

## Sunday Not Very Sacred

The *New York Times* on January 5 carried a story by George Dugan about the Washington Square Methodist Church in Greenwich Village. The pastor is taking a leave of absence for five months and the people are making some unconventional changes in the Sunday services and the use of the church building, according to the report.

During a discussion period that took the place of the morning service one of the worshipers proposed that the lower Manhattan church be transformed into a community center "to be lived in and not permitted to go to pot six days of the week."

Jo Palmer, a member of the church's temporary administrative board, agreed and added, "What is so holy about Sunday anyway?"

It is probable that such a remark made in the days of John Wesley, founder of Methodism, would have evoked a strong rejoinder, for in those days it was popular to hold that the sacredness of the seventh-day Sabbath of the Bible had somehow been transferred to Sunday, the first day of the week. Sunday was commonly called the Sabbath, and civil as well as church authorities enforced observance of the "holy day" of the Fourth Commandment. Remarks like that of Methodist Board member Jo Palmer still sound a little sacrilegious, although the sacredness of Sunday has been pretty well eroded in most places.

In the churches that observe the Sabbath (seventh day) one would not be likely to hear a remark, "What is so holy about the Sabbath anyway?" The answer is so easily found throughout the Bible beginning at creation where we read in Genesis 2, "And on the seventh day God ended his work which he had made; and

he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it." It is holy because God set it aside as a holy day.

### A PRAYER

*(Composed at the end of a day when I had attended three meetings.)*

Our Father, in these days when we live by the minute hand on the clock, help us to be calm and avoid ulcers.

Help us, when we rush to appointments, to be duly patient as we wait for those who are never on time. And, please, Lord, give those egoists enough humility to be a little bit ashamed.

Be forgiving with those who are duly notified and forget to attend meetings. May they be forgiven, and let them be as understanding when they are so inconvenienced.

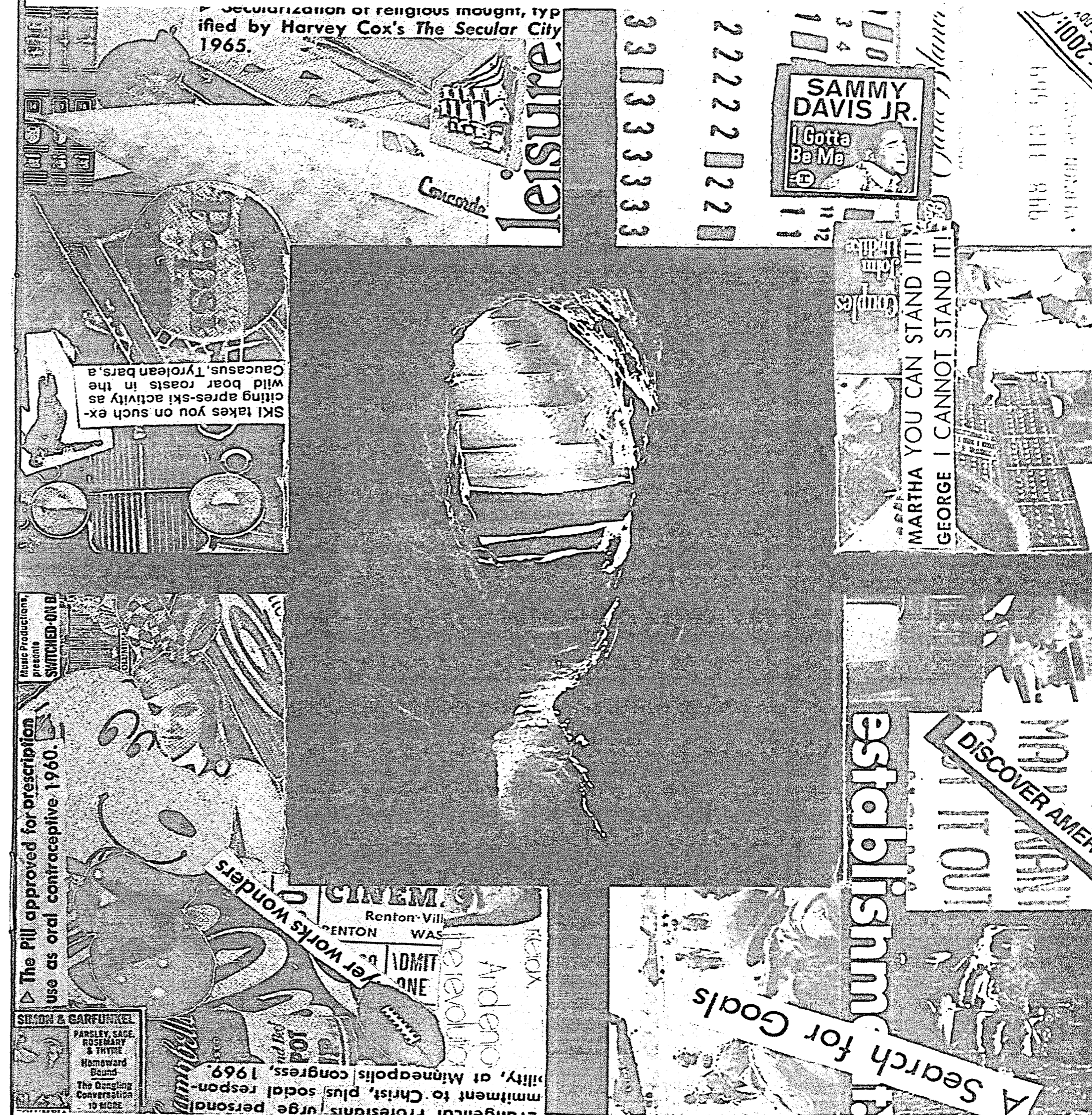
Be charitable with the chairman who has no agenda and proceeds to lead the meeting in all directions, resulting in corporate confusion, unclear and fractured conclusions.

Where any of us have violated orderliness, forgive us and direct us that we may reflect the orderliness of the stars and the seasons. Amen.

Royald V. Caldwell, First Congregational Church, Portland, Oregon. (Printed with permission.)

### Public Prayer

Some people when called upon to pray in public take the easy way and lightly read the prepared words of someone else. "It is better," says Harold Lindsell, "to formulate a new one and bring to bear the mind, the heart, and the will in a deliberate and meaningful context . . . God nowhere indicates that He is concerned with the excellence of our prose or poetry."



## Discovering the Courageous Hope in a Time of Change

# THE SABBATH RECORDER

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#### THE COVER:

It is impossible to show all the aspects of change in our time. The cover is a series of collage panels which suggest something of the variety, complexity, and subtlety of change around us. The top right panel comments on the change in the treatment of the individual and the loss of communication. The bottom right panel suggests the massive national and international events and changes that confront us with more information and ethical dilemmas than any other generation has had. The television set works as a medium, bringing the war, for example, into the living room. Bottom left panel assembles bits of advertising and entertainment pressures. Simon and Garfunkel are there to protest the loss of simple and basic joy. Top left panel shows the fascinating world of mobility and leisure, with the suggestion that twentieth century man faces unimagined challenges, both in understanding himself and his traditional values.

The center picture is of a stunning find, under old Jerusalem. It is a 1,750 foot tunnel discovered by archaeologists, which fits the Biblical description of one that Hezekiah built to transport water to the city's defenders during the siege of Assyrian King Sennacherib about 700 B.C. (2 Chron. 32:30) I chose to use it because the steps leading up out of darkness into the light seem to appropriately describe the Christian hope. Amid change, and our great need to be informed and to understand what is happening in the world, we cannot forget "But you are a chosen race, the King's priests, the holy nation, God's own people, chosen to proclaim the wonderful acts of God, who called you from the darkness into his own marvelous light" (1 Peter 2:9 TEV).

#### THE WRITERS:



Pastor Glen Warner, guest editor of this issue, is a native of Verona, N. Y. He holds a B.A. from Whittier College, and a M.Th. from Claremont School of Theology. He served with Rev. Francis Saunders, as assistant pastor of the Los Angeles Seventh Day Baptist Church and with Rev. Alton Wheeler, as assistant pastor of the Riverside S. D. B. Church. Since 1967 he has worked as the coordinating field pastor for the Pacific Coast Association of Seventh Day Baptists. He currently serves as pastor of the two-year-old Seattle Area S. D. B. Church.

Dr. Kenneth Smith whose story for children in this issue is adapted from a Hans Christian Andersen story, is president of Milton College, Milton, Wis. "Bowed Heads" is from a collection of children's stories published by Dr. Smith.

Judy Parrish is a high school senior who lives in Battle Creek, Mich. She is an active member of the Youth Fellowship, and she recently attended the NCCC meetings in Detroit as a youth representative.

Bob Harris writes for the college age reader. He is a sophomore at Salem College, Salem, W. Va., who aspires to the gospel ministry. He has served on the Summer Christian Service Corps two summers.

Kathy Boatman and her husband are members of the Seattle Area S.D.B. Church. She is a young mother of three, who writes here for the young adult, about changing homes for a purpose.

Garth Warner is an elementary guidance counselor for the Westmoreland school district, Westmoreland, N. Y. He and his wife, May, have four children and are members of the Verona, N. Y., S. D. B. Church.

Ruth Rogers writes with understanding about the creative use of time. Her interests are many and varied, and her responsibilities reflect a practical interpretation of 1 Peter 4:7-11. She and her attorney husband and their family live near Salem, W. Va.

Dora Hurley, resident of Riverside, California, is semi-retired. She writes about the challenge of this change with the insight of a real disciple.

Rev. Elmo Randolph is pastor of the Boulder, Colorado, S. D. B. Church. His gifted imagination has been called into play to create for us in this issue a "modern moon fable" about change.

Dave and Penni Frye are members of the Seattle Area church. Dave is a Staff Sgt. with the Air Force who helped with the cover for this issue. His wife, Penni, worked hours on the "hopeword" puzzle on the back.

## Discovering the Courageous Hope in a Time of Change

By Pastor Glen Warner

Our coffee steamed upward in twin columns as he said urgently, "It seems impossible to make lifelong commitments now, everything is changing too fast." My young friend had summed an hour's conversation, covering, among other things, a suspiciously nagging feeling that he belonged in the pastoral ministry. We had talked of that inborn surge toward creativity, that stretching toward the Light, that frank and passionate desire to do something worthy, that would somehow express his bursting energy and idealism. Then he asked, "Is it possible to control the way life goes, or does it just have to happen to us?"

Now definitions of life have always fascinated me. Recently I have begun thinking of it, and our struggle for values, as being like the universe; constantly in motion and operating in many dimensions and directions at once. I like to call it a multidimensional confrontation with reality. My friend's observation that everything is changing too fast could not be denied. The reality of the sea of change around us, and the effect it has upon us, is a challenging dynamic. In the midst of change, we are searching to find what is real. Even the most standard securities seem to be swept away sometimes.

This special issue started out as an attempt to discover the meaning of change—that radical alteration which constantly is happening in, around, and through our world of experience. I have come to the conclusion that an adequate understanding of change is annoyingly elusive and intriguingly mysterious. "How life changes!" we remark. Who cannot remember how real a relationship, a commitment, or an organization was some years ago? But our experience and observations may have led us to a new understanding of reality now.

My young friend's question bespeaks a bewildering captivation, a fascination with the dynamic of change as a way of life. How easy it would be to glibly spout some Scripture, or to join in his cynical

put-down of the church! After all, isn't the gospel eternal? Hasn't the church died?

It is my intention to search here for an understanding of the positive and valuable role that change can play and to see how it relates to the gospel. On the assumption that change begins to take place from the instant of conception, there are articles in this issue up the age scale, beginning with a story for young children. Each article is prefaced with a thought from First Peter, our Conference study book for the year.

Some new terms have come to my attention concerning this change around us. "Knowledge explosion," "switched-on generation," "sexual revolution," and "hurricane of moral uncertainty" are descriptive of some common reactions to it all. Change may come as a messiah, quietly and inevitably influencing the status quo. It may come as a warrior, war-crying and demanding immediate action. To some it is a grievous threat, shaking and upsetting the very foundation stones. To others it is a wondrous blessing bringing wonderful deliverance. But in all of its elusive complexity, it comes to each one of us.

We are all familiar with the oft-quoted judgment that Seventh Day Baptists are "tradition bound." In our time, as never before, this claim could become totally unhooked. We can learn valuable lessons from our history, and draw real inspiration from it too, but tradition is a poor life preserver in the sea of change. Anyone who is actively involved in our total mission would confess moments of discouragement. Honesty demands, however, that we confess that the gleam of light still shines. Can we deny that we want to discover and fulfill our mission? What incredible waste if the spiritual dimension of our multidimensional confrontation with reality goes undiscovered! In *Joy*, Schutz writes of persons in their Esalen encounter groups who embraced others in order to avoid simple eye to eye confrontation. Is it possible for a denomination, or a church, or a person to fatally

embrace some former vision?

Now I am not advocating all-out, indiscriminate change. Inordinate and irresponsible change is not the path to new mission. Furthermore, we are not the pawns of fate or the puppets of an irrational and capricious God. We can have controlled and creative change. For what it's worth, I think that the "soft paganism" in our society and our churches is largely due, not only to our inadequate proclamation of the gospel, but also to the simple fact that rapid change leaves us without boundaries.

In the last decade the church has tried to rediscover its identity by entering the arena of Christian social action. There are many, including myself, who feel that our society is far too complex, and certainly far too permissive. "Society gone to seed" is another term I have learned recently. There is much Scripture to support the church's mission in social action. I agree with Trueblood who wrote, "The church exists by mission, as a fire exists by burning." However, as good as Christian social action may be, the more primitive reality is, that a genuinely new man begins by the invasion of divine love into his heart. Christ may be incognito in the ghetto all right, but it is when the Divine Friend, at my most irreconcilable point, loves me unconditionally, that I understand redemption.

Redemption you say! That word went out with the bustle! Words, like embraces, have been known to be used as barriers—a way to avoid communication. I cannot declare the nature of another person's relationship with God, but the basic reality was excellently stated by Arnold Lunn: "There is a great difference between saying that 'God so loved the world that he inspired a certain Jew to inform his contemporaries that there is much to be said for loving your neighbor' and saying 'God so loved the world that he sent his only begotten Son, that whosoever believeth in him should not perish but should have eternal life.'" There is a great difference, and it is a theological one. Perhaps it's time for me to define my terms.

Sin, which Tillich calls, "a word that has fallen into disrepute," seems best de-

finied to me as, disobedience against the Law of God which is written on the fleshly tables of our hearts, and not only on tables of stone. What then, is the gospel? The gospel is more than mere facts. We should think of it as a body of living experience, rooted in the historical events (life, death and resurrection) of Jesus Christ. The content of the gospel has its own life. It is active in itself; it is a living kind of fact. It is the result of God's initiative toward us. What is the church? It is the communion of saints, who uniquely and genuinely share the content of the gospel, and who survive because of its own life. When it is genuine, it becomes imperative to share it. Clearly, the communion of saints has a mission in a changing world. Clearly, we are called apart to be a part. Clearly, it all starts within.

The primitive, welcome and familiar message of Jesus Christ is our first confrontation point as we begin to make sense out of the sea of change around and within us. Dr. C. G. Rutenber's indictment of our society is followed with that clear, winning word, which we all need to hear:

"A pampered and petted generation, over-organized, over-indulged and under-disciplined, the product of too much affluence and too little insight, can make no sense of a story that begins with a stable, builds to a bloody climax of nails and spears, and gets headlines as the power of God and wisdom of God. What does modern man, his ego flattered by the assurance that he is deity's darling by virtue of his mere modernity, make of talk about the blessedness of being poor in spirit, or about the denial of the self as a precondition of discipleship? What can contemporary man — whose cleverness is so obvious that God, we are told, has hoisted him up to his sovereign throne to share with him dominion over all things — what can such a man make of Paul's glorying in the cross, by which the world is crucified unto him and he unto the world? We know how *big* a man can get. We see the evidence of an inflated ego every day. But how *small* can a man get — that's the point. For we have historical precedent for suggesting that only as he

decreases can he increase. Only as we become as anonymous as a voice in the wilderness can we become as obvious as a light in the darkness. And the failure to understand this has nothing to do with the problem of hermeneutics, the translating of an ancient tale into modern terms. Rather, it has everything to do with the question of the will to fade out that Christ may come on strong.

"The hour is coming and now is when the dead shall hear the voice of the son of God; and they that hear shall live.' For it is the law of Christian life that only the dead (or those willing to be dead) *can* hear.

President Wheeler has encouraged us to study the book of First Peter this year. It has been variously called, "the Epistle of Courage," "the Epistle of Pilgrimage," "the Epistle of Hope." The Interpreter's Bible remarks that all of the terms are apt, but without doubt, it is best described by hope: "... not the wistful, nebulous optimism that in the end things will turn out all right, which so often passes for hope; but religious hope, hope that rests not on man but on God, the living God who is known by his mighty acts, the God who raised Jesus Christ from the dead and gave him glory that our faith and hope might be in him, and who holds out to the faithful pilgrim at his journey's ending the promise of an inheritance incorruptible and undefiled and that fadeth not away."

The letter was probably written by Peter around A.D. 63, just prior to the great persecution by Nero. It was written to encourage the communion of saints in a time of radical change. The readers were likely of mixed pagan and Jewish backgrounds, and there are many verses which seem to be nearly identical with the Didache, that is, the tradition of Jesus' moral teaching which was treasured as a guide and pattern for Christian living. The letter is at once basic and highly mature. It reminds us that our hope is based on the resurrection of Jesus Christ from the dead. The hope is also referred to as an inheritance, which cannot be destroyed.

In simple outline, the letter appears this way:

- I. Salutation (1:1-2)
- II. The *blessings* of God's redeemed children (1:3 - 2:10)
- III. The *duties* of Christians in the world (2:11 - 4:11)
- IV. The *trials* of Christians in the world (4:12 - 5:11)
- V. Conclusion and blessing (5:12-14)

Change and the gospel are not necessarily mutually exclusive. In fact, there is evidence that they are mutually dependent. First Peter can help us learn what our reaction as Christians can be, to inevitable change. Will the change limit the possibilities of being Christian? Does change have to destroy our faith and hope? Is it possible to control the way life goes, or does it just have to happen to us?

And now the coffee cups are empty. My young friend still waits for my answer. We cannot always control the events around us, and we may be outraged at them sometimes. It may be that we can do something about them — work within them rather than scrapping the whole situation. We can have the courageous hope that is rooted in the primitive and welcome message of Jesus Christ, and we can even become instruments of controlled and creative change. If the condition of our heart is sound, we can find the spiritual and emotional maturity to live life at its growing edge in our time. But more, we can find the strength of conviction, the vitality of faith, rooted not in tradition but in personal experience with the Christ. Finding Him, meeting Him is the most total and redeeming experience that you can have. But be warned, "Wide is the gate and narrow is the way, and few there be that find it." It is that primitive faith, that earthy confrontation with the Master, and the ensuing gut-honesty among the communion of the saints, who are committed to speaking the truth *in love*, that are our *Courageous Hope in a Time of Change*.

## Bowed Heads

A story for children adapted from Hans Christian Andersen

By Dr. Kenneth Smith

*"(The purpose of trials) is to prove that your faith is genuine. Even gold which can be destroyed, is tested by fire; and so your faith, which is much more precious than gold, must also be tested, that it may endure. Then you will receive praise and glory and honor on the Day when Jesus Christ is revealed." — 1 Peter 1:7*

In a beautiful valley of peace and quiet, a farmer had planted four kinds of grain. Barley, wheat, and rye were waving their golden heads back and forth in the sunshine. The fourth kind of grain did not stir. It was buckwheat. I do not know very much about grain, but the field of buckwheat did not act very friendly with the other kinds of grain. Somehow the buckwheat thought that it was better stock than the others for it always stood straight and tall even when the wind was blowing. Branching high above the heads of the stalks of grain, a willow tree waved its arms back and forth with every breeze. The willow had been there for many years, and the young grain asked for advice now and then — that is, all except the buckwheat. The buckwheat thought it was wiser than the willow or anyone else, for that matter. Next to the willow stood a maple tree. The maple tree was very important to the neighborhood, because whenever a storm was on the way, the maple would warn them by turning her leaves over. Everyone watched these storm warnings, that is, everyone but the buckwheat. The buckwheat stood straight and tall and spoke to no one.

One day the willow tree noticed that the maple tree held her leaves bottom side up. Certainly a terrible storm was coming soon. The willow thanked the maple for her warning and then she began to advise the grain fields.

"When the storm arrives," she said, "bow your heads away from the wind and keep down." The rye, the wheat and the barley began to get ready for the storm. The buckwheat held its head high and paid no attention.

It was not so very long before the willow and the maple began to toss their branches about in the strong wind, and everyone knew that the storm was just arriving. As the first flash of lightning

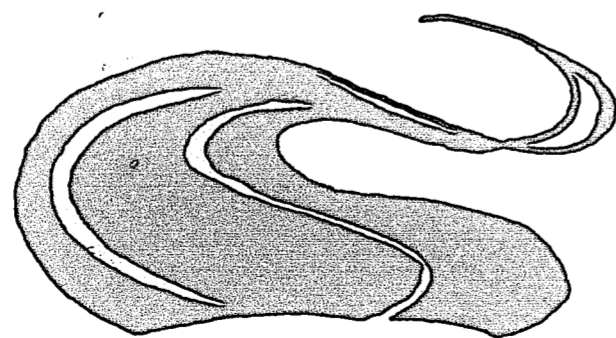
lit up the sky, the grain stalks began to bow their heads and to bend back and forth in the gale. That is, everyone except the buckwheat. The willow called out loudly to the buckwheat above the noise of the thunder and the roar of the wind. "Get down, buckwheat," she called. "Bow your head for the wind."

"I shall never bow my head for anyone," answered the buckwheat, "I will always stand straight and tall."

And so through the long night the thunder roared and the lightning flashed. The willow tree could not remember a worse storm. The wind blew with all its might and the barley, the wheat, and the rye, bowed their heads and waited for morning.

When the sun came over the hill and shone down on the valley below, the willow tree looked around her. The barley and wheat and rye were standing straight and tall, but there was no buckwheat in sight. Every single stalk of buckwheat lay broken on the ground. It lay there stiff and straight. It had never bowed its head.

Jesus said that people who make themselves weak before Him, will be very strong in the world. He said, "Blessed are the meek." That means that people who are not sure that they are always right are the happiest people. I would rather bow down than be like the buckwheat in the story, wouldn't you?



THE SABBATH RECORDER

## A High School Senior Reflects on Change

By Miss Judy Parrish

*"Have your minds ready for action, then. Keep alert, and set your hope completely on the blessing which will be given you when Jesus Christ is revealed. Be obedient to God, and do not allow your lives to be shaped by those desires that you had when you were still ignorant. Instead, be holy in all that you do, just as God who called you is holy. For the scripture says, 'You must be holy, because I am holy.'" — 1 Peter 1:13-16*

In any era of history there has been change, but today's change is more spectacular than ever before. There were certainly changes in past times that were perhaps radical or controversial, but now change affects each of us in many ways. Since change is a part of all of our lives, we should have an attitude toward change in general and toward specific instances of change. This attitude should be formed in Christian love.

Young people are becoming more and more concerned with the world, the US, and its problems. Greater awareness on the part of all people is due, in part, to the news media we have today. Greater awareness on the part of youth is due to a greater feeling of responsibility and concern, not lack of it, as some think. Young people are a part of the change around us. We want to be heard and we make sure we are. A lot is heard about college campuses and the sit-ins, riots, and holding of buildings.

High schools don't make the news as much but there is a minor revolution there too. Dress codes are being changed, students councils are being formed and broadened. Underground newspapers are present in many schools, calling for more student participation and the revamping of present structures.

We can influence changes by having an opinion, not being indifferent. We should make sure our opinion is valid one, based on facts. Be open-minded; the world would never progress or reach betterment if there were no change. To be sure, some changes are not good or desirable, but do not throw away the whole concept because of a few "bad apples." Another way to influence change is to write your congressman or other government representatives. This is something that both young and old could do, but people often scoff at it. Our leaders want to know how we feel,

our government can not function without it. To have change take place, we must first go through the proper channels. The war demonstrations and moratoriums, as long as they are peaceful, are one good way to show your opinion. Another way change can be guided is to voice your opinion. We as Christians have an obligation to do so. As youth, we can tell others our ideas which are founded in love, not hate. Youth groups can take part in neighborhood projects and other action that shows change through love. Our Youth Fellowship has not done too much for the community good since the projects I mentioned in a previous article. I hope other Youth Fellowships are doing better, and if not, let this be a challenge to us!

Change is around all of us, we can not escape it. It's good! It's necessary! Having recently been to the National Council of Churches of Christ Assembly in Detroit, I have had quite an exposure to change and the crying need for it. We were petitioned to listen, study and then act by women, youth, Indians, Blacks, Palestinians, and many others. The need for change was dramatically made known to us in such issues as the draft and the Vietnam war. So let's face the issues and act in Christian love. The Church and Christians everywhere are being challenged to change the world so it is a better, more as God would want it, place to live. Will we face the challenge?

*Renew in us the sense of Thy gracious Presence, and let it be a constant impulse within us to peace, trustfulness and courage on our pilgrimage. Behold, we bring our poor hearts as a sacrifice unto Thee; come and fill Thy sanctuary. Let Thy Divine Spirit flow like a river through our whole souls, and lead us in the right way till we pass into the Land of Promise; through Jesus Christ. Amen.*

Gerhard Tersteegen (1697)

THE SABBATH RECORDER

## The Gospel Means an Inner Change

By Bob Harris

*"But have reverence for Christ in your hearts, and make him your Lord. Be ready at all times to answer anyone who asks you to explain the hope you have in you. But do it with gentleness and respect. Keep your conscience clear, so that when you are insulted, those who speak evil of your good conduct as followers of Christ may be made ashamed of what they say. For it is better to suffer for doing good, if this should be God's will, than for doing wrong. For Christ Himself died for you; once and for all he died for sins, a good man for bad men, in order to lead you to God. He was put to death physically, but made alive spiritually." — 1 Peter 3:15-18*

These are very strong words given by the apostle Peter. One might ask, "Why did he say this?" One reason was that Peter was writing this book to the people of the churches scattered throughout Asia Minor. The author's purpose for writing this book was to encourage and strengthen the existing churches and to feed God's flock with spiritual nourishment. The part of First Peter I have quoted above deals primarily with suffering for righteousness' sake. Now I don't want you to get the impression that suffering is all bad. You see suffering for righteousness' sake is a cause for rejoicing, not fear. This type of suffering should be accompanied by a readiness to testify concerning Christian experience, and a good life. This is what First Peter 3:15-17 is all about. In my opinion verse 18 is the key verse of this passage. The reason is that it very simply and clearly states the reason for Christ's vicarious suffering.

The first part of verse 15 tells us to have reverence for Christ in our hearts. We need to let Christ dwell inwardly on the throne of our lives. Jesus Christ should be in complete control of every part of our lives. Our purpose for living should be based on God's will, and this for each of us means complete obedience of our wills to His Will. An example of complete obedience is found in Acts 5:29: "Then Peter and the other apostles answered and said, 'We ought to obey God rather than men.'" When we humbly submit our lives to Christ we in reality are making Him our Lord.

If we take the second part of verse 15 as a literal command, we are doing God's will. Before we can answer the questions of the world we must be prepared with the knowledge needed for the answers. We acquire this through prayer and Bible

study. Did you ever stop to think that the right answer at the right time could win a soul to Christ? When we give the right answer we must do so with gentleness and respect. We must have a clear conscience. The need for this is twofold. First, a clear conscience means that our lives have been free from an abundance of sin. When we do sin, Christ will forgive us if we repent. The second need for a clear conscience is that when the workers of iniquity hurl insults at you, they will later be ashamed for what they said because you are a follower of Christ. I think that verse 17 is one that Christians should hold near to them. It is better to suffer for doing good than for doing evil, if it is God's will. Verse 18 continues, saying that Christ died for you and me, good and bad, a good man for bad men. He did this so that we could have life eternal.

This verse is one reason that caused the biggest change in my life. After I was baptized and joined the church in 1965, I was a true Christian. I knew God's presence. He was very close to me. Then a big change in my Christian life occurred in the late winter of 1967. During this time I first became aware of a program of summer dedicated service called the Summer Christian Service Corps. But I was only an inexperienced junior in high school. Inexperienced in that I never taught in a Bible School, or served on the staff of a church camp. Later in the spring, General Secretary Wheeler and I had a talk and we decided that the best thing for me to do was to work with the Shiloh Seventh Day Baptist Church in Bible School and camp to get some experience. During my experience at Senior camp another change came into my life. On Sabbath eve that

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THE SABBATH RECORDER

## Having the Courage To Change Homes

Mrs. Kathy Boatman

*"Now that you have purified yourselves by obeying the truth, and have a sincere love for your fellow believers, love one another earnestly with all your hearts. For through the living and eternal word of God you have been born again as the children of a parent who is immortal, not mortal. As the scripture says, 'All men are like the wild grass, and all their glory is like its flower; The grass dies, and its flower falls off, But the word of the Lord remains for ever.' This is the word that the Good News brought to you." — 1 Peter 1:22-25*

I like ultimate projects and ultimate answers. I like big giant steps that cover a lot of territory. So the Lord is teaching me that I'm taking a journey of steps, some of them very small, and on occasion even standing still.

We moved to Seattle two years ago to help start a Seventh Day Baptist church in this area, and the Lord included a nice bonus in that we had close friends here too. At the time we made this move, it seemed like the ultimate journey to me. Everything in Riverside was taken care of, our house gone, our belongings sorted very tidily, and then off into the sunset we rode, our goal very much in mind.

Now after two years the goal is still the same, to serve the Lord. But I have a better concept now of how really hard it is. When you get serious about serving the Lord, you might as well expect things to start happening. Forewarned is forearmed, and we weren't prepared for the discouragements that came.

Trueblood says that "The power of the early Christian movement arose from the clear recognition that it was by no means popular or generally accepted. The hope of reaching the masses with a redemptive power was always prefaced by the clear recognition that the opposition was intense as well as abundant."

That being a Christian is hard, is something I want to teach my children while they are still young. I don't think it will discourage them, but I do think it will better prepare them to face the trials and temptations that come up. Maybe one of the reasons that there are so many mediocre Christians is that the real challenge of being a follower of Christ has been glossed over.

In combatting the discouragements that come up in my life, the two very obvious things that help me the most are the daily disciplines of prayer and reading

my Bible. I always felt something like a heathen because it was so hard for me to take the time for study. But then I heard Billy Graham say it was hard for him too, and that Satan knows that this is a real source of strength for us, so he puts everything he can in our path. I was very relieved. This is like being forewarned, so I always keep this in mind when it seems like there are so many pressing things for me to do, that I can't possibly stop. I am a great believer in loose schedules and not too organized organizations. But if I don't have an approximate time of day for study and prayer it eludes me. I can do plenty of talking to the Lord during the day, but I seem to need the quiet times for listening.

Ray and I have tried one thing that works pretty well for us. That is getting up earlier in the morning than the children and having coffee and a few quiet minutes for prayer and study before the day gets started.

We really enjoy our Tuesday evening Bible study too. We meet in a different home each week, which lightens the baby-sitting expenses for everyone. These meetings are very informal, which works out well for our group. Coffee, doughnuts, sitting on the floor and most important of all, being able to have fellowship and share with one another our experiences, are all a part of our growth in the Way.

In her book *Journey Inward, Journey Outward*, Elizabeth O'Connor says, "The inner life is not nurtured in order to hug to oneself some secret gain. It is not important in the end that in the quiet of a morning hour we find in ourselves a dwelling place, unless in the midst of the commerce and affairs of men we can get back to it, and what is spoken there and what we become for being there comes to have its influence on the world outside ourselves."

THE SABBATH RECORDER

The world outside ourselves that we naturally think of first, is our own families. And the Lord is teaching me that there are no small jobs in His service. I think this is especially important for the housewife to remember. Washing clothes doesn't seem to have the zing that preaching a sermon does. But the Lord uses you where you are. And I'm seldom (never even) in the pulpit, but my family and I spend a lot of time in clothes.

We are called to serve outside of our families too. Because we are all different and in different places, our ways of serving others are going to be different also. One of my friends is good with children and so she has a Good News Club meeting at her house once a week. Another friend of mine would probably be making a mistake to try the same thing, but she is terrific with older people, especially geriatric cases in convalescent hospitals.

Ray and I like teen-agers and spent every other Saturday night last summer with a group of kids that came in off the street to see what was happening at The Door. The Door is a small bookstore sponsored by several churches in the area in the hope of an evangelistic outreach to the young people there.

In our relationships with other people, like these kids at The Door, it is very important not to get bogged down by their problems. My new motto is — Be concerned, be helpful, and above all be loving, but don't get discouraged. If their problems are getting the best of me, then I am not being of much help to them.

Joyce Hifler has said in *To Every Thing a Season*, "We learn so many good things from great souls, not always by what they talk about, but by their silences. There is often a more meaningful communication of understanding and trustworthiness in silence than in conversation.

"There would be much less clamor if we could just stop talking soon enough. The plight of the human being is that he creates a mountain of disturbances and then tries to climb over it.

"We seem to think nothing is working well for us unless we can see it, and to make up for what we cannot see, we

talk about it until we create problems where none existed. When time is all spent talking there is no time for listening, and without new ideas talk is very cheap.

"Robert Louis Stevenson said, 'You start a question and it's like starting a stone from on top of a hill; away the stone goes, starting others.' And so it is with talking, the first idle remark may foster others until the words all run downhill and cease to have meaning. Getting back to the silence that is golden is to start back up the hill."

We have found some techniques that really work for us in sharing our faith with others. But we don't push a particular "technique" anymore. We have found that there is so much time wasted in debating the way, that nothing gets done. Remarking on one person's criticism of the way a group shared its faith with others, Bruce Larsen reminds us, "I like the way they go, better than the way you don't go." It is one of my favorite sayings.

Now we have a new home. "Love one another earnestly from the heart" is a basic operating principle. Our relationships are growing, and often we feel as though we are in a period of transition. Sometimes I am uncertain about what the new relationships will be. We know however, that while we are sometimes inadequate in our capacity to love others, or in knowing how to express that love, that our confidence is in the Lord. Through his "living and eternal word" we are born again.

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week, a dedication service was held. Throughout the service, the Lord was extending a call to me. A call to enter the ministry of the gospel. From that time on my outlook on life changed. During the summer of 1968, I was a member of the Summer Christian Service Corps. My projects were in Daytona Beach and Schenectady. While serving in these projects and also the one in Milton, Wis., the following summer the Lord continued to encourage my thoughts to enter the ministry. I came to know the real power of prayer, and this was another big

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## Growth, Change, and the Creative Use of Time

Mrs. Ruth Sarah Rogers

*"The end of all things is near. You must be self-controlled and alert, to be able to pray. Above everything, love one another earnestly, for love covers many sins. Open your homes to each other, without complaining. Each one as a good manager of God's different gifts must use for the good of others the special gift he has received from God. Whoever preaches, must preach God's words; whoever serves, must serve with the strength that God gives him, so that in all things praise may be given to God through Jesus Christ, to whom belong the glory and the power for ever and ever! Amen." — 1 Peter 4:7-11*

God's gifts are many and varied. Often we excuse our inactivity in some area with the remark that we "have no gift" for this or that. We all need to remind ourselves that we have a "special" gift in common — twenty-four hours of every day. We are challenged by the words of 1 Peter 4:10, "Each one, as a good manager of God's different gifts, must use for the good of others the special gift he has received from God."

We also have the special gift of the ability to love. The Scripture further states, "Above everything, love one another earnestly . . . Open your homes to each other, without complaining." When I read this I am not sure who should not complain, for coming into our home does not imply coming into a haven of privacy, peace, tranquility and order, but somewhat the opposite is implied — at times boisterous hubbub and noisy activity with plenty of love and welcome for all who come. By these ideas from First Peter we may be stimulated to think of our creative use of time.

As a wife and mother of five children, grandmother of three boys, church and college faculty member I find my days racing by full of sharing my time with others. Training my children, grandchildren and students is very rewarding to me. A great deal of love, hope, patience goes into this effort. Verse 7 of the chapter cited says: "You must be self-controlled and alert." And I try! When the time comes for children and students to use time on their own without my guidance, I am rewarded as I see growth continue in a new dimension. Growth im-

plies change. Since growth has been a goal of my training, changes are somewhat invited in my way of life.

Sometimes we are too comfortable with things as they are and we dislike being disturbed, disrupted, interrupted or whatever we may dub our resistance to change. However, if we view change as a blending of the past and present with growth for the future we find it exciting. If change comes as a result of stagnation, disintegration and decay the elements of hope, anticipation, and expectation are replaced by resignation and even despair. So we take steps toward change as we continue to grow using always the principles of Christian living we have found valid. Thus we approach new experiences confidently, and we find new emphases in our Christian living. In the area of new experiences I think of trying new areas of service in the church.

A rewarding experience for me has been to relinquish my years of responsibility of Sabbath School teaching to younger persons (including one of my daughters) with whom I have worked and who are now qualified for this work in religious education. I now have new responsibilities in the area of planning for a new parsonage, associational responsibilities and continued music committee work. New opportunities for service ever await our willingness to forget ourselves and our inabilities, self-consciousness, fear of failure, fear of change and all other selfish excuses we use for not making changes and growing. Look about and see what needs your time — be it a large or small task — and just start!

## Risks and Rewards When You Change Your Profession

By Garth Warner

*"The end of all things is near. You must be self-controlled and alert, to be able to pray. Above everything, love one another earnestly, for love covers over many sins. Open your homes to each other, without complaining. Each one as a good manager of God's different gifts, must use for the good of others the special gifts he has received from God. Whoever preaches, must preach God's words; whoever serves, must serve with strength that God gives him, so that in all things praise may be given to God through Jesus Christ, to whom belong the glory and the power for ever and ever! Amen." — 1 Peter 4:7-11*

It's not pleasant to realize that you're not going anyplace. I had been given a partnership in a small service business a few years before and for a while things had gone well. I had enjoyed the independence of being my own boss, and in the slow season I had been able to build a home for my family. But I was beginning to realize that just working day by day, trying to meet other people's wishes for wages, was not meeting my own needs. There was work, but there was little satisfaction or sense of accomplishment in doing it. I began to resent the hours of working alone and felt that I had really let myself and my family down by not preparing myself for more interesting work. I had not gone to college because I had no definite vocational goals and I felt inadequate, not only vocationally but as a person. It was apparent that a change was needed.

Realizing that much more than making a living was involved, May and I decided that this was something we should pray about. We soon felt that I should start taking evening courses at a nearby college. My G. I. benefits had long since expired and tuition costs put an added strain on our finances. Again God answered our prayer by providing a church organist's job for May that helped pay the college expense. I still did not have a definite goal in mind, but it didn't seem as important any more. What did seem important was that we both felt that God was interested in our problem and was showing us the direction that we had asked for.

I won't pretend that it was all fun and games. What had started with classes one night a week soon became three nights a week plus study time. This meant giving up other things, which can

be pretty difficult, especially for young children. It meant that May had to assume extra some responsibilities as well as freeing me to be away from home much of the time. There were times when it would have been much easier to have forgotten the whole thing, but there were those who encouraged, and always God's promise.

What had started as one small hesitant step in an experiment of faith finally materialized six years later with a degree and a teaching job. I had started without a goal but God had shown me what my abilities were and had put them to work. Since then other doors have been opened which provided a scholarship for graduate study in counseling and guidance. It seems that God feels that at this point in my life I can make the best use of His gifts by working with teen-agers and their problems as a junior school counselor.

The past few years have been a time of searching and learning, probably more about myself than academic matters. There was having to come to the realization that I had made a poor decision and that a change was necessary. There were times of having to say that I would be willing to fail if God wanted me to. There were times of having to deal with family relationships that were strained and to ask for forgiveness. There are still times of thankfulness for a patient and understanding wife and family. There was the unforgettable experience of realizing that God really cared about something as small as my feelings.

Change is such a simple word. We toss it around so easily and carelessly, perhaps hoping to convey the idea that we have mastered the concept as easily as the vocabulary. The idea of change

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THE SABBATH RECORDER

## Is There a New Style of Life When You Retire?

By Miss Dora Hurley

*"For what credit is there in enduring the beatings you deserve for having done wrong? But if you endure suffering even when you have done right, God will bless you for it. It was to this that God called you; because Christ himself suffered for you and left you an example, so that you would follow in his steps . . . Christ himself carried our sins on his body to the cross, so that we might die to sin and live for righteousness. By his wounds you have been healed. You were like sheep that had lost their way; but now you have been brought back to follow the Shepherd and Keeper of your souls." — 1 Peter 2:20-25*

"That ye should follow in His steps"

Though buffeted when ye do well—

Be patient now, Christ suffered for you,

To the end of life, through the "Golden Years"

Continue to "follow in His steps."

A new style of life is my assigned topic. There is no new style of life after 65. It's the same old style. If we follow how can one change? Life carries on in the framework of motivation and response; invitation and answer; command and obedience. "Come unto me," Christ said, "and I will give you rest." "Open the door of your heart and I will come in and sup with you." "Go ye into all the world, and lo I am with you always." He also said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

There are some adjustments to make, however, if our values in life are viewed through the prism of these words: "That ye should follow in His steps." We can be grateful for our challenges. As happens to many people, one very real problem to me was financial need. When I became thankful for this situation it was no longer a problem, it was a door of opportunity pushed open by necessity and made me keep in touch with people. Otherwise, who knows, I could have been drowned in the sea of loneliness. Baby-sitting requires long hours with little remuneration, but you meet wonderful people and have choice opportunities for witnessing. Selling — that is hard work, maybe even that will become pleasure. Nursing — here two evenings (3:00 to 11:30 p.m.) a week are spent at a convalescent hospital. This carries all the challenge possible, and here you see how wonderful it is to have the experience of following in His steps.

One evening before Christmas a Boy

THE SABBATH RECORDER

Scout Troop came to sing carols. One sweet 91-year-old little lady being pushed in a wheelchair was overheard to say, "We are never alone, Jesus is always with us." She had answered Christ's knock at the door of her heart. Contrast the calm and happiness of this individual to another's adjustment to buffeting—this senior citizen propels her wheelchair up and down the halls constantly saying "Granpor." She is seeking for something, for someone. Her response to buffeting has been only fretfulness.

You see, through all of life there must be motivation. The individual to be fulfilled must reach out, must realize a sense of accomplishment. Through all of life there must be a vital relationship to God and a vital relationship to other people, and always discipline. Discipline is a harsh word but it is needed even more after 65 than before! Discipline? To me it means making myself eat vegetables, drink milk, eat meat, when it is so much easier to dring a cup of coffee and eat a doughnut. Discipline means lying down on the floor to exercise, working out in the yard, or going for a walk when I feel inclined to "just sit." Discipline means to read first my Bible, then other good reading, and to put thought and time into prayer. So you see there is no new style, only a renewed adjustment to the same old style.

That ye should follow in His steps, though buffeted when ye do well, be patient now, Christ suffered for you. To the end of life, through the "Golden Years" continue to "follow in His steps."

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# How the Mountain View Seventh Day Baptist Church Changed

## A Modern Moon Fable

By Rev. Elmo Randolph

*"But you are the chosen race, the King's priests, the holy nation, God's own people, chosen to proclaim the wonderful acts of God, who called you from the darkness into his own marvelous light. At one time you were not God's people, but now you are his people; at one time you did not know God's mercy, but now you have received his mercy." — 1 Peter 2:9-10*

Emily stood at her kitchen sink doing the supper dishes. This had been the afternoon of the first Ladies Aid Society meeting in the new year and she had arrived home barely in time to prepare a quick meal for her family. Now her thoughts were flashing back to that meeting. The refreshments were delicious; visiting with friends was pleasant, but the worship was uninspired and the business was routinely dull.

"Must it always be so?" she reflected, and as she contemplated the thought, her eyes lifted toward the east through the window above the sink. There it was—a full moon, magnificent brilliant, breathtaking. Emily had been awed many times before by such a moon-view, but this evening new and different ideas gripped her mind. "The moon has been conquered . . . men have walked upon it . . . dreams have become reality . . . what was once believed impossible is now achieved."

As Emily reached up to set the last clean dish in the cupboard, insight came unbidden into her mind: "With God all things are possible . . . a women's group can achieve . . . people can become spiritually new . . . churches can change . . ." That night, on the edge of sleep, a verse of Scripture crossed her consciousness, and it was there when she awakened in the morning. "Beloved, we are God's children now; it does not yet appear what we shall be . . ." So in Emily's mind and heart she committed herself to change.

The street lights came on in front of the church as John left the Youth Fellowship meeting late Sabbath afternoon to walk the half-mile home. As a high school senior, newly elected to the YF presidency, his emotions were mixed. While he revelled in the lift to his ego the new

office brought, he was also caught up by a shudder of anxiety, close to hopelessness, as he reviewed the church youth in their present attitudes and activities. "There are enough kids for a great YF if they cared . . . We've got plenty of talent, but we're short on purpose and loyalty . . . who am I to imagine I can give this YF the shot in the arm it needs?" With these thoughts tumbling over one another in his mind, John walked over the rise leading to his home and was suddenly struck by the sight of a full moon, clear and beautiful in the January sky. Now he was focusing on that moon as if he were seeing the footprints of his heroes who had stepped out on it a few months ago. Here was his personal inspiration for the New Year—his God-given symbol for adventure with discipline. A Scripture verse memorized several years ago now etched itself with new meaning on his mind and spirit. ". . . present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." In this luminous moment, John dedicated himself to being Christ's new man.

In his Christian ministry the pastor of Mountain View Seventh Day Baptist Church had experienced many New Year's Days in the church. Often, in past times, he had been motivated and thrilled by the opportunity of new beginnings. This year, however, as the new decade opened, the pastor felt disenchanting. He thought, "God may be in His heaven, but very little is right with the world." This evening he had felt defeated as he met with his Board of Deacons to present new plans and programs to forward Christ's Kingdom in the local parish. Now as he sat alone in his darkened study, the burden of his problems weighed heavily upon him.

At first the pastor was startled to see a beam of light crossing the room. A glance over his shoulder revealed a moon that seemed larger and brighter than he had ever seen before. In imagination he rocketed into space as he remembered that man, in the year just past, had followed that beam of light in the greatest exploration of all time to the surface of the moon and safely back to the planet earth. Suddenly shame gripped him as he acknowledged his mood of defeatism. Then followed a great surge of hope and courage as the words of the great apostle Paul caught him up in their meaning and power, "I press on toward the goal for the prize of the upward call of God in Christ Jesus."

"Did you see the full moon last week?" the pastor asked Emily and John after the morning worship the next Sabbath. Unnoticed and unheard, like the leaven in the loaf, a change began to take place in the church.

### The Gospel Means an Inner Change

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change in my life.

As I am growing older I am beginning to realize how fast time passes on. I am beginning to accept change rather easily now, as long as it doesn't harm my spiritual life. In the past three years some changes have come into my life that have done me a world of good. Spiritually they have helped me to grow. I thank and praise God for them. For without some changes, I would continue to live in the same daily routine. Jesus Christ has changed my life a great deal. It is because of Him that I have found meaning and purpose for my life. Christ has added a new aspect of multidimensional confrontation with reality on a new level of my life, a level that strives to attain better morals, stronger faith, a desire for that which is holy and good, and a more Christlike attitude toward people. Jesus Christ has never failed me. He has been my constant companion and guide since I invited Him to have the throne of my life. I have found Him to be the answer. More than once Christ has shown me the way and the truth in the important decisions I have needed to

make while in college.

In conclusion, I would like to share with you a verse from Paul's letter to the Galatians (chapter 2, verse 20): "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." If you have not accepted Jesus Christ as your personal Lord and Savior, I urge you to take that step forward. Let Jesus Christ come into your life. Let Him add to your understanding of the multidimensional confrontation with reality called life. Let Him help you discover that new and higher level, full of God's grace and truth.

### Risks and Rewards

(Continued from page 12)

would bring up at least two questions. Why change? And change from what to what? *Why change*, suggests to me the failure of a present situation to meet a specific need, and the *change what* would depend on the circumstances and the unmet need. The concept of change would also suggest a willingness to risk security, however slight for an unknown result, a time of soul-searching, decision-making and action.

It has been rather difficult to share this personal experience for fear that it would seem that I have all the answers, or that I consider myself an exceptional person. I have wanted to share it to use as an example in making two points.

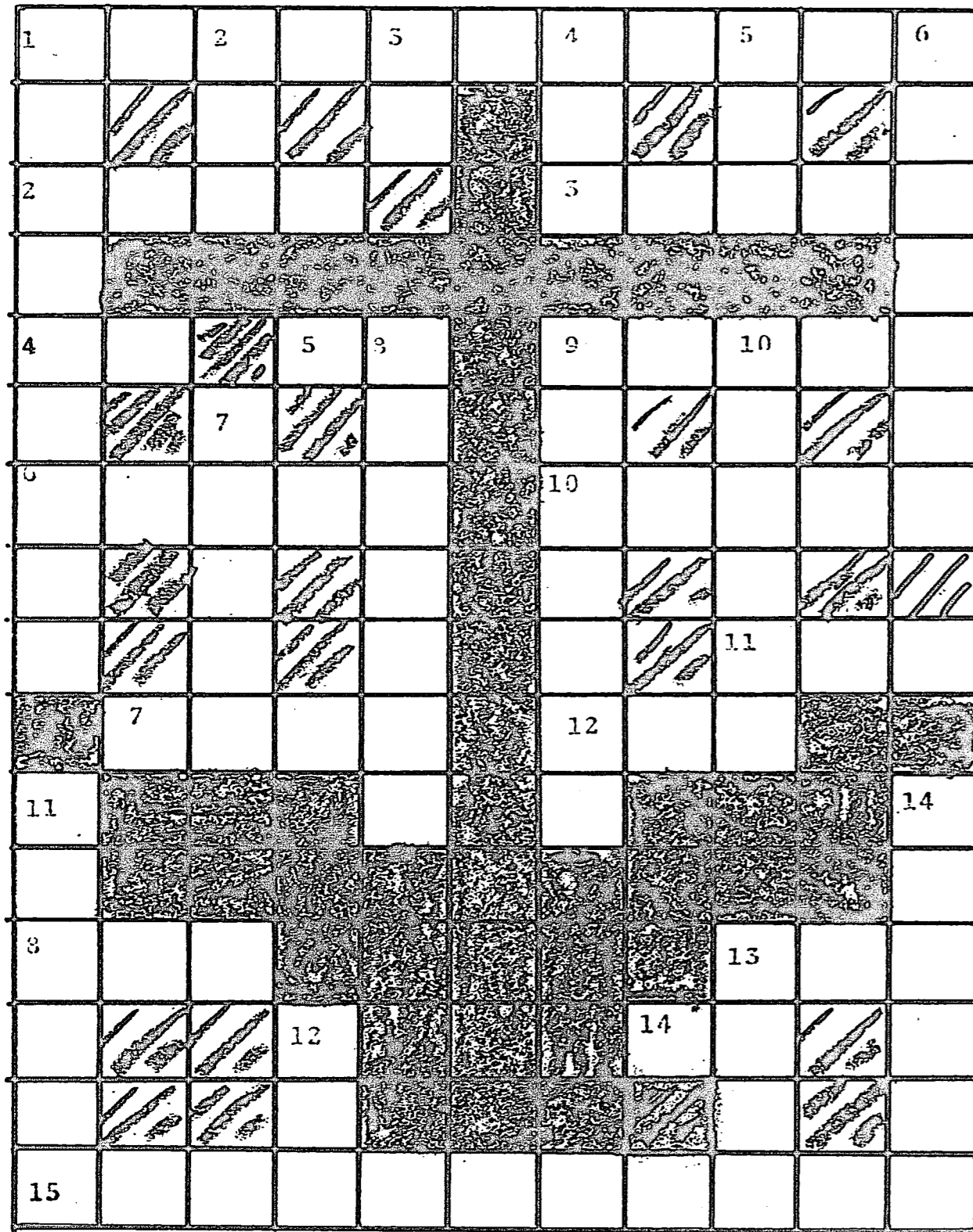
I believe that making a vocational choice is one of life's most important decisions. Unfortunately, many of us are unable to do things the ideal way, or because of circumstances make decisions that are not the best. This does not mean that if our circumstances or values change or if our experiences cause us to set new goals that we should necessarily stay in the same vocational situation.

Secondly, God has given each of us certain gifts or talents. It is our responsibility and privilege to use that gift for His glory. "Each one, as a good manager of God's different gifts, must use for the good of others the special gift he has received from God" (1 Peter 4:10).



# The Sabbath Recorder

"God wanted to make it very clear to those who were to receive what he promised that he would never change his purpose; so he added his vow to the promise. There are these two things, then, that cannot change and about which God cannot lie. So we who have found safety with him are greatly encouraged to hold firmly to the hope that is placed before us. We have this hope as an anchor for our hearts . . . ." — Heb. 6:17-19

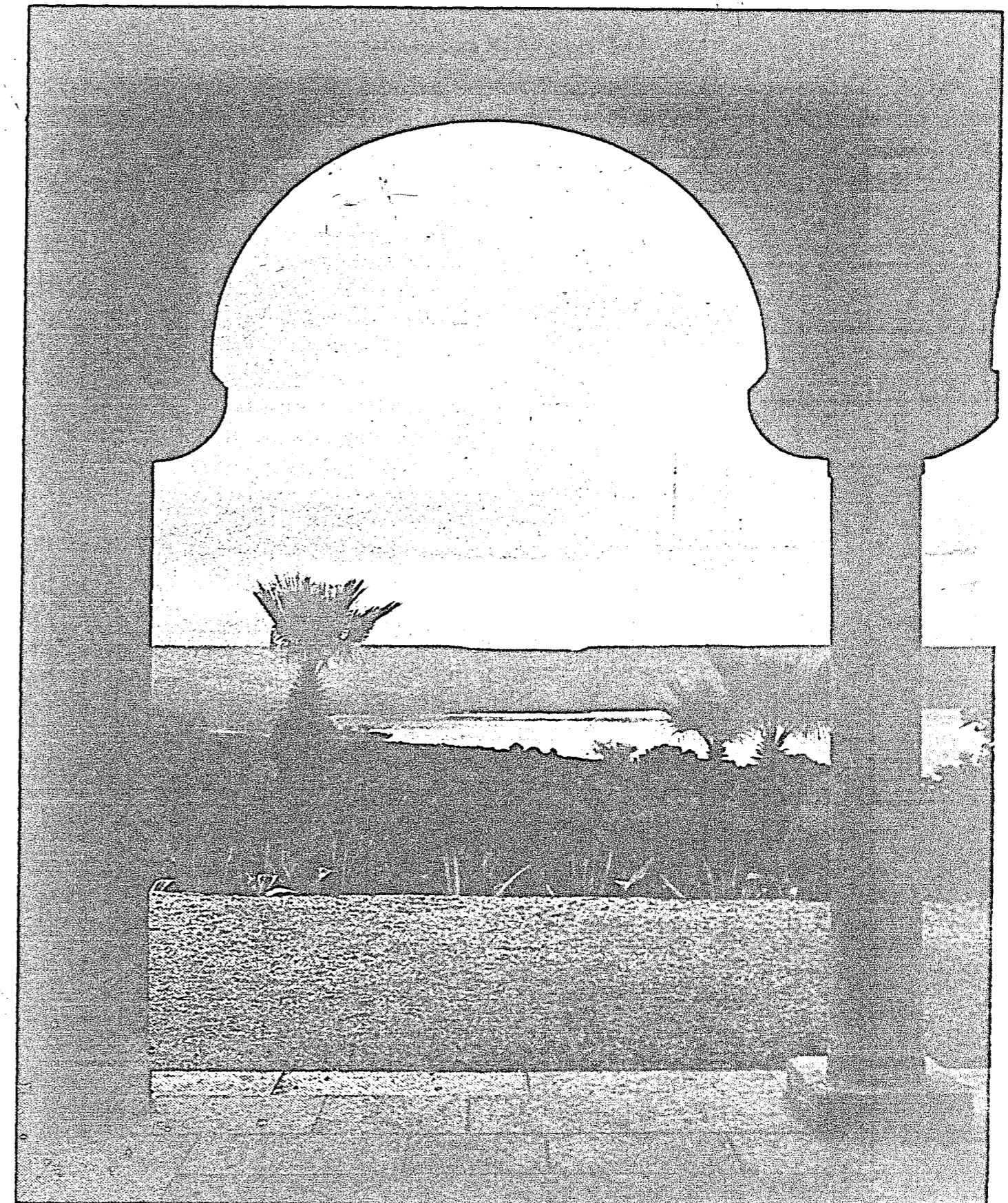


**ACROSS:**

- (See Gospel of John)
- 16:33 threshing sledge (from Latin)
  - 12:5 to sell
  - 16:33 ..... things
  - hour .... now come. 16:32
  - 14:17 where the Spirit may be
  - should
  - signify
  - ask
  - 14:18 depart
  - 9:1 beginning
  - 2 down
  - the ink is .....
  - wager
  - 16:14 ..... shall glorify
  - function of the Holy Spirit

**DOWN:**

- a true ..... 21:24
- 11 across
- 14:8 shew .....
- 17:21
- anger
- 2:25 -d, +th
- assent
- 15:5 what we can do without Christ
- 4:38 reward from others .....
- 6:20
- 10:1 doesn't use the door
- God cannot ..... (above Scripture — Hebrews)
- string .....
- stock



**Sea of Galilee from Church of the Beatitudes**  
 This church, the back of which overlooks the Sea of Galilee, marks the probable spot on the Mount of the Beatitudes where Jesus gave the Sermon on the Mount.  
 (See back page also.)