

Miracle Happens on a City Bus

The Sunday school class was just beginning as Juanita and a stranger entered. Juanita's expression showed that she was unusually happy. She told the class why.

That morning, as usual, she had ridden a bus to downtown Madrid, Spain, to get to the First Baptist Church. On the bus, she had sat down by a woman, who immediately turned to greet her and to give her a gospel tract.

Juanita asked the woman from what church the tract had come. She replied that it had come from a Protestant church in Valdepenas, a town south of Madrid in La Mancha, the central plateau.

Juanita then told the woman that she too was an "evangelical" and was on her way to church. The woman asked her if, by any chance, she knew where the First Baptist Church was located.

"Of course, that's where I'm going," Juanita replied.

The woman almost shouted with joy. Then she explained her reaction: "I came to Madrid two weeks ago to be with my brother, who is ill. Last Sunday I was not able to find an evangelical church to attend, and I was so very miserable.

"Yesterday I prayed and told the Lord that I just had to find one. None of my family here are Christians, and they offered no help whatsoever.

"I got up this morning and prayed, and I told God that I was going to get a bus to the center of town and He would just have to do the rest.

"The family said I was crazy—that I couldn't go out alone to look for a

small Protestant church in a city of over three million people, in a predominantly Catholic country, with no idea of where it was.

"Nevertheless, I left the house, boarded the bus, and then you sat down beside me."

Who but God could have worked this miracle? You see, the woman from La Mancha is totally blind.—Written by Christine Buie, Madrid, Spain. —EBPS

Growing Churches

The question is often asked, "Are your churches growing?" To be honest, we have to reply, "Not all of them and not enough of them." Also, to be honest, we can add that some are showing very healthy growth, and much of that growth is adults who have come to recognize the Scriptural truths and practices which characterize our church.

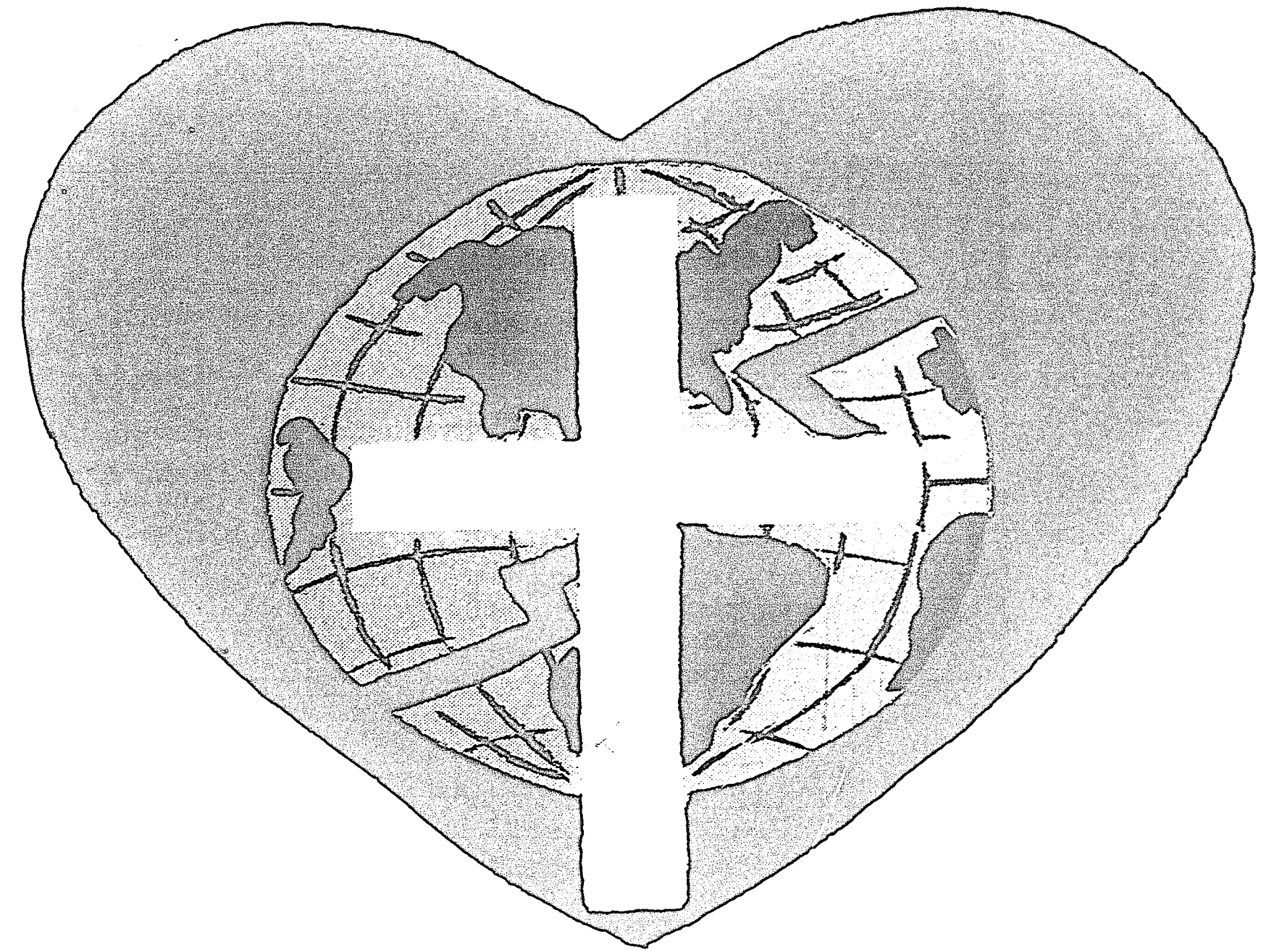
Take, for example, the membership report of the Los Angeles church submitted to Conference by the clerk.

It reveals a membership increase of twenty-six. Of this number, nine were by baptism, six by letter of transfer, and eleven by testimony. There were four decreases in the membership, one of which was by death, and three by letter. Total membership now stands at one hundred thirty-nine, which is a net gain of twenty-two during the past church year.

Make your Sabbath a meaningful experience. It belongs to Jesus Christ, who declared Himself to be Lord of the Sabbath Day. We encourage you to be present in His house on His holy day.

—Seattle SDB bulletin

DIVINE LOVE



to heal
a broken world

Winnie Monroe '70

The Sabbath RECORDER

THEME: DIVINE LOVE TO HEAL A BROKEN WORLD

The Winepress

It grew within a garden,
Upon a wondrous vine,
Was carried to the vintner's,
And crushed for making wine.

But in another garden
Another Life was found
Broken in love and sorrow
And, kneeling on the ground.

They had Him up for judgment
And would not set Him free.
They crushed His heart with hatred,
He died in love for me.

—David L. Beebe

"The Greatest Thing in the World"

"I have been given the topic, 'The Greatest Thing in the World.' There was once a man who wrote a book called 'The Greatest Thing in the World'; and he said it was love. I suppose you think I am going to talk to you about love; but I

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am here to tell you that the greatest thing in the world is *not* love; it is *hate!*"

It was the late G. Amos Brisse speaking, at Berea, W. Va., in the summer of 1938. Hitler and Mussolini were at the height of their power in Europe, and the pot was boiling for the Second World War. There was plenty of evidence to support his thesis, which, by the way, he didn't believe; he was wanting to shock us into thinking.

Now, more than forty years later, we are again living in a time when the world appears to be falling apart. Not love, not even hate, but fear seems to rule. We live under the awesome threat of nuclear war; we fear the Russians; they fear us; we both fear the Chinese; and the rest of the world fears the three of us, who have in our hands such frightful weapons of destruction. It is the apocalyptic fear that the "fire next time" will be of our own making and will bring destruction to us all. And then there is the worse apocalyptic fear, fostered by scientific prophets of doom with an array of statistics to prove their predictions: that the human race is at the end of its rope; that the world is about to end, as T. S. Eliot said, "not with a bang, but a whimper"; or to quote *Time Magazine*, "with a cough, a wheeze, a mass gasp of emphysema."

But there is more hope in fear than in hate. Fear can start your knees to shaking, but hate can embitter your soul. And, although "fear hath torment," there is a perfect antidote: "perfect love casteth out fear" (1 John 4:18); and perfect love is ours if we will have it. This is because perfect love once came to us in human form, lived for us, and died for us outside a city wall.

There is need, and urgent need, for perfect love in today's world; it is our only hope. How, then, can we have it? And how will it cast out fear? It is our desire that this issue of the *Sabbath Recorder* may help you answer these questions.

—C. A. B.

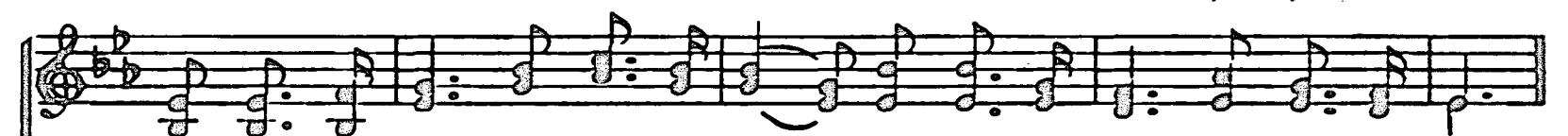
The Love of God

F. M. L.*

F. M. Lehman
Arr. by Claudia Lehman Mays



1. The love of God is great-er far Than tongue or pen can ev-er tell;
2. When hoar-y time shall pass a-way, And earthly thrones and kingdoms fall;
3. Could we with ink the o-cean fill, And were the skies of parchment made;



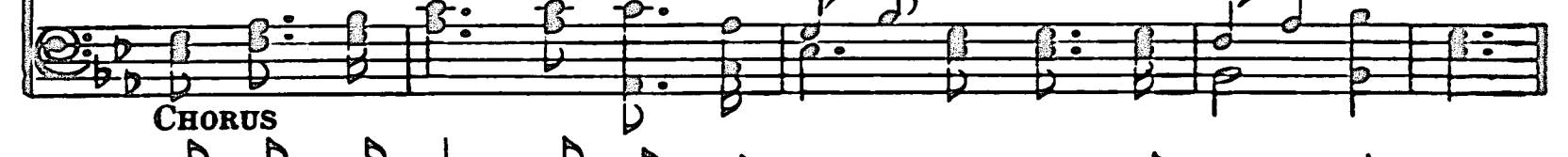
It goes be-yond the high-est star, And reach-es to the low-est hell.
When men who here re-fuse to pray, On rocks and hills and mountains call;
Were ev-'ry stalk on earth a quill, And ev-'ry man a scribe by trade;



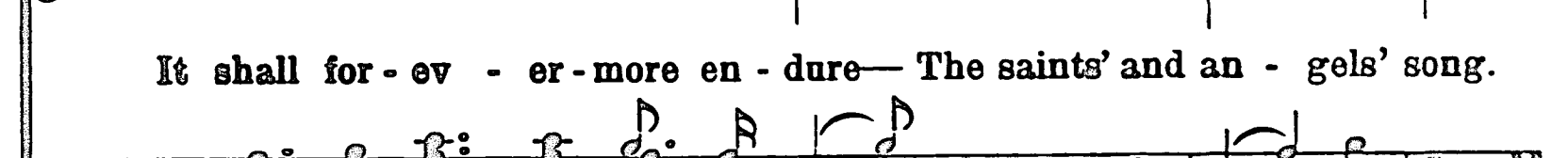
The guilt-y pair, bowed down with care, God gave His Son to win;
God's love, so sure, shall still en-dure, All meas-ure-less and strong;
To write the love of God a-bove Would drain the o-cean dry;



His err-ing child He rec-on-ciled, And par-doned from his sin.
Re-deem-ing grace to Ad-am's race—The saints' and an-gels' song.
Nor could the scroll con-tain the whole, Tho' stretched from sky to sky.



Oh, love of God, how rich and pure! How meas-ure-less and strong!



It shall for-ev-er-more en-dure—The saints' and an-gels' song.

Divine Love To Heal a Broken World

By Connie Coon



In a world where people are running to escape reality we certainly do need divine love.

On a recent trip to California one Saturday evening around midnight a group of us visited "His Place" which is located on

Sunset Strip. The main ministry is to those who have run away from home and those who are trying to run away from reality by taking drugs.

The night I was there they carried out an eighteen- or nineteen-year-old fellow who couldn't face the reality of going to Vietnam. The love of God in the hearts of the management put faith into action and took this fellow to the hospital where he could be taken care of properly, perhaps to be healed later by the Great Physician.

There are many young people across the nation trying to really live — by experimenting with drugs, getting drunk, or participating in violent demonstrations against *nonviolence*.

Oh, that they would come to Jesus! Know that they can have a new life in Him! Really be free! Have the blessed hope that someone cares! They need never walk alone! All darkness could be turned to day!

"For God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." True love is a *giving* love. God gave of Himself and if we're to experience His love in us we too must give first of all ourselves to Him and then in turn give our love to others.

Too much of the "love" spoken of today is the "eros" (sex love). Love which demands rather than gives. Oh,

that men might know "agape" (deep, instinctive, personal affection) type of love which Jesus used when speaking to Peter (John 21:15-16).

Young people are searching and many of them are finding the true meaning of love sent from above. This was especially made clear to me in the Pre-Con experience at Asbury Acres. Discussions in informal groups, at meal time, songs chosen by the youth to sing around the campfire all indicated a tremendous personal relationship to Christ.

If you're reading this article and you've been trying in many ways to really live and haven't tried Christ who said: "I am the way, the truth and the life" (John 10:6) why not open your heart to Him right now?

He says: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me" (Rev. 3:20).

Maybe you'd like to use this prayer or say in your own words something similar:

"Lord Jesus, I need You. I open the door of my life and receive You as my Savior and Lord. Thank You for forgiving my sins. Take control of the throne of my life. Make me the kind of person You want me to be" (Four Spiritual Laws).

It is only when the love of God dwells in our hearts that we in turn can have real love for others. This was expressed in the song used as a round which we heard many times in camp and elsewhere this summer.

"Love, love, love, love,
Christian this is your call.
Love your neighbor as yourself
for God loves us all."

"As I Have Loved You"

God Is Love

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (1 John 4:20-21).



By Jim Mitchell

Violence and crime have increased at an alarming rate. The blame is laid to such influences as TV, movies, magazines, some toys, sensationalism of journalists. These, at most, are only contributing elements. The root of violence and crime lies within the heart of each person who does not truly love his fellowman. A lack of genuine concern for the other person is one of the most successful tools Satan is using to increase his influence over the inhabitants of the world today.

Many professing Christians are not *possessing* Christians! All too frequently these professing Christians let hate or resentment creep into their lives. When the word "hate" is used in relation to their emotion concerning another person, they subtly insert another less harsh word, but that fails to eliminate one *iota* of the feeling of animosity within them.

Christians need not, neither should they, agree to or condone evil practices. They should exhort and rebuke with all authority (Titus 2:15) in the Spirit of Jesus the Son of God. Christians may dislike intensely the committed sin, but they must love the person who committed it. "Whoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15). "He that loveth not, knoweth not God; for God is love" (1 John 4:8).

If possessing Christians practiced the love that Jesus taught, the world would readily see that the Christian way is the right way to help eliminate the wrongs in the world. More people would want to share this wonderful transforming love. We, as professing and possessing

Christians, must not withhold our compassion from any fellow being because he may be a vile person. *Christ died for his sins, as well as for ours!* When we were in our sins Christ died for us (Eph. 2:1, 5; Rom. 5:6).

We must show the true love of Christ in our lives by loving others, both Christians, non-Christians or sinners. "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners to repentance" (Mark 2:17). "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" (Matthew 5:46-47). "For if ye love them which love you, what thank have ye? for sinners also love those that love them" (Luke 6:32).

Our love to mankind must not be the superficial kind that is most prominent in the world. It must be genuine! "Let love be without dissimulation" (Romans 12:9a). Don't just pretend to love your fellowman, let it be without a false front. *Let it be true!* "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:22-23). "Love worketh no ill to his neighbor" (Romans 13:10).

"By this shall men know that ye are my disciples, if ye have love one to another" (John 13:35). Do all men know you to be a disciple of Christ? Do you have any feelings of animosity

What God's Love

Means to Me

Personally

By Patty, Karen, and Jan



Jan, Karen, and Patty

By Patty Lawton

I am sure that God means different things to different people, but to me God is love and I know from experience that "Things (all things) go better (much better) with God."

Working this summer in SCSC (Summer Christian Service Corps) caused me to start thinking about God and who and what He is. Many questions entered my mind and I really didn't know what the answers were. Hoping that working with the churches I might gain some insight to my questions, I plunged ahead trying to do my best in whatever way possible.

Prayer, this summer, and now, really means a lot to me, for through praying with someone you can really get to know that person, his feelings and thoughts. Prayer, I think, is one of the many ways in which God shows us His love. Just knowing that someone is praying for you gives you a really deep sense that others are your brothers in Christ and really care about you and what happens.

This year's Youth Pre-Con sang a

that hide your witness as a Christian? "My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18).

Jesus said, "This is my commandment, That ye love one another, as I have loved you" (John 15:12). This is our "yardstick" with which to measure our lives: **LOVE ONE ANOTHER, AS I HAVE LOVED YOU!** This was God's message even from the beginning. "This is the message that ye heard from the beginning, that we should love one another" (1 John 3:11).

folk musical, by Ralph Carmichael, for Conference which really talks about love. One of the songs says, "Love is surrender to *His* will" (not our will). This really makes the big difference, I think. When you're doing God's will, you know He loves you and you can feel Him with you every step you take!

I personally know that God's love is real, for I've felt it and experienced it. It's just so great that once you get a sip of it you just have to have more! And to get more you have to do God's will, and God's will is so well expressed in the song:

Pass It On

By Kurt Kaiser

*It only takes a spark to get a fire going,
And soon all those around can warm up to its
glowing.*

*That's how it is with God's love
Once you've experienced it:
You spread His love to everyone;
You want to "Pass it on!"*

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What God's Love Means to Me Personally

By Karen Osborn

In one of the Bible Schools I worked in this summer the nursery class repeated the Bible verses they had learned during the week at the closing program. Even though I had heard the same verse the week before, when the little boy stood there on the platform and said "Love is kind" (1 Cor. 13:4) it hit me how true that verse was. At least it is

true when the love spoken about is God's love.

After working with children for two summers I have found that I need God's love in my life to be able to love some of the children. Of course if I didn't know the love of God I would not have done the work at all, but knowing God and all He has done for me I just have to go out and tell people about it. Since it is easiest for me to relate to children I enjoy working in Bible Schools or any place where I will be in contact with children. I believe that if we as Christians do not reach these children when they are young that it will be more difficult to reach them when they are older. Some of the children I have worked with have been so hungry for the love of God that it was just a joy to be able to work with them. This is the time we need to reach these children. Later may be too late.

As a sophomore in college I know how true this is. By the time young people reach college age they are pretty much set in their way of thinking. Of course there is always hope and we should be always witnessing because we never know what miracle God is going to perform.

It is terribly hard for me to talk to people I don't know, but with God in my life (backing me up, you might say) I find it much easier. I just have to forget about myself and let the love of God flow through me to be able to reach any person for God. My prayer is that I will be able to do this more and more.

What Does God's Love Mean to Me Personally?

By Janis Mitchell

How can we as Christians witness for Christ? It is clear that it is our duty to witness. All of us have talents of one kind or another. Some of us can sing, give children's messages, write; and some of us can just smile and convey our feeling of love for Christ. I have been given the opportunity to witness for

Christ in this special issue of the *Sabbath Recorder*. I was given the question, "What does God's love mean to me personally?"

The first thought that came into my mind was, how can I say what His love means to me, because it means different things to me at different times. My life becomes turbulent at times with doubt and tangled with webs so that I stumble blindly around. Then I remember, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5-6). God has promised to direct our paths. I know I am not the only one who at times feels discouraged about the future, goals, love, and my own worthlessness. It seems like I am down in the darkest pit. Doubt is flying around my head on wings of fear. Then it comes to my mind, a promise made to me, "—and he shall direct thy paths." God's love is a tranquilizer for my troubled mind.

I am human, therefore I possess human weaknesses. Things I know to be wrong I find myself swayed into doing; and I quickly make an excuse for the act. It is not that I truly wanted to do it. It was just easier to choose the wrong way. Later I do become sorry and ashamed for my weakness. Then, I look to God for my strength. "Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness" (Psalm 143:8, 10). When I am weak and say, "Why not?" God shows His love to me in His strength and He answers, "No, Jan." He is the legs that help me take a stand.

God's love to me means just what He says, "The Lord will give strength unto his people; the Lord will bless his people with peace" (Psalm 29:11).

The Answers for a Sick and Despondent World

By Lloyd D. Seager



The major problems that confront the world today include disease, ignorance, poverty, population, pollution, war and peace.

Though great advances have been made in medical sciences, the gap between that knowledge and the delivery of medical services continues to widen. While in most medical centers in this country a team of specialists may successfully do open heart surgery, ordinary medical care is becoming more difficult to obtain, and, in some quarters of the globe, it is almost nonexistent.

The training of new medical personnel is lagging far behind the population growth, and, in rural Thailand, for example, there may be only one physician for an area with 50,000 to 100,000 inhabitants. In many countries, poverty, ignorance, malnutrition, disease and dependency are a way of life and are breeding grounds for unrest and political upheaval.

Though it is difficult to visualize squalor and abject poverty worse than I saw in some parts of Mexico, Peru and Brazil, surveys by the World Health Organization indicate many countries are in more dire circumstances. One of the worst areas listed is in southern Malawi where at Port Herald a government hospital of ninety beds is bulging with nearly 200 patients. There is no doctor, no nurse. A rudimentary medical care is provided by medical assistants who have, at most, a secondary education. Fever means malaria and requires chloroquine; fever and cough mean pneumonia and require penicillin. It is of great credit to the Christian forces that forty percent of the medical care of the country of Malawi is provided by

mission hospitals and stations. Malawi is at the bottom of the economic pole. As medical care increases, the population growth accelerates and aggravates further the health problems and the economy of that country.

In Benjamin Franklin's essay on population, in 1751, he advocated a high birth rate and encouraged people to have families of ten or more children. He felt strongly that we should insure a future homogeneous population of white and red people by raising our own work force instead of importing slaves from Africa. At the time of his essay, the population of the world was about 728 million. Today, the population is over 3.5 billion and is increasing at the rate of 160,000 a day. Even with the best use of improved methods in agriculture and in securing foods from the oceans, we will not be able to feed a population of that dimension. Some scientists predict that widespread famine will even occur by 1975 if strategic measures are not taken immediately. Some think that we have already reached the point of no return and that we can look forward only to poverty, privation, malnutrition and strife.

An increasing population makes for an ever-increasing source of pollution. Increased industrial development is required to meet the needs for housing, heat, light and transportation. Present day pollution must be drastically curtailed if man is to survive for very long. Some pollutants of the air hold more heat on the earth's surface which would cause ice caps to melt and inundate the earth.

Most pollutants prevent much heat from reaching the earth. This phe-

nomenon presents the grim prospect of an ice age which might envelop the globe.

Earth Day did much to dramatize the pollution problem. It will require the concerted efforts of all peoples to deal with this problem effectively. Our most immediate concern is population and pollution control. If mankind is to survive, we must find an answer soon. It is our Christian duty to make every effort to disseminate information on population control and join forces with others in insisting on rigid pollution controls. Each person can contribute by putting his own house in order.

"I'm sure on this problem all men can agree. We must work together or else cease to be."

Wars have been fought for many reasons including national or personal—greed for power, fame, wealth or ideologies. We think of Alexander the Great, the Caesars, Napoleon, Hitler and Mussolini. We think of the enslavement of many peoples: the Jews by the Babylonians and the Egyptians; the Greeks by the Romans. We think of the Opium Wars in India and China; the ideological wars; the Crusades and the so-called Holy Wars including the war in northern Ireland and our modern conflict against Communism.

A lasting peace which I'm sure all reasonable men desire can be achieved only by finding the answers to ignorance, deprivation, hunger and human attitudes. Many of our presidents have reflected on the problems of peace and war:

Hoover: "Surely civilization is old enough, surely mankind is mature enough so that in our lifetime we ought to find a way to permanent peace."

Truman: "There can be no lasting peace as long as there are large populations in the world living under primitive conditions and suffering from starvation and disease."

Coolidge: "Peace will come when there is realization that only under a reign of law based on righteousness and supported by the religious conviction of the brotherhood of man can there be

any hope of a complete and satisfying life." "Parchment will fail, the sword will fail; it is only the spiritual nature of man that can be triumphant."

Lincoln: "With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on . . . to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."

The attitude at the conference table fashions the future of the countries involved. We are paying a price for blunders of the past. A modern miracle, however, is the way in which hatred between Americans and Germans and between Americans and Japanese has changed to friendship. As *President Fillmore* said: "One thing is clear. Before peace can be restored much must be forgiven, if not forgotten." While attending the World Council of Churches in 1948, I became acquainted with a minister from the United Church of Japan. His home was in the vicinity of General MacArthur's headquarters, and he saw him frequently. He exclaimed that MacArthur was a true Christian and that many Japanese people thought more highly of him than they did of their Emperor. He stated that they appreciated the Christian way in which he was dealing with them and their problems.

In 1965, while attending a reception at an international scientific meeting in Tokyo, I had the opportunity of meeting a well-known Japanese professor. When I mentioned something about their fine reception hall, he replied that they owed it and all their other fine buildings to America. He said: "We were beaten, we were in ruins, we were without hope. The generosity of America and the wisdom of General MacArthur made it possible for us to rebuild." He had tears in his eyes and emotion in his voice as he said: "We will never forget what you have done. We will always be friends."

The Christian forces of the world must come to say with Jefferson: "Peace

is our passion." We must help to educate in the ways of peace by precept and by example and work toward the day when "the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ" (Rev. 11:15).

THE GREAT PHYSICIAN

Oh that the wounds of the nations
So painful, so festered, so deep
Could be brought to the great Physician
His wisdom and skill to seek,

For He would be full of compassion
As before the Galilee throng
Where He healed the lame and the lepers
Their blind, their mentally wrong.

He would cleanse all the wounds with goodness
Debride them of envy so rife
Remove every vestige of malice,
Of hate, of variance, of strife.

He would treat all the pains with kindness
Apply Gilead's soothing balm.
Analgesics of hope and cheer
Would bring a feeling of calm.

He would treat all the pains with kindness
Of justice, of faith, and goodwill;
Then He'd bind them with love eternal
The spirit of His peace instill.

—Lloyd D. Seager

Clothing for Missions

There is a constant appeal for used clothing to be sent to the needy in mission lands. Fashion designers seem to have gone to primitive lands for some of their ideas in women's clothing. The missionaries have persuaded their people to wear clothes when they accept the Christian way of life. Then the Christians of more affluent lands are asked to send cast-off clothing to cover those naked bodies. But when the fashion designers persuade American girls to accept such scanty attire as is now worn, there isn't much to send to Africa. Perhaps we should concentrate our gospel effort on those who mold our fashions — so there will be a little more goods in the wearing apparel that goes into the missionary barrel.

Will God Bless America?

God in Our Nation's Life

By John D. Bevis



There was a time when America was, or at least appeared to be, a deeply religious country. It was common knowledge that God in His merciful goodness had blessed and prospered this nation above all others. Indeed, many Americans compared them-

selves to the children of Israel as being "God's Chosen People."

America symbolized a new beginning to the persecuted and downtrodden masses of Europe. Here was a land of opportunity, a place where the landless European peasant could have his own farm and where the religiously persecuted could worship God according to the dictates of his own conscience. Through the years, literally millions of people have chosen to leave home, friends and relatives to begin life anew in America.

For many years numerous writers, politicians and ministers have agreed that God had a special love for the United States. Even when the country became imperialistic and took the Philippines in 1898 President William McKinley expressed the idea that this too was the leading of the hand of God. In defending the take-over of the Philippines he stated that our purpose was to educate, civilize and Christianize "our little brown brothers for whom Christ also died."

The current situation in America brings to mind the text found in Psalm 20:7:

"Some trust in chariots, and some in horses: but we will remember . . . the Lord our God."

In 1831 a well-known Frenchman, Alexis de Tocqueville, set sail for America to make a nine-month tour of the country. Later he wrote: "I sought for the greatness of the United States in

her commodious harbors, her ample rivers, her fertile fields, and boundless forests, and it was not there. I sought for it in her rich mines, her vast world commerce, her public school system, and in her institutions of higher learning, and it was not there. I looked for it in her democratic Congress and her matchless Constitution — and it was not there. Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because America is good, and if America ever ceases to be good, America will cease to be great." One wonders how this would compare with the observations of a contemporary traveler.

It is evident today that we have placed too much trust in our superior armaments and our intellectual progress. Throughout history we may witness many great nations that have had all this and still gone down to defeat. Our hope and faith must be in God, for "safety is of the Lord" (Proverbs 21:31).

Throughout her glorious past America has been associated with the ideas of dependence upon God, and the constitutional provision of separation of church and state which has fostered complete religious freedom in the country. One is impressed by statements of belief in God and dependence upon Him made by most of our national leaders. Even a rough frontiersman like Andrew Jackson realized the importance of God's leading and said: "The Bible is the rock on which our Republic rests." However, in the present day it seems to be "old-fashioned" to express a belief in God, or even love of your country for that matter.

If it is true that God has led us in the past — what of the future? Will He continue to bless and prosper a people who have seemingly turned their backs upon Him? America must acknowledge her dependence upon God if she is to maintain her independence in a world where true freedom is becoming a lost commodity. May we say with the psalmist, "We will remember the Lord our God."



By the Editor—

Love on a Button

"Smile! God luv's you."

This motto, promoted by the youth at the Seventh Day Baptist General Conference this summer, is preferable to another I have seen:

"Love Is a Four-Letter Word."

Well, it *is* a four-letter word; that is undeniable. So is hate; so is fear; so also is hope; and so is the unspoken and unspeakable Hebrew name of God, which is known to scholars as the *Tetragrammaton*; literally, "The Four-Letter Word."

But "four-letter word" in our day has come to mean something obscene; and so, unfortunately, has "love," thanks to publicity of the *Playboy* and Hollywood concept. This is a false, because misdirected, love; just as there is misdirected faith, and misdirected hope, which also can be evil. But love itself — romantic love — is holy, for it comes from God. Else Genesis 2:24, Mark 10:7-8, and the Song of Solomon would have no place in the Bible; celibacy, as the old hermits believed, would be the only pure state, and every marriage service would be blasphemy.

Perhaps it is the prevalence of this false, *Playboy* conception that has led our youth to adopt that new phonetic spelling, "LUV."

—C. A. B.

What the World Needs Now

Excerpts from a sermon to college students by Chaplain David Beebe
Text: Mark 10:45 (The motto of Berry College)



There is a kind of love which seeks to receive. There is a kind of love which seeks to give. The love which seeks to receive is a love which reaches out with a cupped hand (and sometimes with a grasping hand). When it reaches out with a cupped hand it is good but when it reaches out with a grasping hand then it does not receive love; it crushes love and it destroys itself. The other kind of love is the kind of love which reaches out with an open hand to give. And that is the love that God gives.

These two kinds of love are described in a poem written long ago by William Blake. In the poem are two verses. One describes the love that gets and one describes the love that gives. The first kind is this:

Love seeketh only self to please,
To bind another to its delight,
Joys in another's loss of ease,
And builds a hell in heaven's despite.

That is the kind of love which grasps. It is usually and properly called "lust." But the love that gives — of this William Blake writes:

Love seeketh not itself to please,
Nor for itself hath any care,
But for another gives its ease,
And builds a heaven in hell's despair.

Now it seems to me that much of the problem of our world today has to do with the failure to distinguish these two different kinds of love. This is, I think, one of the major problems of the philosophy of the "flower children." It is, I think, one of the major problems of the philosophy of the younger generation in general: that it knows that "what the world needs now is love, sweet love," but it does not always know what kind

of love the world needs now. The world does not need much more of the love which grasps: the loving of luxury, the loving of fragrance, the loving to "get what you really wanted." The world has too much of that kind of love already. The kind of love the world needs is the kind of love which asks no price, takes all risks, and gives itself away — even in the face of the fact that it may look ridiculous and stupid. This is the kind of love the world needs now, the kind of love that the world has always needed.

And this is the Christian gospel: that once that kind of Love came into the world, came down from heaven, allowed itself to be made foolish and ridiculous, helpless, crying like a baby; that God was in a manger, that God was utterly and completely helpless because He loved us; that God was on a cross with no power whatsoever, not the slightest power to defend Himself—and God was crucified. This is the stupendous and the ridiculous message of the Christian gospel. That is what Christians believe above all else: that God threw away His armor; God threw away His pride; God became a child; and Love came down.

Love *did* come down! Love was born in a stable and laid in a manger. That kind of love is what the world needs. That kind of love is what *you* need too.

Now, I should like to point out two things about what this means. The first is that if God has already given Himself to us in this way, if God did indeed come down from heaven into weak human flesh, then that means that you are confronted now clearly with a choice as to which kind of love will be the beacon for your life. Will you live your life with a kind of love which seeks to get or will you live your

life with the kind of love which seeks to give? Will the center of your life be the love that reaches up to hold, or will it be the love that reaches down to release and give?

The most basic choice that you will ever make in your life is whether you will spend your life being ministered to or spend your life in ministry. The choice that man has to make, the choice that you have to make, whatever else you may say about your religion, has to do with whether you will get or whether you will give. (And even religion can be a way of getting.)

The second thing which it seems to me is said by this tremendous and incomprehensible humiliation of God and His descending to be born in Bethlehem is not often noticed but is very profound and very true. That is that since God condescended to be born in human flesh therefore He made the human form and the human flesh holy. If God has been among us, if God has been one of us, then He has consecrated our form, our faces, and our flesh to be holy. Therefore every human being must be holy because he is in the image of God—and God is in his image. Every human being must

be loved, because it was in the image of this person that God once lived! And it is not possible to love God unless you love the human form into which God was born.

William Blake also wrote a poem about that, a poem which includes these words:

To Mercy, Pity, Peace and Love
All pray in their distress;
And to these virtues of delight
Return their thankfulness.

For Mercy, Pity, Peace and Love
Is God, our Father dear,
And Mercy, Pity, Peace, and Love
Is man, His child and care.

For Mercy has a human heart,
Pity a human face,
And Love, the human form divine,
And Peace, the human dress.

Then every man of every clime,
That prays in his distress,
Prays to the human form divine,
Love, Mercy, Pity, Peace.

And all must love the human form,
In heathen, Turk or Jew;
Where Mercy, Love, and Pity dwell
There God is dwelling too.

"Love, and Love Alone, Can Overcome"

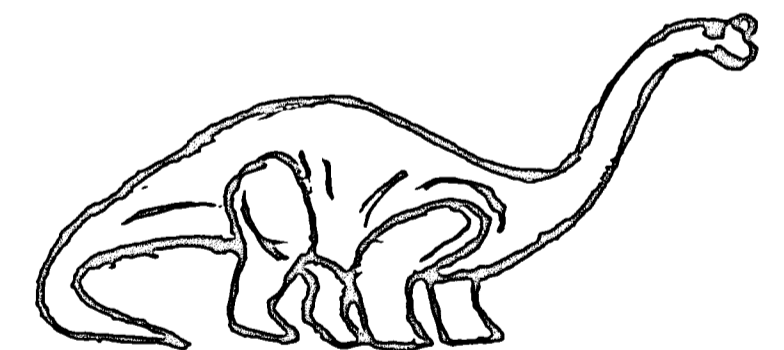


**Consider
the Poor
Dumb
Dinosaur**

By Paul S. Burdick

He had a body the size of ten elephants, and a brain the size of a walnut. When he walked, the earth trembled, and when he pressed his foot into the soft mud, and that hardened into stone, it left an impress that is still with us.

He built no cities, tunneled no mountains, made no boats to sail the seas, and



yet he managed to live on the earth for millions of years.

He didn't smoke cigarettes but kept his body strong.

He didn't smoke pot, but kept his mind (such as it was) clear.

He had no automobile to pollute the air, no factories to pollute the rivers, and no weapons of defense and offense (so far as we can discover) to create fear and distrust among the other inhabitants of the earth. And yet he lived over a

God's Love Has Provided—

Sabbath Rest a Balm of Healing

Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Exodus 31:13).



By Paul V. Beebe

Friend, do you come to the close of your work week worn out? Is your brain tired, do you feel a need to be refreshed, renewed? Do you need a "healing balm"?

I have good news for you. Our heavenly Father in His infinite knowledge foreknew your needs and provided, in the very beginning, the means of refreshing. The means He provided is the holy, sanctified, blessed Sabbath Day, the seventh day of the week (Gen. 2:2, 3; Ex. 20:8-11).

"The world, weary and sin-sick, needs nothing more than it needs to feel the presence and power of a righteous and benevolent God. Men, busy and preoccupied with the burdens of life, need fre-

quent reminders of God's interest in them. The holy Sabbath ordained of God in the beginning is the means at hand for this high service."¹

"The Sabbath idea is in harmony with the Bible, religious history and reason, and we advocate a sacred regard for the seventh day, not for the day's sake (alone) but for the idea's sake (also), having conviction that according to the 'logic of events' or the witness of history, the observance of that day is essential to the preservation of the great Sabbath principle."²

High above the "logic" of Sabbath observance though, is the fact that God in His infinite wisdom foreknew man's needs and limitations and created the weekly

span of one hundred million years. That is some doing!

He had a cousin, however, the tyrannosaurus, who was equipped with sharp teeth and claws. Some were protected by heavy armor. But the more specialized one became, the harder it was to survive changes in climate or in the ecology.

At any rate, those who fed on others of their kind for lunch, were quickly satisfied, and did not kill thousands more, leaving their bodies strewn over the landscape to rot.

Another cousin, the pterodactyl, could fly. But this bat-like creature could not drop bombs on helpless animals below. Neither did he aspire to fly to the moon.

In time all these great animals perished, we know not why. They had no doctors to give them pills, nor ever thought, when it turned cold, to kill other animals to wear their furry coats.

Now we have man, who has been on

the earth only a few thousand years. He has become top-heavy with brain, but flabby and weak as to physical strength.

Through carelessness he has polluted the air he breathes, the water he drinks, and the soil from which his bread is produced. Released from the fear of sudden death by the wild animals, the only fear he has now is from the hand of his own brothers.

Cain and Abel are still with us, since one person, through fear or envy of another, raises up his hand against him. Or else one who is especially favored of God, withholds his bounties from his brother's need.

Man in his fallen state will continue his race toward extinction unless he suddenly learns from the New Adam, the Lord Jesus Christ, that love, and love alone, can overcome the bestial (pardon me, Dinosaur! the subbestial) impulses within the human heart.

cycle, crowning it with the Sabbath. He did more than create the Sabbath for the benefit of man. He also purified it and set it apart from other days (sanctified) and blessed it as "my holy day."

"The sabbath was made for man, and not man for the sabbath" (Mark 2:27).

Jesus the Christ — the Son of God— came to this world in the form of man, to give man a way to eternal life. Christ came to give man a way to live day by day. He came also to give us rest; but in giving us rest did He do away with the Sabbath rest ordained of God? Ah no! rather He filled the Sabbath full of new meaning: joy, happiness, peace and rest. In the light of Christ's redeeming love, man needs to give honor to the Lord of the Sabbath (Mark 2:28). This Lord in appointing and sanctifying a day of rest, "in the beginning" (Gen. 2:3) had our welfare in mind. For in keeping holy the Sabbath Day man gains rest and ease from the stress and strain of life.

The secular world, though, has trodden under foot the Sabbath to such an extent that to a large portion of people it no longer has purpose and meaning. The Sabbath is appointed of God; it has His stamp of approval as His day of rest.

What we in this age need to do, is to wrest the Sabbath from the clutches of secularization. We urgently need to restore again our devotion as expressed through Sabbath rest and worship.

By a restitution of the Sabbath to its proper place and rightful owner, man can again find vital the hours of the Sabbath from sunset to sunset.

The Sabbath down through the ages has kept the followers of Christ's Way, when it has been observed. It has provided man with a special time to worship and give praise to the Christ, the Lord of the Sabbath.

"If we then use the Sabbath in a way that makes it a fitting and beautiful memorial of God's finished creation of the world and a symbol of the rest of our new creation in Jesus Christ (Heb. 4:9-11); if we use it so that it brings good to all men in all the relations of life—social,

industrial and civic—it becomes in truth a blessed and sanctified day for all men, families, communities and nations."³

The object of God's plan for the Sabbath was (and is) to help place man, his family, and his property in a right and joyous relation with Him. When persons and things are in right relation with God the public welfare and private well-being are sure to follow. The Sabbath, when observed by man as God intended, can indeed be a "balm of healing" in divine love to a broken world.

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father" (Isa. 58:13, 14).

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward" (Isa. 58:8).

¹ A. J. C. Bond: The Sabbath, p. 24

² A. E. Main: Bible Studies on the Sabbath, VII

³ Delitzsch: New Commentary on Genesis. Quoted from A. E. Main: Bible Studies on the Sabbath, p. 9

The Sabbath: Symbol of Creation and Re-Creation

By Herbert E. Saunders

This book reviews the Sabbath from its institution by God to the present day, evaluating the meaning of the Sabbath to meet man's spiritual needs and moral relationships.

A book that is recommended for the library of every person interested in conserving the value of the Biblical Sabbath. Attractive paperback edition in red and gold, only \$2.50. Special discount of 10% on orders of five or more to one address. Order from: American Sabbath Tract Society, 510 Watchung Avenue, Box 868, Plainfield, New Jersey 07061

The Sabbath Recorder

Who's Who in this Issue



THE EDITOR

Clifford A. Beebe, editor of this special issue, has been an ordained Seventh Day Baptist minister for forty-four years, serving for most of this time as pastor of rural churches in the South, but also as a printer and publisher. Now officially retired, he is presently acting as supply pastor at Paint Rock, Alabama.

THE ARTIST

Winifred (Mrs. Berwin L.) Monroe, who has pictured our theme so graphically on our cover, is an active member of the Seventh Day Baptist Church of Little Rock, Arkansas.

ACKNOWLEDGEMENTS

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Thanks is expressed to David Beebe for the use of his poem.

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The original poem by Dr. Lloyd Seager "The Great Physician" is gratefully acknowledged.

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CONTRIBUTORS

Miss Connie Coon, a public school teacher in Michigan, has given two years of service as assistant in evangelism for the Seventh Day Baptist Missionary Society, specializing in Child Evangelism. She is a member of the Seventh Day Baptist Church of Ashaway, Rhode Island.

James M. Mitchell, (who prefers to be called Jim) is an ordained evangelist of the Seventh Day Baptist Church of Little Rock, Arkansas, and has served as pastor of churches in Arkansas and Texas.

Paul S. Burdick, a veteran Seventh Day Baptist minister, now retired, served as pastor of churches for some fifty years, now lives at Waterford, Conn. He has been a lifelong crusader for the cause of peace.

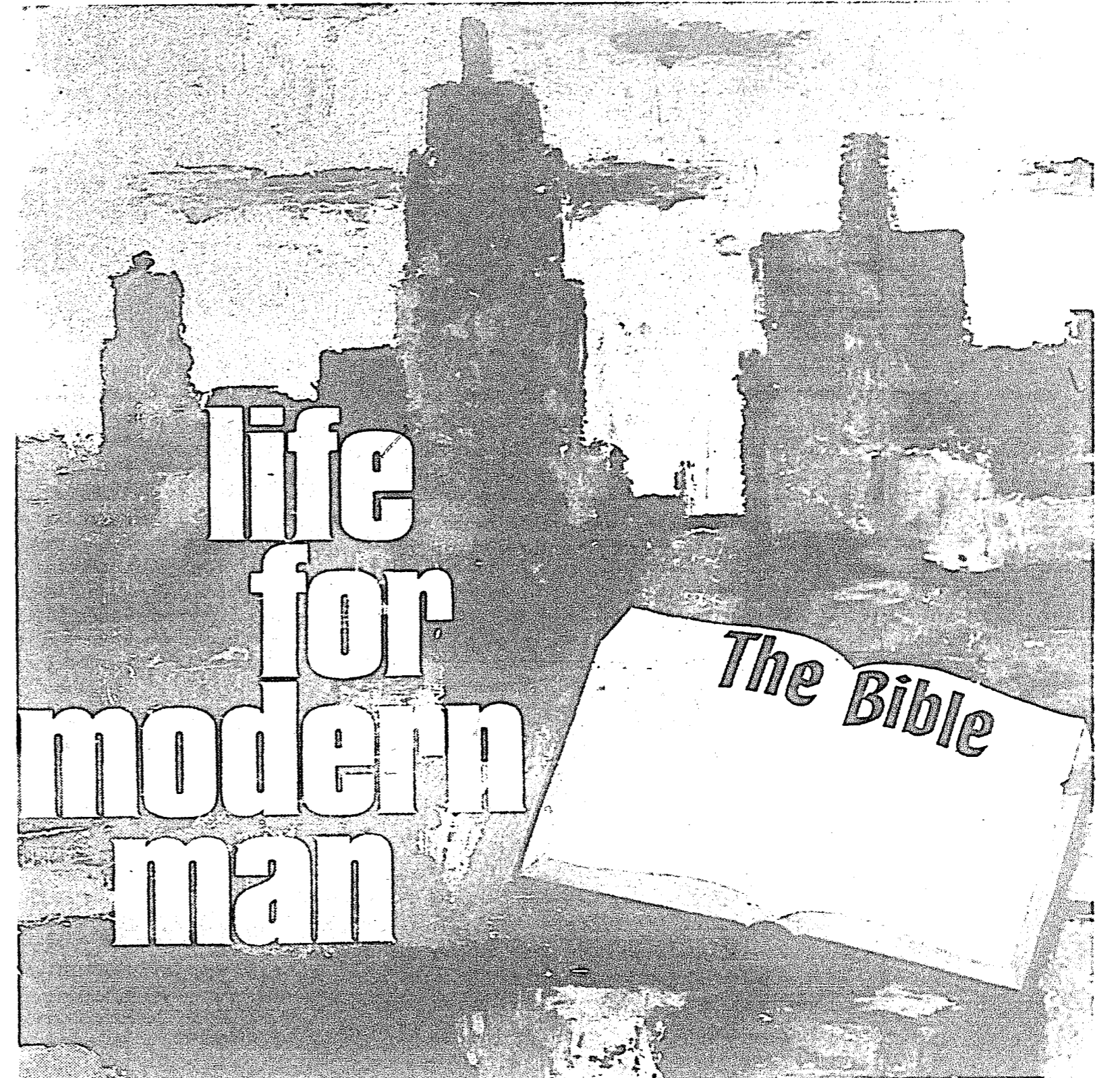
Lloyd D. Seager, M.D., recently retired after over twenty years as head of the Department of Pharmacology of the Arkansas University Medical Center. He is a deacon of the Little Rock Seventh Day Baptist Church, which he was instrumental in founding, and has served as president of the General Conference, and as delegate to the organizational meeting of the World Council of Churches.

John D. Bevis, a native of Alabama, is assistant professor of history at Salem College, Salem, W. Va., specializing in American History. He is active in the Salem Seventh Day Baptist Church, of which he is a licensed minister.

David L. Beebe has been for the past four years chaplain of Berry College, an undenominational Christian school at Rome, Georgia. Not now connected with Seventh Day Baptists, he yet has an active interest in our denominational work.

Paul V. Beebe, twin brother of David, was accredited by the 1970 General Conference as a recently-ordained Seventh Day Baptist minister. A practical farmer, he is interested in a rural church ministry.

Karen, Patty and Jan. These three girls all daughters of Seventh Day Baptist ministers, worked together in the summer of 1970 in Dedicated Service. Karen Osborn and Patricia Lawton served as a Summer Christian Service Corps team, while Janis Mitchell assisted the teams at Paint Rock and Texarkana in Child Evangelism.



National Bible Week, Nov. 22 - 29

"Life for Modern Man," is the theme for National Bible Week. Life, as pictured here, seems to be badly out of focus. There is much uncertainty about the form of life and the direction of life in our cities. Reading the Bible can do much to bring it back into focus. Let us observe Bible Week by making more of its message our own.