now they are awakening.

Excitement

In spite of all these things, it is probably the most exciting time to be living! I used to wish I was born a hundred years earlier, but no more. If I could pick out any time to be alive, I would pick this period of time in spite of its confusion and danger. Why? Is it because of all the amazing and exciting advances in scientific technology? Because it has become the age of interplanetary travel? Or because of the lure of the unknown reaches in space with the promises of more exploration coming up? Or of new breakthroughs in medical science, promising to prolong life and cure ills? No, it is none of these! Though all these are exciting. Rather it is because we are living, I believe, in a time when we are going to see the amazing and powerful hand of God as never before!

Today one of the most exciting movements in the history of the Church since Pentecost is under way! It is the Lay Movement! We see evidence of it everywhere. I saw it among the laymen of the Congress on Evangelism in Nashville and Minneapolis. I have seen it among movements such as Campus Crusade for Christ, Christian Business Men's Committee, Inter-Varsity Christian Fellowship, World Vision, World Opportunities, Faith at Work, and Inter-Church Bible Studies, all of which are arms of the Church. The exciting thing is that these movements have not been planned out on the drawing boards of our church meetings and then handed down, but have come about spontaneously as men and women everywhere sought in sincerity to know God's Word and put it to the test! They became sensitive to the leading of the Holy Spirit and followed in faith and obedience.

Laymen no longer want a spectator role. They want to be involved! They have reconsidered the Great Commission and are accepting it as their personal command. They have decided that if Christ is worth having, He is worth sharing! And they are going out to witness for Him by the tens of thousands! And with results!

These people, for the most part, are

not trained theologians, but they know what Christ has done for them and they want to share their experience and newfound joy. I have met and shared with hundreds of such laymen in the last three years. These people have found that the answer to their own problems and their quest for happiness lay not in the area of being successful in business or of tasting every experience life had to offer, *but in Christ!* Knowing how He changed their lives and gave them purpose and a reason for being, and being excited and enthusiastic, they have gone out with one sincere desire: that others should know their Lord also!

In this movement, I think, lies the key for us! It is a simple Biblical principle which we have long ignored or overlooked. It is contained in one verse: Acts 1:8, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" The command of our Lord was to go into all the world and preach the gospel! But we have turned this command around! We have said to the world, "Come and hear what we have to tell you." But Jesus said, "Go!" Then, too, we have tried to fulfill that commission without the power! The principle is to *go* and share Christ, but to go in the *power of the Holy Spirit!* Most Christians are not victorious in their own Christian lives, so it is impossible for them to share Christ with any effectiveness. We have ignored and have not taught the filling and power of the Holy Spirit. Without it, we cannot live the Christian life! We need it to be victorious and happy in our own Christian experiences. We need it if we would fulfill the Great Commission.

In Ephesians 5:18 we are told, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." This then is a command. Our Father commands us to be filled with His Spirit in order to accomplish His will. In 1 John 5:14 and 15 we read, "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have

the petitions that we desired of him." In other words, when we ask to be filled with the Holy Spirit, knowing He has commanded it and that it is in accordance with His will, we can simply accept it as an act of faith, because God is trustworthy and can be depended upon to do what He says. We are saved by faith. The Christian walks by faith. Likewise, we are filled with the Holy Spirit by faith!

In this day of confusion, frustration, fear and upheaval, there is one thing that stays true—one thing that remains constant—and that is God's Word! "Heaven and earth shall pass away; but my words shall not pass away" (Luke 21:33). If we will in sincerity seek God and His Word, asking God to control us by His Holy Spirit and then be sensitive to the leading of His Holy Spirit, God will pour out a blessing upon us also.

Time is running out! We cannot put off until tomorrow that which we have intended to do sometime. Every evangelical organization I know of is suddenly saying that the Great Commission can be fulfilled *in our generation!* I believe it can.

Will you be a part of it? You can be if in sincerity you ask God for the filling, guiding, controlling power of the Holy Spirit and trust Him to use you for His glory.

For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost.—Rom. 14:17

Righteousness exalteth a nation: but sin is a reproach to any people.
—Prov. 14:34

For Christ is the end of the law for righteousness to everyone that believeth.
—Rom. 10:4

For the wrath of man worked not the righteousness of God. — James 1:20

A Working Faith

(Continued from page 5)

the times when we are to help to make peace.

"God has called and chosen you"

We are responsible to love God with wholeness. We begin as babies but we grow up, and as we grow, more is expected of us by others, and we learn to expect of ourselves.

If we want to develop our bodies and our minds, we submit ourselves to certain mental and physical disciplines. One of the former for example is our learning to finish a task. In the life of the Spirit, too, we learn that disciplines help us. If, after we accept Christ into our lives, we nourish His life in ours through Bible reading, prayer, worship, and fellowship, then we begin to grow up as Christians. We find to our own chagrin, even as adults, that if we fail in these disciplines, then our awareness of His presence becomes diminished, and we feel spiritually "dry." Just as physical and mental disciplines are hard, so also is this spiritual exercise. Yet we know that it is essential if we are to grow in our faith and live to the fullest; giving our "utmost for His highest."

"If you have lived the sort of life I have recommended, God will open wide to you the gates of the eternal Kingdom, of our Lord and Savior Jesus Christ."

A Young Mother's Viewpoint

(Continued from page 3)

Christians in this age face new problems. Some will feel that the points I express are not legitimate concerns of the church, but I shall try to point out why I think we must become more actively involved in these matters.

The number one problem that Americans face in the next generation is that of racial discord. We must each examine our consciences. Many of us are willing to "love" other races when they are in a distant land, but not on a person-to-person, neighbor-to-neighbor, co-worker-to-co-worker basis. I want my children to grow up choosing friends on foundations other than race: human, Christian values. God made us all. Our nation, perhaps the world, will not survive if

racial strife lives and grows.

We Seventh Day Baptists believe we have studied the Bible and have discovered the truth about the Sabbath and about baptism, etc. It is much easier to discover in God's Word what Christ says about loving our fellowman. It is there, passage after passage, in words that have no obscure meaning.

Another problem we face is that of preserving God's world and making it a better place to live. In the next century the human race must stop the pollution of our environment (and return it to safe condition) and we must control the growth of the population.

These problems are so vast that it is easier to give up before even tackling them. But working together we can accomplish great things.

Every married couple can begin by making a commitment to help stop over population by family planning. Two children, and only two, is the realistic number as this world becomes more crowded each day. I cannot believe God intended us to live like sardines in a can; life must have quality. Few of us would refuse the help of science in saving a human life, but so many do not seek help in this regard. This is a delicate subject, but I truly believe that it is a matter of Christian concern.

We must take some active part in helping to return our environment to decent condition — work in conservation groups, support legislation, etc. Most of us believe that our bodies are the temples of God. I believe, too, that this earth is His temple and that we should care for it as we do our bodies. Who would have his child or grandchild condemned to living in a world where one cannot breathe untreated air, or where one cannot slip off into the countryside for quiet meditation, or where there are no natural wonders to show the glory of the universe?

Above all, Christians must be committed to taking an active part in their government, so that it will be responsive to their wishes and needs. Each time we fail in exercising our rights as citizens, we are allowing others to further corrupt our nation and world.

Our age is not an age for withdrawal from the world, but an age for active commitment to the world. I do not blame past generations for the problems our world has, but I do not want to be responsible for leaving to my children and grandchildren a world that is no better than the one this generation is inheriting. I pray that by working with others who feel as I do, this world and the quality of human life may be improved. God *does* depend on us.

The Faith Line

(Continued from page 7)

can know Him. Someone is really on the other end of the line.

It is wonderful to know not only that He exists, but He is *able*. His ear is not heavy that He cannot hear, nor His arm shortened that He cannot save, *but* our sins sometimes put a kink in that lifeline of faith and cut off communication and spiritual life (Isa. 59:1-2).

In temptation it is comforting to know He is *faithful*. We have His promise. Our only temptations will be those we can deal with through His grace. With every temptation He shows us the way of escape.

Inertia and apathy are not attributes of faith. Dynamic faith energizes action. In Hebrews 11 we note that the result of faith is action. Each of the faith heroes mentioned was moved to *do* something. James tells us "faith without works is dead" (James 2:20).

Jesus went about doing good — putting faith into action (Acts 10:38). As our faith impels us to work for Him, we have His promise, "Lo, I am with you always" (Matt. 28:20). "My word shall not return unto me void, but accomplish that which I please" (Isa. 55:11).

Sometimes we are tempted to fret when results are not up to our expectations. In spite of our best efforts toward Christ's kingdom, we see the seeming increase of evil. Our civilization indulges in every form of perversion and sin just as was

done in the days of Noah, in Christ's day, and in other eras.

When we entertain discouraging thoughts, our lifeline to the Help above is badly pinched. If communication were possible and the Holy Spirit was descending on us, we would know that the battle is not ours. It is the Lord's (2 Chron. 20:15). We are working for Him at His direction. We need to say, "Thy will be done," when we seem to be losing, for faith proclaims in our ears the ultimate triumph of truth and righteousness.

The dynamic Biblical faith of action will replace fear of change and horror of evil, as we demonstrate our faith by going about doing good and following in the steps of our Savior.

What Others Say

We are establishing an all-time world record in the production of material things. What we lack is a righteous and dynamic faith. Without it, all else avails us little. — John Foster Dulles

Science has sometimes been said to be opposed to faith, and inconsistent with it. But all science, in fact, rests on a basis of faith, for it assumes the permanence of uniformity of natural laws— thing which can never be demonstrated. — Edwards

Faith does nothing alone—nothing of itself, but everything under God, by God, through God. — Stoughton

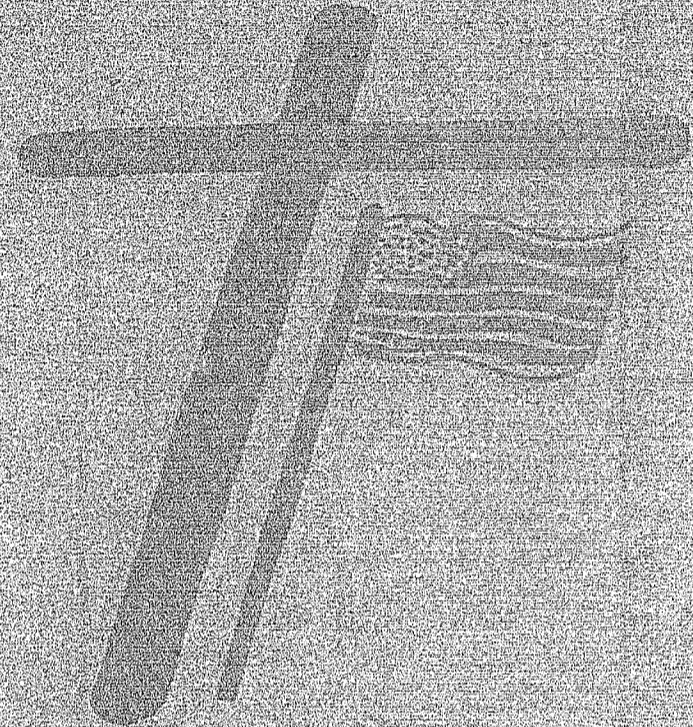
All the scholastic scaffolding falls, as a ruined edifice, before one single word— faith. — Napoleon

Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you can see no glory, nor can imagine any, but standing within every ray of light reveals a harmony of unspeakable splendor. — Hawthorne

A non-propagating faith in the Sabbath is a dying or dead faith. — A. H. Lewis

The Sabbath Recorder

America
on its knees



Our Father in Heaven

We pray that you save us from ourselves.

The world that you have made for us, to live in peace, we have made into an armed camp. We live in fear of war to come.

We are afraid of "the terror that flies by night, the arrow that flies by day, the pestilence that walks in darkness, the destruction that wastes at noonday."

We have turned from you to go our selfish way. We have broken your commandments and denied your truth. We have left your altars to serve the false gods of money and pleasure and power.

Forgive us and help us.

Now, darkness gathers around us and we are confused in all our counsels. Losing faith in you, we lose faith in ourselves.

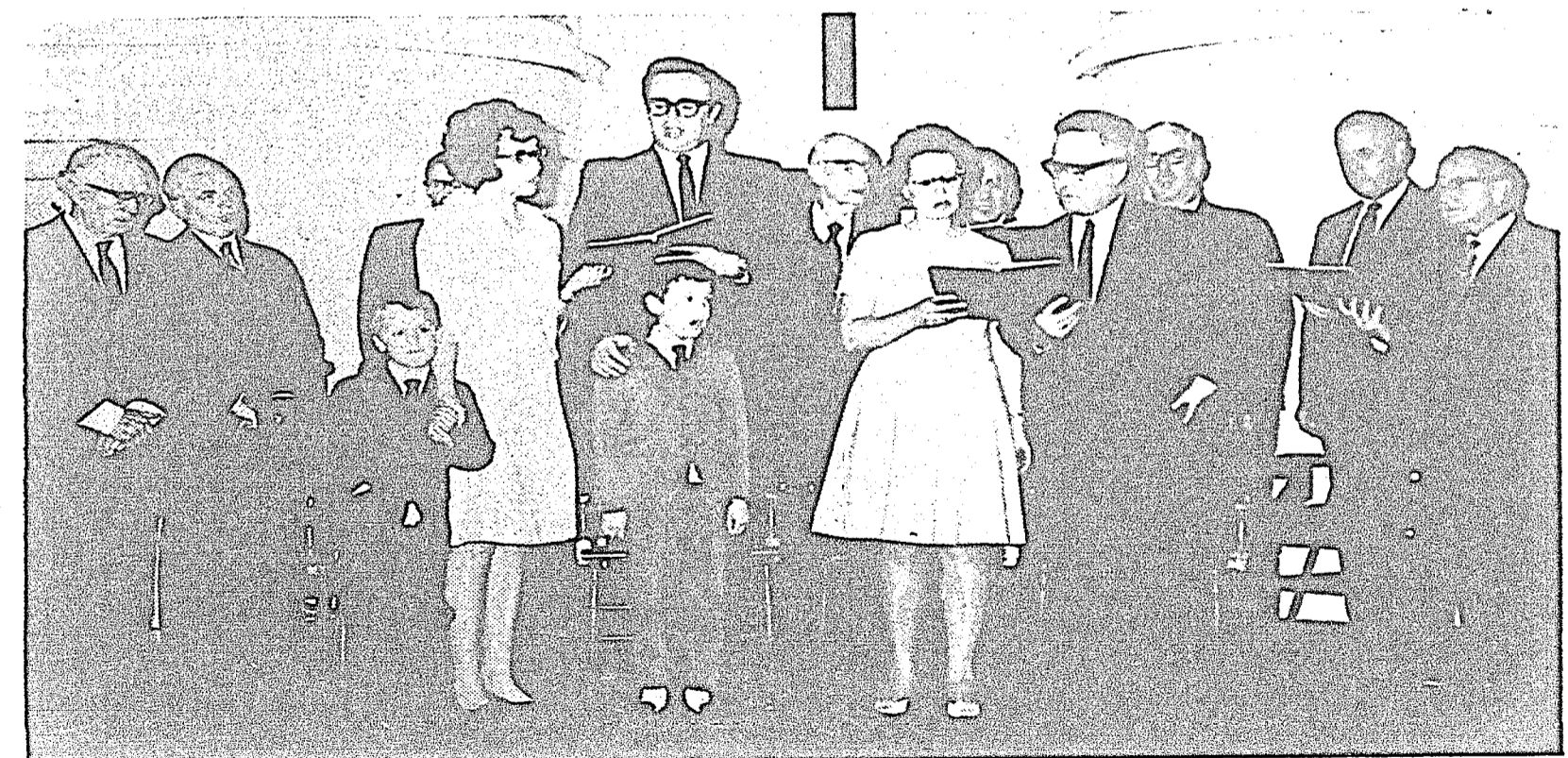
Inspire us with wisdom, all of us of every color, race, and creed, to use our wealth, our strength, to help our brother, instead of destroying him.

Help us to do your will as it is done in heaven, and to be worthy of your promise of peace on earth.

Fill us with new faith, new strength, and new courage, that we may win the Battle for Peace.

Be swift to save us, dear God, before the darkness falls. Amen.

—From "The Battle for Peace,"
an address by Conrad N. Hilton
Sunshine Magazine



Photos by Arthur Brayman

TWO COUPLES COMMISSIONED FOR MISSIONARY SERVICE

UPPER: Mr. & Mrs. Wayne Crandall, Rev. & Mrs. John Conrod and their children pose with Missionary Secretary Leon Lawton and Conference President Edgar Wheeler.
LOWER: Closing hymn at Commissioning Service in Ashway after laying on of hands by the ten ministers present.