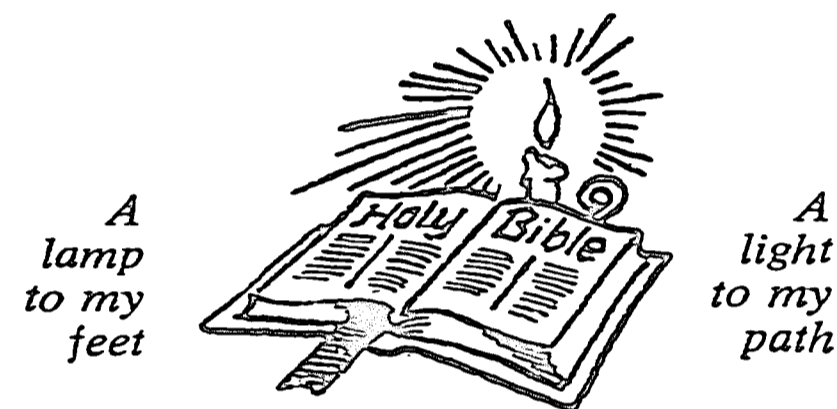


The Sabbath Recorder

DAILY BIBLE READINGS

for July, 1972



(Including and supplementing the daily Bible readings of the Uniform Series of Bible Lessons published in "The Helping Hand.")

Discovering a Meaningful Faith

1—Sabbath Beyond Man Is God. Job 40:3-14

Finding God's Guidance

- 2—Sun. Guidance Is Essential. Prov. 11:14-23
- 3—Mon. Lead Me. Psa. 139:1-6, 23-24
- 4—Tues. Prayer for Deliverance. Psa. 31:1-8
- 5—Wed. Guidance in Truth. Psa. 25:4-10
- 6—Thurs. The Upward Call. Phil. 3:12-21
- 7—Fri. The Holy Spirit Guides. John 14:15-24
- 8—Sabbath. Symbol of the Abiding God. Ezek. 20:12-20

Praising the Lord

- 9—Sun. From Despair to Praise. Psa. 13:1-6
- 10—Mon. Praise Is Trust. Psa. 37:1-11
- 11—Tues. Praise in the Sanctuary. Psa. 150:1-6
- 12—Wed. Thanksgiving Through Praise. Isaiah 12:1-6
- 13—Thurs. Praising in Silence. Hab. 2:1-4, 18-20
- 14—Fri. Praise and Reverence. Psa. 115:11-18
- 15—Sabbath. "Do His Commandments." Psa. 103:6-18

Confession and Forgiveness

- 16—Sun. Power of Confession. Heb. 4:11-16
- 17—Mon. Prayer and Confession. James 5:13-20
- 18—Tues. Confession Brings Forgiveness. 1 Jn. 1:1-10
- 19—Wed. God Forgives Sin. Luke 5:17-26
- 20—Thurs. We Have Forgiveness. Col. 1:9-14
- 21—Fri. The Heart of Confession. Luke 24:44-49
- 22—Sabbath. The Blessing of Forgiveness. Psa. 32:1-11

Deepening Our Relationship with God

- 23—Sun. Our Relationship Begins. Rom. 5:1-11
- 24—Mon. Christ the Basis. Rom. 5:12-21
- 25—Tues. Dead to Sin. Rom. 6:1-14
- 26—Wed. Life in the Spirit. Rom. 8:1-17
- 27—Thurs. Relating to God. Rom. 12:9-21
- 28—Fri. Workmen for God. 1 Cor. 3:1-9
- 29—Sabbath. Rightness from God. Phil. 3:7-11

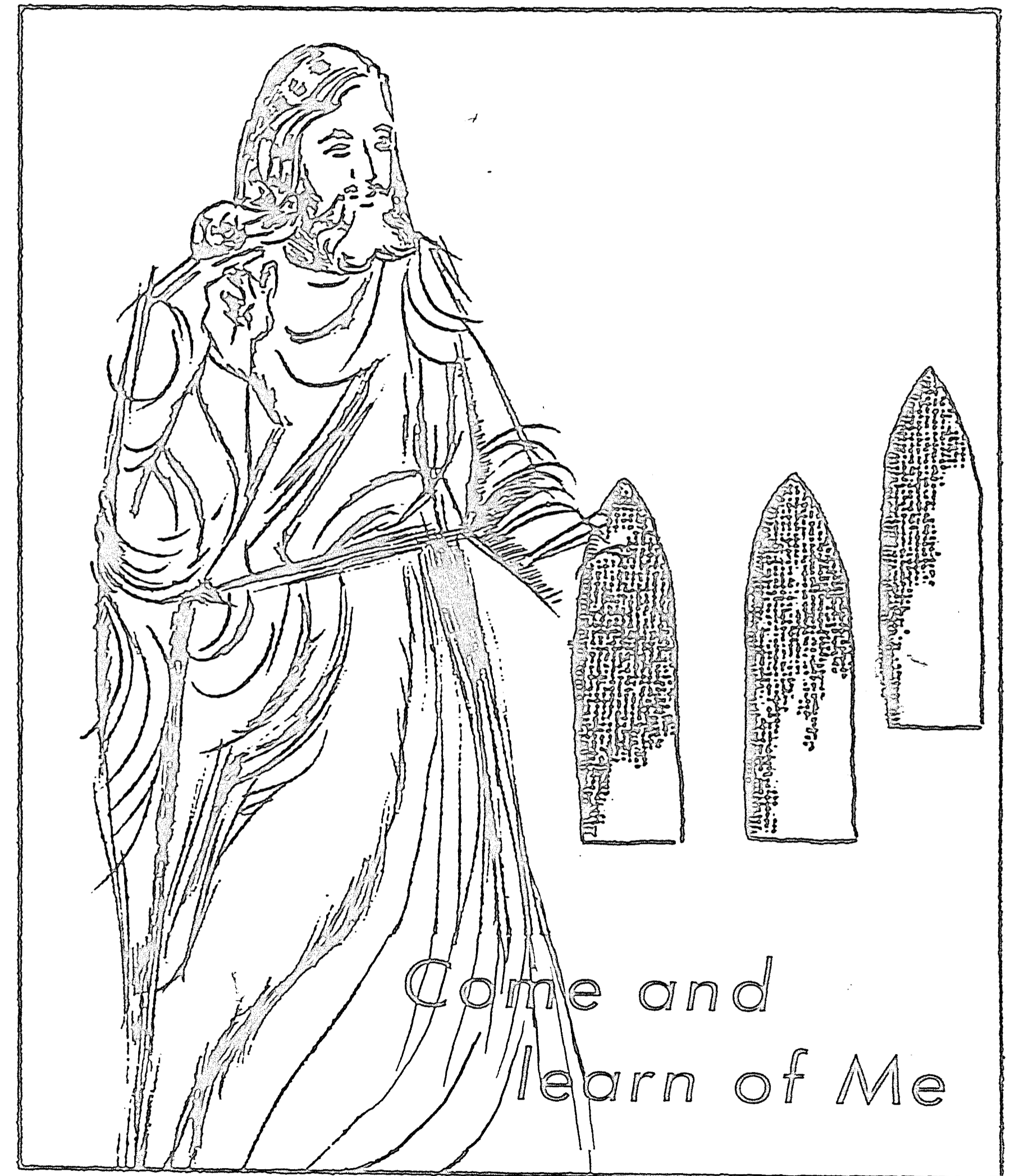
Worshiping in the Congregation

- 30—Sun. Magnifying the Lord. Psa. 34:1-10
- 31—Mon. Thoughts for Worship. Psa. 4:1-8

Higher Middle Ground

Dr. David A. Hubbard, young president of Fuller Theological Seminary which has grown from four faculty members and thirty-nine students in 1947 to thirty faculty members and 414 students, believes that a "growing middle ground" is developing in American Christianity that couples firm evangelical convictions with social concern. The polarization between these partial options is being lessened. He says that social action, to have lasting significance, has to be based on deep theological commitment and adds:

"People have had their craw full of merely secular answers to problems. A lot of things they had set their hopes on have let them down and left them still empty. They're hungry for a spiritual reality for the substance of faith."



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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Editorials:

Southern Baptist Convention Observations by the Editor	2
Where Your Heart Is	4
Astronaut James Irwin Decides on Full-Time Christian Work	4
Expectations Unfulfilled	5
Features:	
Freedom Under the Yoke	6
Sin and Law Before Sinai	13
On Fulfilling the Law	14
Women's Work:	
Women Make News	8
Christian Education:	
How Can New Workers Be Recruited?	11
Changes in Procedure	11
Missions:	
Retreat Experiences	12
Outreach — U.S.A.	12
June Dates	12
OWM Receipts for May 1972	15

Southern Baptist Convention Observations by the Editor

It was your editor's privilege to attend two full days of the three-day Southern Baptist annual convention in Philadelphia June 6-8 with all the privileges of the pressroom. He was given one of the 200 mailboxes maintained for editors of secular and religious papers and appreciated the wealth of news material made available by thirty member pressroom staff under the direction of W. C. Fields and Jim Newton. One editor-observer remarked that not even Vatican II provided as much service to press representatives.

What is done by the largest Protestant denomination (now 11.8 million members) is newsworthy. Furthermore, the manner in which a denomination of like faith reports its work, transacts its business, and inspires its messengers (delegates) has much value for comparison in spite of the great difference in size.

To help the 13,000 messengers in attendance keep up with the business, a daily bulletin is printed containing a summary of all action taken and as far as possible the text of resolutions to be acted upon by the large body.

One is impressed with the high degree of democracy possible in such a large body. Every issue, however, small or large, could be discussed from the floor by use of a number of microphones. Those who took advantage of the opportunity to speak had no problem in being recognized by the eminently fair and courteous president, Carl Bates. He



Mrs. R. L. Matthis, Carl Bates, Carney Hargroves, presidents, WMU, SBC, BWA.

ruled that speakers for and against should alternate. He also repeatedly asked people not to applaud during discussion. When it was felt that there had been enough debate (usually not more than five or six brief statements) someone would "move the previous question" which, if passed, cut off the debate. In the opinion of this observer, most debated questions were settled in the best way, though a few were not and may rise up to plague the Convention later on.

The numerous boards and agencies (20) which are relatively similar to our own made program presentations of their work according to its importance. Their official reports were printed in a 190-page *Book of Reports* available to all registered messengers. The reports were not submitted to committees for discussion, as is our custom, but to the whole convention. However, unless the report of a board or agency carried recommendations it was received without vote.

Resolutions and motions in addition to those of the Executive Committee could be made in writing by any messenger. A number of resolutions were so presented and considered by the Resolutions Committee, which might rewrite some of them before bringing them to a vote. These took up a greater portion of business time than would be likely in a Seventh Day Baptist Conference, for there were twenty-nine of them on wide-ranging subjects.

There is something we could learn from the Southern Baptists and several things they might learn from us, for we are ahead of them in certain attitudes and procedures. We could learn to streamline our business without losing interest in it. Their convention began on Tuesday and ended on Thursday, with nothing scheduled for Wednesday afternoon. This, of course, reduced the hotel and auditorium costs. I noticed that although the registration climbed from 8,500 the first morning to over 13,000 by the third morning the attendance was much higher on Tuesday than on Thursday. Apparently many were elsewhere than in the business sessions, and some departed before the highly stimulating missionary program the last evening.

There is a consistent attempt to involve more laymen in the convention though it is difficult. One proposal was to schedule the meetings over a long weekend rather than the middle of the week. One of the objections to that was the alleged impropriety of doing business on Sunday. Another was that the thousands of pastors would be away from their churches. The matter was not resolved, but will be studied.

It is encouraging to see the broad-mindedness of the program planners and the attempted balance between evangelism and social service questions. It is worthy of note that of the four major addresses, other than that of Billy Graham on Wednesday evening to a packed house of over 14,000, one was by an American Baptist and one by a National Baptist.

The fact that the Rev. Leon Sullivan, champion of black self-improvement and strong critic of Southern Baptist slow

action on the race question, was invited to speak is significant. The audience seemed to accept his criticisms with more applause than his appeal for funds for his organization, Opportunities Industrialization Center (OIC). It has spread from his 6,000-



member Philadelphia church to 100 cities and hopes to train a million men and women for useful employment in the next decade.

There were many evidences that Southern Baptists are trying new methods of evangelism and are putting away bickering and provincialism. A conservative element trying to force withdrawal of a commentary lost by a four to one margin.

Southern Baptists are moving toward a one-year instead of two-year term for presidency and the advancement of the first vice-president to the presidency—a procedure followed for a number of years by the Seventh Day Baptist General Conference.

Owen Cooper, industrialist of Yazoo City, Miss., was the elected president in

a runoff ballot. He is the first layman to be elected to that office in thirteen years. The runner-up in a list of half a dozen was the Rev. James Coggin of Fort Worth, Tex., who was elected first vice-president.

The program and the business were well carried out and enlightening. Not as much recognition was given to fraternal delegate observers as is common in our Conference program, which is understandable in their crowded schedule.

Where Your Heart Is

Seventh Day Baptists of the United States Conference are making progress as never before. Having made that statement we must immediately qualify it. The area in which we are making progress is in the total of our benevolences. Each year we are giving more money to our denominational budget and to most of our local churches than before. This is good; it is something tangible to which we can point with a certain degree of satisfaction. It probably indicates an increased devotion to our cause on the part of many as well as indicating that we have more dollars in our inflated economy.

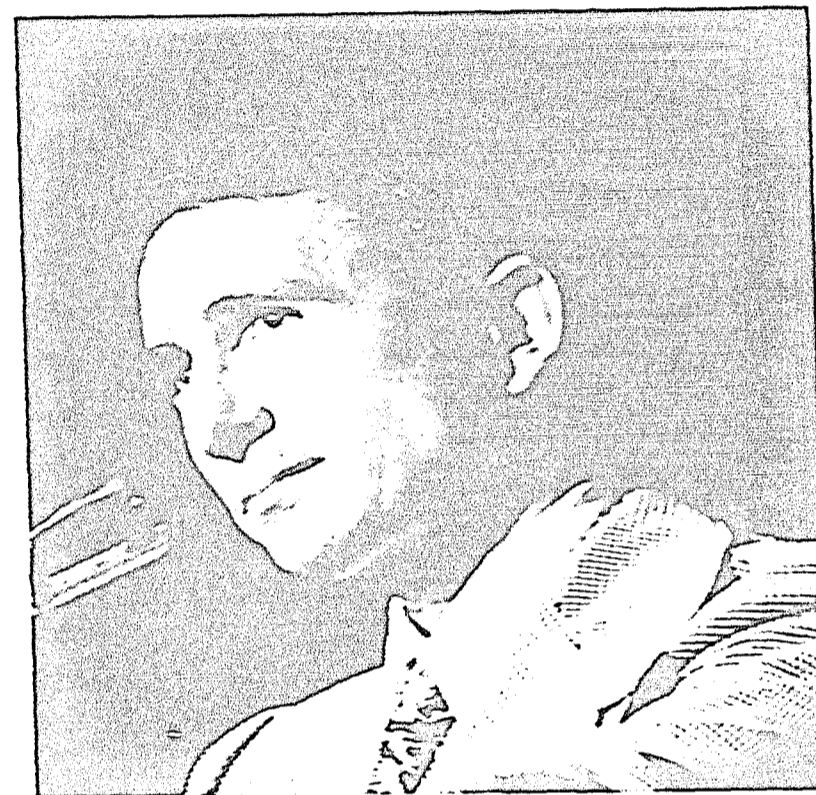
We are not quite sure who is giving the extra money, whether it is the rank and file average church member, the well-employed or the people who have a new consecration. It is a fact that our membership has not significantly increased but our total giving has. If anyone knows how to evaluate it let him do so for our good in the pages of this denominational journal.

A statement in a current periodical of another religion may be quite applicable to many of us. It spoke of people who were members but did not belong, adding: "Their money is in the congregation but they are not. Their checkbook is inside but their hearts are outside."

Seventh Day Baptists have recently shown their ability to raise more money than before and to mount better-conceived administrative programs. Publicity has been better. Probably the percentage of giving has increased although we have not reached the level of the full tithe of

income which ought to characterize us. There are evidences that we are taking personal evangelism more seriously, but as yet it does not constitute a strongly productive movement among us. When our hearts are really on the inside and not just our checkbooks, then there will be a strong upswing in the growth graph.

Astronaut James Irwin Decides on Full-Time Christian Work



Some years ago a Russian astronaut reported cynically that he didn't see anything of God when he was out in space. American astronauts in general have found their faith in God increased by their space travels and by their walking on the surface of the moon. They have brought new faith and courage to Christians by their acts of devotion and by recounting their experiences. Noteworthy among the astronauts who have had new experiences is Col. James Irwin, a Baptist layman from Houston, Tex., who has now decided to retire from military service and from the NASA program in order to give his life to religious work.

James Irwin spoke recently to the women of the Southern Baptist Convention and later gave a devotional message to the 13,000 people attending the annual convention in Philadelphia, June 8. The astronaut told the women, "I will quit the space program August 1 to enter full-time religious work." He explained

that his encounter with God while on the moon as Apollo 15 lunar module pilot and his experiences since then have made him an apostle of missions.

He is quoted as saying, "I now see my mission as one of sharing, not only the scientific discoveries caused by space travel but the need for man to live on the space ship called Earth in peace. Jesus Christ is the Prince of Peace. He shows us the way to live. He is the only hope of peace in this weary land."

Col. Irwin went on to say, "The thing that thrilled me most was that I could feel God's presence on the moon when we faced unexpected problems. I prayed to Him and the answer came. I came back stronger in my faith. I have been able to tell people that I felt the power of their prayers on the moon. I believe that prayer has a unifying effect upon all mankind. I have found that man's faith strengthens immeasurably as he witnesses to others."

The astronaut has already done considerable religious work as a result of the popular demand for him as a speaker. He has made goodwill trips around the world, has distributed Bibles in Communist countries, spoken in churches, led his parents to be baptized, and participated in a number of special religious meetings.

At the Baptist Convention, James Irwin was given high honor as a speaker. President Nixon had hoped to be able to address the convention but found himself unable to make room in his schedule for it. The Baptist leaders put the astronaut in his place asking him to give a devotional message in place of the sort of message expected from Mr. Nixon.

"Jesus Christ was either who He claimed to be or He was a liar or a lunatic," said Dr. Ted Martin to a conference of international students from forty-four countries.

SABBATH SCHOOL LESSON

for July 1, 1972

DISCOVERING A MEANINGFUL FAITH
Lesson Scripture: Job 23:1-4, 16-17;
Job 42:1-6.

Expectations Unfulfilled

A denominational editor likes to look on the bright side of things and to commend people for their faithfulness. This is especially true of the denominational giving of our people, which can be taken as a measure of our love. Last month in publishing the treasurer's statement of April receipts we were able to call attention to the larger giving and express hope that it indicated a growing devotion. This month the figures are down considerably. We are not willing to back down on our expressed confidence in Seventh Day Baptist financial responsibility, but the low May receipts are disturbing. It is now going to be harder to reach our monthly goal.

The editor doesn't want to have to eat his good words. More than that, we must not disappoint our Lord who is depending on us to meet the needs of Seventh Day Baptist world work. One low month does not indicate failure. Our achievement is not high enough for us to be satisfied with and our goal is not unreachable. We must not take a vacation from supporting the Lord's work.

Philippine Church News

News has come by way of a marked copy of the June 1 daily, *The Freeman*, published in Cebu City, Philippines. Under a two-column picture of students and teachers the story begins, "Seventh Day Baptists in Cebu recently conducted a Vacation Bible School in Cebu City." Naming the teaching group led by the lay preacher of the church, Eleazar Ferraren, the article continues: "The pioneering lay preachers 'joined hands in accelerating God's message to Cebu.'" The school was held in the heart of the city. The picture showed sixteen primary and junior age children.

This is the second Vacation Bible School held recently in the city by this group. The previous school was held in Banawa district, according to the article.

The largest Seventh Day Baptist church in the Philippines is on the island of Cebu, but other groups are organizing on Leyte.

Freedom Under the Yoke

By E. Hermond Westmoreland

TEXT:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

We live in a restless world. It has never been more evident than it is now as we near the end of the twentieth century. The cry goes up from the millions of earth, "Oh where may rest be found?" It is the deepest longing of the human heart to be able to find rest, peace and contentment. It is also God's desire for each one of us. How often it is spoken of in His word that we may "enter into his rest." How many of us would exclaim with Augustine, the early Christian father:

"Thou, God hast created us unto Thyself; Hence our heart is restless until it rests in Thee."

Jesus stood one day in the midst of toiling, laboring, burdened and restless humanity and issued His most gracious invitation to all mankind. His words are a benediction to tired and weary pilgrims along life's highway.

"Come unto me, all you that labor and are heavy laden, and I will give you rest."

His words have come ringing down the ages to meet humanity at its point of deepest need. His invitation has been written into Handel's glorious "Messiah." It has been translated into beautiful sculpture by Thorvaldsen's supreme work, "The Appealing Christ" which stands above the altar of the Church of Our Lady in Copenhagen, Denmark. No sublimer words have ever been spoken than these pleading and haunting words uttered by our blessed Savior. Well does Keim term this passage "the pearl of the sayings of Jesus." Let us consider anew this universal invitation of Christ.

This Convention sermon by veteran pastor Westmoreland is presented here in a somewhat shortened form. Sorry not to have room for quite all of it.

I. *The Universal Invitation*—"Come unto me."

Let us notice by whom the invitation is extended. The beauty and the graciousness of the words depend on the sovereign right He had to utter them. The one thing which He offered was himself. "Come unto me and to me alone" and I will reveal to you the very nature and being of God. Such a revelation will not be found in organizations, in institutions, in dogmas or in creeds. God has revealed himself fully and finally in the person of His Son. In sheer compassion and gracious love He invites: "Come to me, follow me, learn from me, yoke up with me, abide in me, go with me." How personal and individual is His invitation.

It is an invitation to "all" mankind. He sets no limits around that blessed "all." None are excluded. Not merely to a few favored people, not merely to the chosen people of his day but His invitation extends across the ages and speaks to every generation. As Jesus looked at the people of His day He saw those who were actively engaged in labor and toil. At the very moment when He uttered the words He could perhaps see farmers returning from their fields, fishermen cleaning their nets, women returning from the market-place or from the well, shopkeepers, shepherds, a multitude of toiling, struggling humanity. They were not only laboring for a livelihood, but He saw beneath the exterior to the inner struggle, to those who were searching for a better way of life, to those who were desperately seeking for God, to the many who were searching hopelessly for truth and meaning in life and who were finding their efforts futile. They were exhausted by the struggle, staggering beneath life's heavy load, driven to weariness and despair.

But He also witnessed those who were

"heavy laden." He was concerned for those who were enduring countless burdens placed upon them. They were a conquered people and the endless burden of taxation and humiliating servitude rested upon them like a galling yoke. They were taxed mercilessly to provide the luxuries of Rome. Their religion also had become preeminently a matter of imposed burdens.

Beyond the toiling, burdened multitude of that far off day He saw in vision the multitudes of earth who in every generation would find life harsh and intolerable and who in endless variety, sometimes mixed with tragedy, would listen to His gracious words of invitation. They apply to all who are sad in heart, to all who have burdens to bear, tasks to perform, problems to solve, promises to keep. Wherever humanity is seeking after peace, contentment, joy and rest His words are eternally contemporary.

II. *The Gracious Offer* — "Take my yoke upon you and learn of me." He wills to share His yoke with us. The yoke was a common Jewish metaphor for discipline or obligation, especially in reference to the service of the law. They spoke of the "yoke of the kingdom" and the "yoke of the law." It was also a word used by the rabbis for schooling. To enter their school one must submit to the yoke of their instruction. It was a call to commitment. Jesus was familiar with the word. He had made yokes and plows in the carpenter's shop in Nazareth. William Barclay suggests that He may well have made the best yokes in all Galilee, that perhaps the sign which hung above the door of His shop was that of a yoke bearing the inscription, "My yokes fit well." He offers His yoke in exchange for the burdensome yoke of the law under which their spirits were chafing. He proposes to give relief, not by removing the yoke and the burden, but by an exchange of yokes and burdens.

Jesus took both "yoke" and "cross," symbols that were revolting to many of His hearers, and transformed them into life-giving symbols of service and love. "Take my yoke" He bids us but "take up your cross" He commands us. We

cannot bear His cross but we are invited to wear His yoke, the yoke which He offers to us if we will voluntarily receive it.

He offers also the privilege of enrolling in His school. "Learn of me" which may be literally translated "learn from me" is His invitation to discipline under His yoke. We are to learn from Him as origin and goal of all truth. We live in a day when the human heart rebels against discipline of any description. Many clamor for the abolition of all laws, all standards of morality, all rules and restraints. Man parrots the word "freedom" every time his so-called liberty is threatened. He wants to live an unfettered life, free from all discipline and restraint free to "do his own thing" regardless of the consequences to himself and to others. His theme song is "don't fence me in." But the undisciplined life is doomed. Man must have a bondage if humanity is to survive. And the closer the bondage the freer life will become. "The care-free life is never free from care" (Buttrick). The only freedom worth having is the freedom which Christ offers. It is freedom under His yoke and under His divine discipline.

"If the Son shall make you free, you shall be free indeed" (Jn. 8:36). It is the "liberty wherewith Christ hath made us free" (Gal. 5:1). Well does Paul warn us "Be not entangled again with the yoke of bondage."

"Make me a captive Lord
And then I shall be free;
Force me to render up my sword
And I shall conqueror be."

III. *The Glorious Promise*—"I will give you rest."

What is this boon which is first given but which also may be found? The word use by our Lord does not mean idleness, nor slackness, nor exemption from toil. Literally He declares "I will refresh you." It is the rest of faith which may only be found under the yoke. It contains peace, happiness, joy and freedom. It is not the result of a ceaseless quest but the sure and silent issue of a relationship. It means the forgiveness of sin, the removal of the

(Continued on page 9)

Women Make News

By the Editor

It has sometimes been felt that women were given responsibility in church work as a sort of last resort when there were not enough men to take the leadership. On the local level there has been some justification for such a feeling. A church that has to depend on women to do the praying, the working, and the preaching is not considered to be in a healthy condition.

When large denominations choose women for important executive positions it is usually not because there are no men available, but because the women have the ability, training, and experience needed. In our own denomination leadership ability without regard to sex has been recognized and will be recognized. The same is true of other Baptist Conferences or Conventions.

The American Baptist Convention has just completed a year under the presidency of a woman, Ruth Rohlf, but refused to change the bylaws of the Convention to require a definite rotation of men, women, and minority groups in the presidency, which would make it difficult to elect the most qualified person. They voted instead to alternate the presidency between clergy and laity "with equal and fair consideration given to all persons regardless of race or sex."

In the Southern Baptist Convention women were more prominent than ever. The annual meeting of WMU (Woman's Missionary Union) drew an attendance of nearly 7,000 on June 5, the day before



Alma Hunt, Mrs. R. L. Matthis, Mrs. Roy Snyder, WMU officers.

the convention began. At that meeting Mrs. R. L. Matthis was reelected to a third term as president of the auxiliary. In addition she was one of a half dozen people nominated for the Convention presidency. The nominating speaker (a man) listed her strong qualifications and spoke of her as the "First Lady" of Southern Baptists. She and other women have become interdenominationally known and respected for their leadership ability. Though Mrs. Matthis was not elected this time the choice was apparently not on the basis of sex. It was by secret ballot without any attempt at influencing votes other than the one nominating speech to introduce the candidates. Women come into their own, like others, when they are not favored or discriminated against.

Noted Jewish Archaeologist

Dr. Nelson Glueck, noted Jewish archaeologist, died last year at the age of seventy. He was highly praised by Prof. William Albright, the eminent Christian authority on Biblical archaeology who said that without the aid of his studies it is impossible to fully understand the extraordinary influence of the Holy Land on world history.

Dr. Glueck used the Bible meticulously not as a means for his archaeological ends, but rather the other way around. "Archaeology" he once wrote, "is like burning the mists off the Bible."

During his annual excavations in Israel and Transjordan, Nelson Glueck discovered more than 1,000 ancient sites in Jordan and more than 500 in the Negev. With Bible in hand, he dug and found where King Solomon's port of Etzion Geber stood and he unearthed King Solomon's mines, the most elaborate copper smelting and refining works ever excavated, all lost for some 2,500 years.

He established that the Negev had been inhabited as far back as the fourth millennium before the present era. On the basis of his findings he suggested in his landmark book "Rivers in the Desert" the possibility of making the desert bloom again today, for the benefit of Arabs and Israelis alike in that entire region.

THE SPIRIT OF CONFERENCE

Someone has said that love without sacrifice is not love at all. In the days of Israel God requested that they should make a *covenant with Him by sacrifice* (Psa. 50:5).

The Spirit of Conference is one of dedication and of commitment to His purposes — love in action. An outpouring of love and dedication as expressed in a sacrificial Conference offering would add greatly to the spiritual impact of our annual meeting.

Already some congregations plan this offering as a "Day of Sacrifice" for each member — an offering of a day's regular income as a gift of love.

The Stewardship Committee of the Commission of General Conference heartily endorses this program and urges each member and every church to support the "Day of Sacrifice."

—Ted Horsley, chairman

Freedom Under the Yoke

(Continued from page 7)

guilt and the power of sin broken. Sin is the cause of all unrest, the poison which has fevered every life, the root of all weariness and weakness which robs life of peace and happiness. It is the rest which the world cannot give and which wealth cannot buy. It is immediate and can only be received by faith in Him "on whom the Lord hath laid the iniquity of us all" (Isa. 53:6). But He speaks also of the rest which may be found. It is progressive, a continuous revelation, the rest that results from obedience. It is the rest of finding God and following His blessed will.

Not in wealth, in honors, in worldly ease; not in culture or literature; not in arts or in science do we find the rest for which our hearts are seeking. There is no rest for the heart of man apart from Jesus Christ. He still invites "Commit your life to me and you will find rest, the rest that comes from a new relationship with God."

IV. *The Great Paradox*—"My yoke is easy; my burden is light." Jesus anticipated a protest from His hearers as many would be prone to inquire, "Is it not true that the Christian life is a hard life, much more difficult than any other way of life?" His answer sounds paradoxical. How could He describe the demands and

claims of His teachings with such descriptive words as "easy" and "light"? History reveals the Christian life as a difficult one. It was not easy for Jesus. He lived life under the yoke. He knew the meaning of the burden. He warned His followers to "count the cost" of discipleship. Wherein is His yoke "easy" and His burden "light"? The word "easy" means literally "kindly," "well-fitting." The word "light" means easy to bear. Many would question such claims. Burdens are placed on us in His school. The Christian life is beset with intellectual burdens. The assumptions of our Christian faith make heavy demands on us.

Three considerations we must ponder if we are to understand the meaning of His words. First, we must consider the harsh alternative to His way of life. Suppose we reject him and His claims and refuse to live by the truths which He taught and by the principles for which He lived. To allow our own way means that we are forced to accept the kind of a soul which follows such rejection. If we refuse to practice the Christian ideals for life then life may become selfish, covetous, ruthless and mercenary. If we refuse to forgive and practice the principle of love and goodwill toward others, then life may become narrow, provincial and devoid of all compassion. Walking in our own way we find

that often we must choose to batter and buffet our way through life until we become calloused and embittered by the battles of life. How many have discovered that "the way of the transgressor is hard?" That in reality it is always hard to do wrong and easy to do that which is right?

Furthermore it is easy to assume the yoke since He places himself in the yoke beside us. He does not impose the burden, He only shares His burden with us. He took the weight of it upon Himself before He ever shared it with us. As we share His yoke of fellowship and service we realize the strength and guidance of His Spirit, the blessed "paraclete," the great burden-bearer who stands beside us to help. We become truly "laborers together with God." Our modern hymn writer declares "Jesus took my burden and left me with song." Better still are the words of an ancient teacher who declared, "My burden has become my song." The yoke is not a burden but rather a device placed about the neck and shoulders enabling the wearer to lift a burden. Under His yoke and sharing His burden we say with Bernard of Clairveaux:

"O blessed burden that makes all burdens light!

Oh blessed yoke that bears the bearer up."

There is a legend that the birds at first had no wings and that they rebelled when wings were first given them because the wings seemed to be a burden; but when they accepted them, the burden lifted them to the sky. So it is with us when we accept the tasks and duties which Christ places upon us, only to discover that weights become wings; loads become lifts; duty becomes delight; and service becomes song.

And finally, we say with Matthew Henry that His yoke is easy because He lines that yoke with love. Given in love and carried in love such a burden is always light. "All things are light to love" we are reminded by Augustine and how true that saying is in the experience of Christ's followers today. "For to love God is to keep his commands; and they are not burdensome, because every child

of God is victor over the godless world" (1 Jn 5:3 NEB). Who would ever forget the beautiful story of the love affair between Jacob and Rachel? Down in Mesopotamia, where he labored for his uncle Laban, he met her at the well and purposed to make her his wife. After laboring for seven long years to win her as his wife he was deceived by Laban who gave him Leah instead. But Jacob was not to be denied. Fulfilling the further service required he was given the lovely Rachel and the words describing that relationship are meaningful indeed: "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her" (Gen. 29:20).

Let us hear again the conditions that must be met if we are to respond to His gracious invitation and claim His glorious promise. We are to "come" to Him for salvation and life; we are to "submit" to Him as Savior and Lord; we are to "follow" Him in meaningful discipleship; we are to "learn" from Him in closest fellowship; we are to "yoke up" with Him in blessed partnership; we are to "abide" in Him in vital relationship; we are to "go" with Him in His purpose of world redemption.

Annual Convention Sermon
Southern Baptist Convention
June 6, 1972

Secretarial Position Opens in Editor's Office

A secretarial position is opening at the Seventh Day Baptist Building as the result of staff resignations to be announced soon.

Typing ability, familiarity with office work, and some knowledge of denominational life are required. The work will be equally divided between the office of the editor of *The Sabbath Recorder* and that of the Seventh Day Baptist Historical Society. Terms of salary and fringe benefits may be secured on application to the editor or the Rev. Albert N. Rogers, president of the Historical Society.

The appointment will be filled effective September 1, 1972, by a special committee of the American Sabbath Tract Society.

CHRISTIAN EDUCATION—Soc. David S. Clarko

HOW CAN NEW WORKERS BE RECRUITED?

This is an area in which many churches have much difficulty. There is enough talent to meet every need, but the problem is that of recruiting it for service. How can we enlist these capable persons in church work, is a live question among many church leaders. Suppose you (the committee responsible for securing leaders) take time to list all the ways you can think of by which new leaders may be secured. This is a time consuming project, but it will pay off with large dividends. Add your list to the following and success will be yours through prayer:

1. Recruit workers at least six months in advance so they will have time to prepare for the job.
2. List the qualifications needed by the person for each position.
3. Select the persons to interview the worker. Two people are more effective than one.
4. Encourage persons responsible for enlistment to observe the following suggestions:
 - a. Make an appointment for the interview, preferably in the home of the person to be enlisted.
 - b. Tell him that the recruiting committee has carefully and prayerfully considered him and sincerely believes he is the person for the job.
 - c. Challenge him with the importance and responsibility of the job, and assure him that training will be available and required.
 - d. Ask him to serve for a definite period of time.
 - e. Give him the lesson material to be used and take time to go over it with him.
5. Make sure that you arrange for training classes for all new workers before they start work and continue the training sessions after they begin. This last suggestion will be considered in an article in another issue of the *Sabbath Recorder*.

—Mrs. Madge Sutton

CHANGE IN PROCEDURE

The Publicity Committee of the Board of Christian Education is aware that the method of awarding certificates and plaques to encourage developing and improving the Sabbath School has not met with any conceivable success. A very few schools have participated in the plan.

The committee is planning to have short articles appear in the *Sabbath Recorder* at regular intervals. It is hoped that these articles will make you aware that your church school can be improved and to encourage your Christian Education Committee to start plans now for this worthwhile project. Since it has been determined that a very large percentage of all church members come by way of the church school, it is important that the very best training be made available to the very best teachers that can be recruited.

The Living Bible

The very popular paraphrase by Kenneth Taylor, originally designed to make the Bible understandable and interesting to children, has been priced at nearly \$10. The New Testament has also been rather expensive and therefore not readily available to all. It is now published in a little different format at a very popular price. The New York Bible Society, 5 East 48th St., New York, N. Y. 10017 offers it as a paperback under the title, "The Greatest Is Love," for only 50 cents.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) A continuation of the evangelistic witnessing of the Guyanese members along the Pomeroon River.
- 2) The further implementing of evangelistic outreach of our churches in the State of Parana, Brazil.
- 3) The translation and printing work of L. Sawi Thanga in Rangoon, Burma.
- 4) Cooperation and continued evangelistic outreach of Nigerian leaders who want to work in the name of Seventh Day Baptists, that they may be sensitive to the leading of the Spirit.

Retreat Experiences

Thirty-seven pastors participated in one of the three Area Spiritual Retreats, held at Verona, N. Y., Berea, W. Va., and Nortonville, Kans., in April and May. Sponsored by the Missionary Society, the emphasis was toward in-depth Bible study and motivation for outreach.

Several of those attending have shared their reactions to this experience: "That retreat seemed to be planned just for my needs. The experience was so great that I still choke up when I talk about it or tell how the Holy Spirit worked among us . . . I'm still rejoicing and praising God! Do it again!"

"The greatest experience for me was the opportunity to become reacquainted with my Bible. The rediscovery of the Bible was by far the highlight of the retreat."

"It is good to reflect together, pray together, and attempt to come to grips with ways we can share each other's ministry. It is rewarding to understand another's situation and together find new ways of sharing the gospel."

"I rediscovered the life-giving message of the Scriptures. I now hunger for God's Word in a way I've never really experienced before!"

Most of the men spoke about the "closeness in fellowship" as they shared, studied, and prayed together. "As we exchanged views I sensed that we were really 'being built up together in our Lord Jesus Christ.'" Another expressed it: "To have felt wanted and needed and to be *one* with the brethren," was my greatest experience. A third wrote, "The rich and rewarding Christian fellowship which is experienced with my brothers in Christ as we shared our deepest concerns and mutual problems. While it was a bit risky in being so vulnerable, the value derived can never be measured by men. Only the Lord knows how much we were blessed."

The real test will be seen in the lives and ministries of all those who participated. As you upheld us at the retreats in prayer, continue to pray for your

OUTREACH — U. S. A.

The years 1972 and 1973 will be years of emphasis on various ministries for Christ by our people. Audiovisual aids will be released periodically under the "OUTREACH — U. S. A." These will highlight this *Era of Action* and stimulate insights and ideas for service and witness in your area and by your church.

It has previously been announced that the first of these would be available to churches in June/July. Delays have caused us to defer this until following General Conference in August.

The first filmstrip with taped script will present the Pilot Project Program at the Washington, D. C., Church Center. It will show their unique methods of service and outreach into the community as they minister in the name of Christ.

A second filmstrip will take us to the Pacific Northwest to the Seattle Area church where the new group continues to grow and seek ways of effective ministry in their large area. This is planned for release in the fall.

JUNE DATES

Youth and others are involved in the following:

June 6-12, 18, 19: Summer Christian Service Corps Training Session, Eulless, Tex.

June 12-17: EXPLO '72, Dallas, Tex. Many besides the SCSC workers are attending.

June 18: Dedication of new classroom building, Crandall High School, Kingston, Jamaica.

June 21-24: Special meetings at Albion, Wis., with Pastor Leon R. Lawton leading.

June 28, 30 & July 1: Pastor Lawton will be with the New Auburn, Wis., church.

June 27: Missionary David C. Pearson and family leave for their fourth term in Malawi, Africa. Deborah will remain with her Grandmother Butler in Alabama for her senior year of high school.

pastor and our other spiritual leaders across the country.

To God Be the Glory!

THE SABBATH RECORDER

Sin and Law Before Sinai

By Carl Olson*

There are many indications from the Old Testament and the New that the Bible teaches that sin and the law existed long before the Ten Commandments were given at Mount Sinai. Paul writes, "Where no law is there is no transgression" (Rom. 4:15) and, "Sin is not imputed when there is no law" (Rom. 5:13). But there was sin in the days of Cain and Abel and in the days of the flood. It can be stated as follows:

If there were no ten commandments, God could not destroy the old world by a flood. Sodom and Gomorrah could never be destroyed. Abraham's plea for righteous men in these wicked cities has no meaning if there was no law (Gen. 18). How could Lot be "vexed by their unlawful deeds" if there was no law (2 Pet. 2:8)? God was unjust to accuse them of sin and wickedness if there was no law (Gen. 18:20). Melchizedek was a priest, "called of God" to offer *sacrifice for sin* in the days of Sodom (Gen. 14:18, Heb. 5:1). If there was no law there was no sin, nor the knowledge of sin, so who needed a priest? Could the Holy Spirit strive with men and not reveal all sin (Gen. 6:3)?

Paul writes to the Galatians about the covenant of God with Abraham which included keeping God's commandments. In Genesis 26 we read of the Lord's appearing unto Isaac and saying this about his father Abraham: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:5). God had priests, so He had statutes, long before Moses, Abel, Noah, Job, Jethro, Balaam and Melchizedek were Gentile priests and predate the order of Aaron.

Abraham kept God's law of tithing long before Moses (Gen. 14:20, Heb.

* This article is a section of a much longer discussion of the Sabbath-Sunday question by Carl Olson of Chicago, a Sabbathkeeper in touch with one of our churches but not a member. The manuscript was submitted by his friend, C. T. White, of Cary, Ill.

MEMORY TEXT

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from his work which he had made" (Gen. 2:2).

7:8). Abraham did not have the Law of Moses but he had the Ten Commandments, statutes and laws of God. God's command to him was, "Walk before me and be thou perfect" (Gen. 17:1). Without the commandments to guide, Abraham could never fulfill this order. "And the scripture, foreseeing that God would justify the heathen (Gentiles) through faith, preached before the gospel unto Abraham saying, 'In thee shall all nations be blessed'" (Gal. 3:8). The gospel is truly, "Repent from sin and believe in God" (Jesus Christ). Neither Abraham nor any other sinner can know sin nor what to repent of without the Ten Commandments.

A month and a half out of Egypt (Ex. 16:1), the children of Israel were put on test by God to prove their hearts concerning His existing law. This was a month and a half before Sinai (Ex. 19:1). We read ". . . that I may prove them whether they will walk in my law or no" (Ex. 16:4). When they broke God's law of the Sabbath (Ex. 16:28), the Lord said unto Moses, "How long refuse ye to keep my commandments and my laws?" Also before Sinai, Moses said, "I do make them know the statutes of God and his laws" (Ex. 18:16). If Israel already had the Ten Commandments, why the demonstration at Sinai? Moses said, "Fear not: For God has come to prove you and that his fear may be before your faces that ye sin not" (Ex. 20:20). God confirmed his law at Sinai (Psa. 105:10).

Anyone who reads the book of Job, a Gentile, can see the great depth of knowledge men had of God and His righteousness. Any honest scholar will realize they knew the Ten Commandments and much more. Most scholars agree the book of Job predates Moses.

On Fulfilling the Law

Does the Scripture teach that when Christ fulfilled the law, He thereby did away with it or abrogated it? An interesting book was written many years ago that gathered together all the types of Christ in the Old Testament as explained in the New Testament. There are indeed many allusions to Christ and ceremonies pointing to His work. Can it be said that Christ fulfilled the law in the same sense that He fulfilled these types? Can it be said that just as Christ became the Paschal Lamb and thus did away with the need of sacrifice, so He also fulfilled the law and there was never need for law again? The comparison manifestly does not hold and is not set forth in the New Testament.

How then are we to understand the passages that speak of Jesus as fulfilling the law? The contrast between fulfilling and abrogating is clearly drawn by Jesus Himself in these words, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17). He went on to give teaching for the church age in which we live saying, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" Matt. 5:19). His meaning seems to be, "as I have fulfilled the law, so you must fulfill the law if you want to have honorable standing in the kingdom of heaven."

We come close to the full teaching of the New Testament in relation to law after conversion when we note how many times love is connected with it. Jesus summed up the Ten Commandments in two, love of God and love of man. To "love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke 10:27) certainly includes keeping His commandments. Otherwise, that love would lack sincerity and visible expression.

Although Jesus spoke of loving one another as a new commandment, He also

said it was not really new. The doing of it has to be new in every generation, for love requires some divine enabling resulting from the implanting of a new heart. The apostle Paul in the Galatian epistle, so often appealed to as downgrading the law strikes this same note of love: "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself" (Gal. 5:14). This is to say that love is the fulfilling of the law.

If one were to argue that Christ did away with the law, he would have to argue that in fulfilling the commandment to love God and one's neighbors He did away with love, which is unthinkable. The unconverted man finds that the law's righteous demands are contrary to his desires. The law is against him and may, like a schoolmaster, drive him to Christ.

The longest and one of the most beautiful psalms is Psalm 119, which in almost every one of its 176 verses affirms in some way the psalmist's love for the law of God. The unbeliever cannot appreciate that attitude, but the believer can. He finds, as Jeremiah said, the law written, not in his mind, but in his heart. Jesus said, "If you love me you will keep my commandments." His law and that of His Father are one.

When we love, we want to obey. It was this thought that was so strikingly presented by Paul at the close of his discussion of law and grace: "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31). With this goes Paul's statement about the difference between Jewish ritual and the law in 1 Cor. 7:19, which is a little clearer in the *Living Bible* than in the Authorized Version: "For it doesn't make any difference at all whether a Christian has gone through the ceremony or not. But it makes a lot of difference whether he is pleasing God and keeping God's commands. That is the important thing."

Yes, if we want to show our love for God we will seek to fulfill His laws.

—Secretary

American Sabbath Tract Society

OUR WORLD MISSION

OWM Budget Receipts for May 1972

	Treasurer's		Boards'			Treasurer's		Boards'	
	May	5 mos.	5 mos.			May	5 mos.	5 mos.	
Adams Ctr NY ..\$		\$ 200.00	\$ 60.00		Milton Jct WI ..	94.90	404.80	10.00	
Albion WI	91.18	308.33	115.00		Monterey CA		269.60		
Alfred NY	587.20	2,793.55	175.00		New Auburn WI ..		349.14	100.19	
Alfred Sta NY	514.00	1,152.00	20.00		New Milton WV ..	65.06	215.06		
Ashaway RI	134.00	1,885.50	160.00		New Orleans LA ..		5.00		
Assns & Groups ..	75.25	209.95	719.00		North Loup NE ..		1,000.00	10.00	
Battle Creek MI ..		1,898.19	310.00		Nortonville KS ..	210.00	1,086.00	110.00	
Bay Area CA	125.00	340.00			Ohio Fellowship..	20.00	100.00	120.00	
Berea WV	67.40	244.40	20.00		Paint Rock AL ..	110.00	260.00	50.00	
Berlin NY	100.00	562.16	20.00		Plainfield NJ	736.75	2,415.11	499.50	
Boulder CO	148.68	628.90	70.00		Putnam Cnty FL..				
Brookfield, NY ..		128.00	30.00		Richburg NY	50.50	708.74	40.00	
Buffalo NY		35.00	10.00		Riverside CA	500.00	2,500.00	80.00	
Chicago IL		555.00	20.00		Roanoke WV				
Daytona Beach FL ..	100.00	760.00	266.00		Rockville RI	53.25	251.00	20.00	
Denver CO		1,694.81	100.00		Salem WV	390.00	1,589.00	155.00	
DeRuyter NY		184.50	10.00		Salemville PA	82.00	328.00		
Dodge Ctr MN		1,275.85	40.00		Schenectady NY ..	12.10	23.60	30.00	
Farina IL	126.75	166.75	20.00		Seattle WA	50.00	359.00	10.00	
Fouke AR		80.00	10.00		Shiloh NJ		5,199.03	150.00	
Hammond LA		50.00			Stonefort IL		80.00	55.00	
Hebron PA	70.00	387.89	30.00		Syracuse NY		150.00	15.00	
Hopkinton RI		15.00	30.00		Texarkana AR		20.00	20.00	
Houston TX		110.00			Verona NY	223.78	747.72	70.00	
Independence NY ..	18.00	264.35	60.00		Walworth WI		460.00		
Individuals		419.00	478.81		Washington DC ..		558.50	80.00	
Irvington NJ		900.00			Washington				
Jackson Ctr OH ..					People's DC			10.00	
Kansas City MO ..		240.00	10.00		Waterford CT	195.48	1,077.54	180.00	
Leonardsville NY ..	55.00	171.00			Westerly RI		3,340.00	180.00	
Little Genesee NY ..	132.58	956.40	25.00		White Cloud MI ..		256.53	20.00	
Little Rock AR ..		156.88	20.00						
Los Angeles CA ..	350.00	2,382.32	132.00		Totals	\$7,056.49	\$52,687.93	\$5,942.50	
Lost Creek WV ..		500.00	32.00		Non-Budget	175.00			
Marlboro NJ	375.93	1,735.36	200.00						
Metairie LA					Total				
Milton WI	1,191.70	5,543.47	735.00		To Disburse	\$7,231.49			

MAY DISBURSEMENTS

Board of Christian Education	\$ 500.62
Historical Society	3.79
Ministerial Education	197.22
Ministerial Retirement	281.60
Missionary Society	2,408.78
Tract Society	696.04
Trustees of General Conference	30.34
Women's Society	548.68
World Fellowship and Service	171.36
General Conference	2,393.06
	<u>\$ 7,231.49</u>

SUMMARY

1972 Budget	\$162,050.00
Receipts for five months:	
OWM Treasurer	\$52,687.93
Boards	5,942.50
	<u>58,630.43</u>
To be raised by December 31, 1972	\$103,419.57
Percentage of year elapsed	41.67%
Percentage of budget raised	36.18%
Five months:	
Due	\$ 67,520.85
Raised	\$ 58,630.43
Arrears	\$ 8,890.42

Gordon Sanford
OWM Treasurer

"What this church needs is . . ."

To Turn Back To the Bible

by Ben Hartley

How many times have you heard the comment and usually uttered with profound passion: "What this church needs is to turn back to the Bible!"

Trite as it may seem, the comment has validity which churches and their members can ill afford to ignore. Despite occasional charges on one side that the Bible has been exalted at the expense of Jesus Christ and on the other side that the Scriptures have been distorted or disregarded — despite all differences in interpretation, the Bible's impact in the lives of Christians and its essential function in strengthening personal faith cannot be questioned by either traditional or contemporary churchmen.

Even a most abrasive radical theologian conceded recently: "Return to the Bible? Why not? People would benefit from it more than Erich Segal's vanilla-flavored non-book (Love Story)!"

But how does a church, a local congregation or a denomination, "turn back to the Bible"? Our busy, busy lives, beset with an endless array of problems — pollution, war, race, crime, and other threats to survival — may have dulled our interest in this source of power and strength. To get new perspective then requires discipline, perhaps artificial devices such as keeping your Bible handier or scheduling regular reading on your daily calendar.

Next, some do's and don'ts to help keep us on track: Don't be disappointed if you find it dull at first. Skip around till something sparks your interest. Use a new translation. (American Bible Soci-

ety's *Good News for Modern Man* has probably done more than any recent translation to help the average man understand and appreciate the message of the Scriptures.) Talk to people about what you've read, informally and in structured groups if possible. With your interest renewed, you may be able to help organize Bible study groups on Sundays or Tuesday mornings or Thursday nights or anytime.

Try the Bible if you haven't recently. You may even get to really using it!

—ACP

42,000 Attend Texas "Spiritual Spectacular"

Nearly 42,000 Baptists, black, white, and Mexican-American, broke down racial barriers during the first joint meeting of Baptists from six conventions within the state.

Billed as a "Spiritual Spectacular," the joint meeting featured preaching from speakers of all three racial groups attending the meeting at Houston's Astrodome.

At the close of the rally, an estimated 2,500 responded to an invitation to "accept Christ's free gift of salvation and to commit their lives to the spectacular life exemplified by Jesus Christ," according to Texas Baptist officials.

The joint interracial rally was sponsored by the Baptist General Convention of Texas (Southern Baptist); the Missionary Baptist General Convention of Texas; the Baptist Missionary and Education Convention of Texas; the American Baptist Convention of Texas; the Baptist Progressive State Convention; and the Mexican Baptist Departmental Convention of the B.G.C.T.