

THE SABBATH RECORDER

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This issue of the *Sabbath Recorder* is a cooperative effort of the congregation of the Washington Seventh Day Baptist Church. The influence of others whose names and articles do not appear in this issue has had an impact upon the thinking expressed in some of these articles. Credit for assisting in editing the articles goes to Mrs. Philip (Ruth) Hazen, Mrs. Delmer (Rowena) Van Horn, and the Rev. John P. Pettway. Without the encouragement and cooperation of my family, I would not have had courage to undertake the responsibility for this issue.

—Delmer E. Van Horn, Pastor
Washington Seventh Day Baptist Church

Who's Who in this Issue

The Rev. Ernest K. Bee, Jr., is guidance counselor at Brandywine, Md., and lives at Clinton, Md. Mr. Bee is president of the Washington Seventh Day Baptist Church.

The Rev. Grover S. Brissey has given a lifetime of service as a school teacher in West Virginia and Maryland. After many people would have retired he has served twice as headmaster missionary at Crandall High School in Kingston, Jamaica, West Indies. He is pastor emeritus in the Washington Seventh Day Baptist Church.

Isaac Cramer is retired and living in Dundee, Fla. His poems, at the time he was active in the Washington congregation, were a source of inspiration to many of us.

Oliver Dickinson, a construction worker of Boonsboro, Md., drives more than sixty miles each way to church each week. He is a deacon and a member of the Board of Directors of the Washington Seventh Day Baptist Church.

Mrs. Earl (Dianne) Hibbard is a secretary for Westinghouse in Baltimore, Md. Last summer she was honored as secretary of the week in the entire Baltimore area. She is a primary class teacher in the Sabbath School.

Earl Hibbard is a financial accountant with Davidson Chemical Company in Baltimore, Md. Mr. Hibbard is Sabbath School superintendent. Mr. and Mrs. Hibbard live in Glen Burnie, Md.

The Rev. John P. Pettway was an ordained minister in the Progressive Baptist denomination when he felt led, because of Sabbath convictions, to join the Washington Seventh Day Baptist Church. He is currently serving the church as lay assistant to the pastor.

CW2 Dale Thorngate is a personnel officer in the Computer Systems Command in the United States Army stationed at Ft. Belvoir, Va.

Mrs. Dale (Janet) Thorngate is the daughter of the Rev. and Mrs. Marion C. Van Horn of Daytona Beach, Fla. Mrs. Thorngate is chairman of the Publicity Committee of the Washington church and secretary of the Southeastern Association Executive Council. Mr. and Mrs. Thorngate are the sponsors for the Youth Fellowship. They are living in Temple Hills, Md.

Robert Van Horn designed the front cover of this issue. He is the son of the Rev. and Mrs. Delmer E. Van Horn and is a senior in Woodrow Wilson High School in Washington. His mother, Rowena, took his front cover design and changed it to make the cross more prominent for the back cover.

Mrs. Raymond (Erma) Wilson was a member of the former Washington People's Seventh Day Baptist Church and is now a member of the Washington Seventh Day Baptist congregation.



Stranded

Dianne Hibbard

All of the summer mornings were beautiful with the warm sun shining through the palm trees on the front lawn, but there was something special about this morning for Mike. Oh, yes! This was the day his father had said he could take out the boat with his best friend, Jeff. Nothing could make Mike as happy as this important privilege.

"Oh, boy! Here comes Jeff, Dad. We're leaving now. Yes, of course, we'll be careful. I know it's the first time I've taken the boat out without you, but I know you'll be very proud of me. Just wait and see."

As Mike and Jeff got in the car and started off for the boat landing, Dad and Mother watched anxiously as the dust flew up from the retreating car. Mike was now sixteen, wasn't he? You had to let go of the strong ties sometime.

As the boys got the boat in the water, they were excitedly planning how they would spend their day — their very special day — doing just what they wanted to do.

After an hour of cruising along the calm warm waters, Jeff had the idea of leaving the boat and swimming for a while. Since the boys were good swimmers, this idea sounded exciting to them. After all, there are many things you can't see from a boat. So the boys anchored the boat in the middle of the water and began to swim. It was such a warm day, they didn't notice the clouds forming. They swam around and through many of the inlets until they saw a beautiful island, not large enough even to have many trees, but nice enough for them to stop and rest. Especially after the vigorous exercise of swimming that far, it would be nice to take a short nap. So the boys lay down for a rest.

Wheee! Splatter! Splatter! "My goodness, Jeff, wake up! It's raining and the wind is blowing very hard."

"Mike, how long do you think we slept?"

"I don't know, but what are we going to do? We can't possibly swim back to the boat in this storm, and if we wait, our parents are going to be worried, and besides these storms sometimes last for hours. We've got to do something, but what?"

"Mike, how securely did we anchor the boat? Is it going to hold in this storm? The water is awfully rough."

"Jeff, I know. I guess the only thing for us to do is to ask God's help and wait. Dad says God always knows what our problems are and if we ever need help, He is there to help us if we ask. Let's see if we can find some kind of shelter."

There at one end of the island was a small shack — just boards thrown together, but it was warm, and it was shelter. So this is where the boys huddled together to dry off and wait until the storm was over.

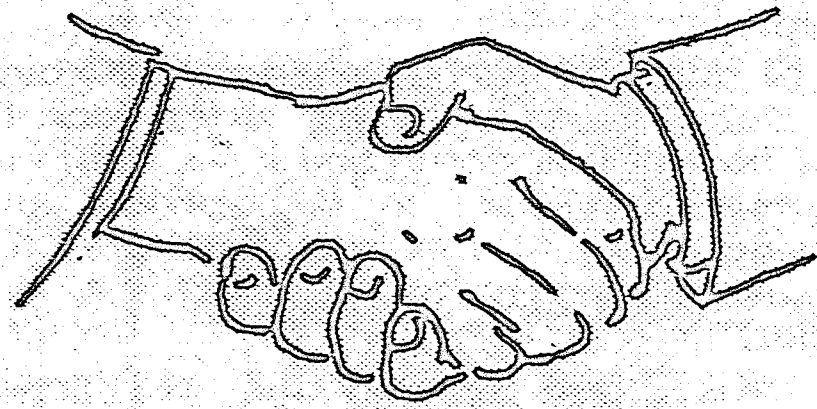
An hour later . . . "Jeff, wake up, I hear something. It sounds like a boat! Jeff, wake up, can't you hear it? Look, it is a boat. Come on, Jeff. Help! Help! Over here! We're over here. Dad! What are you doing here? How did you know where we were? Gee! I'm so glad to see you."

"Well, Mike, I heard you mention this inlet to Jeff, and then when I noticed the storm brewing, I decided it might be wise to see if you needed help."

"Boy, Dad, am I ever glad you did. We could have been here all night without food or maybe we might have drowned trying to reach safety. Thanks, Dad, you really saved us."

You know, this is the way our lives are. One moment we are safe and secure in our beings, but the next second we can be in trouble and can't reach safety. Will our anchors hold? Just as Mike's father was there ready to help when Mike was in trouble, so is our Heavenly Father standing with His outstretched arms reaching to pull us to safety.

A Helping Hand



Receive him that is weak today
Without such questionings as may
Express suspicions, doubts, or fear
That he may not just be sincere.

Let every one look for the good
In others, as Paul said we should
We may not know what we can do
To help another make it, too.

Even a word or pleasant smile
May be to him a "second mile"
That helps him to carry his load
And give him courage for the Road.

Thus our duty we may fulfill
And help him to continue still,
In his search for more Truth and Light
Until he comes to see what's right.

Isaac N. Cramer

My Anchor Holds



"And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil" (Deut. 11:13, 14).

I am thankful for the privilege of

having been born on a farm where this promise of God was often repeated. The main cash crop grown by our family was potatoes. There was the early crop, planted in late March or early April, and the late crop, planted in late July. Many times there was a shortage of rain on one crop causing a small harvest but through the providence of God the other crop was graciously watered.

How thankful I am for Christian parents who trusted in God and gave me a home full of Christian love, fun, and fellowship. I am also thankful for Christian friends, especially one of God's servants who inspired and encouraged me in my high school days. He and his wife made me realize the blessings, fellowship and fun one could receive from being a Christian. They were a living example to any youth. These people kept me on an "even keel" and anchored my faith during the difficult times of my transition from youth to manhood. Other men have made me aware that the Bible has the answers to the way of salvation and the abundant life. Through my present minister I have come to realize a closer relationship with God than ever before. Even though I have experienced sorrow and disappointment in my life, I now realize that the heavenly Father is concerned about each person and the little details of our lives. We are His creation! Oh, the love that the Father has for His children!

God does not forget His creation. I will not forget Him, but will anchor my soul in His care. "Who shall separate us from the love of Christ" (Rom. 8:35a)? "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

Faith is the victory!

My anchor holds!

—Oliver C. Dickinson

Will my Anchor Hold?

Love Divine

—Rev. John P. Pettway



"God so loved the world, that he gave his only begotten Son" — is a passage of Scripture you may meditate upon every day of your life. You may search the Scripture for understanding; you may use every God-given power or capability endeavoring to understand the love and compassion of God.

What an incomparable love this is! The amazing love of God for a world that did not love Him. Think of it, beloved! God is love and righteousness. He gave His Son to a world that condemned and nailed Him to a cross, and mocked Him while He was dying. You may study for ages this type of love; yet you will never fully comprehend the depth and height, the length and breadth of God's love. Only God, in eternity, can explain to us how much He loved us when He "so loved the world" that He gave His Son to die for us that we might have eternal life.

Herein lies our anchor, if we believe that Christ came, bled, and died for an ungodly and unlovable world. We must believe that "whosoever believeth in him should not perish, but have everlasting life." All are loved of God. He saves only those who anchor themselves (believe) in His only begotten Son. None of us can save ourselves. God cannot save us unless we believe in His love shown by sending His Son to redeem us. If God saved us without our belief in the gift of His Son, He would cease to be a just God. He would cease to be a righteous God. God could not righteously judge the world if He had no love, pity or compassion for it. There is no one in this world who is worthy of God's love;

yet when we were helpless and hopeless, God commended His love toward us in that Christ died for us.

"And he (Jesus) is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2). This is the very essence of God's gift for man. The righteousness by which we are justified is imputed (2 Cor. 5:18, 19). The righteousness by which we are sanctified is imparted, both deriving from God's love for us. The first gives our title to heaven; the second gives our fitness for heaven.

We must anchor our souls in Christ Jesus. When the soul surrenders itself to Christ, a new power takes possession of the new heart and a change is wrought which man cannot accomplish of himself. We need a Savior to connect us with God. Unless we become vitally connected to God we will not be able to resist the Satanic forces of self-love, self-indulgence or temptation to any other sin.

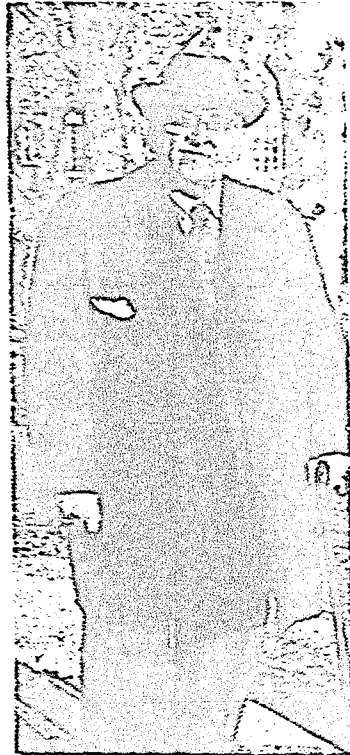
The love (or gift) of God will excel all other if we accept His love or "unspeakable gift" (2 Cor. 9:15). We must, of necessity, become acquainted with Christ for we are at the mercy of God's enemy (Satan) if we do not. We need a continual communion with God. Day by day we must grow into the image of Christ. Then we will grow spiritually stronger so as to walk in His footsteps. As we grow in His image we will show evidence that we are treading the true paths which lead to glory. When we have Christ in our hearts, our lives (actions) will be subdued by love for God and man; there will be no place for fault-finding, fretting, or contention. When we are (anchored) converted to God, we love the things He loves. His life becomes caught up in that winding chain of im-

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A Tribute

—Rev. Grover S. Brissey

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2).



The person who influenced my life most was my father. Even though he never received more than six months of formal education, he was my greatest teacher.

I have always had a very flashy temper. When one has a high temper, he often strikes out in a way he would not, had he taken time to think.

It was the work of my brother, who was two years older than I, and me to clear the field of corn stubs and sprouts in order for the fall wheat to be broadcast. Then after my father had scattered the wheat another brother, using a cutaway (disc with notches), would cover the wheat. During this process, the cut corn stayed in shocks in the field.

I had gone to the field to work. I heard someone coming through a small patch of woods. Thinking it was my brother, I decided to play a prank on him. Quickly I hid in a big shock of corn, bringing the stalks together behind me. As the person drew near I heard him talking and realized that it was my father talking to God as he sowed the wheat. He named his boys and girls, but especially me. He did not ask God to "take his temper away from him," but he did say, "in some way help him to control his temper." I could only hear snatches of his prayers as he walked and sowed the wheat but could tell that he talked continually to God. I never told my father that I had heard him.

Some time later the problem with my

temper arose again. My father let me know he recognized it. I said, "Father, what would you do?" Looking steadily at me with his steel grey eyes, he replied, "I'd walk away until I had complete control of myself and then go back and solve the problem." It has been one of my resolves in life to consistently carry out this advice. As a result, I have sometimes been misunderstood and even censured for walking away.

The Bible tells us, "Be ye angry, and sin not . . ." (Ephesians 4:26). By walking away I not only have fewer things to regret but also fewer things to ask the great "I am's" forgiveness for.

Although many people have influenced me my father has been the greatest human influence in my life. Likewise my greatest desire is that our sons and daughters will find in me something that will be "a stay" to them in times of need.



Cover Page

Robert L. Van Horn

What is the purpose of an anchor? You'll say, "Well, everyone knows it's to keep a ship from moving while it is moored." Imagine for a second that the anchor broke off. What would the ship do? Obviously, it would move with the water. Then the ship could be on the wrong course and that wouldn't be too good, would it?

In a way, humans are like ships. We need something to hold us on the right course. Jesus Christ is the *One*, who never breaks away to let us float around. So if we can follow the Lord we need not have problems. If your anchor is Christ you will always stay on the right course.

I pray that this issue of the *Sabbath Recorder* may help you to use the Lord as your anchor and be able to point others to that anchor.

On Being A Responsible Anchor

—Earl Hibbard



If a man is drowning he grabs at anything within his reach in trying to save himself. If he finds a rope he pulls and pulls, but if the rope is not securely fastened, or if it tears loose from its anchor, he is still unable to save himself. So it is in life.

Sometimes a man finds himself at the crossroads without an anchor to which he can hold. He cries out to God for help, then continues in his attempts to help himself, but without any real success.

Into this world are born not only thousands of new babies, but also many "born again" Christians who are seeking spiritual nourishment. Just as a baby cries for its mother to give it food and comfort, so the new Christian seeks guidance in order to learn how to walk the Christ-like life. Unless that lifeline of guidance is available, someone may needlessly be destroyed.

We are fortunate in our country to have so many dedicated Sabbath School teachers and pastors who can and do provide that needed help. They point the way to Jesus through the Bible. But herein lies a danger. Parents who are really concerned for the spiritual welfare of their children dare not leave the sole responsibility for their children's spiritual nurture to the pastors or the Sabbath School teachers — people who seldom see their students oftener than once a week. It is the day-to-day influence of experiences and attitudes which provide the examples children usually follow. Families who plan a time each day for spiritual emphasis, as well as show constant love for each other are building a good Chris-

tian foundation in their families. We need both Christian education leaders and parents to point the way to Jesus Christ, who is the anchor which holds in life's stormy seas.

The adults are not the only ones who are able to throw out the lifeline. Youth Fellowship members, with their enthusiasm, can guide other members or prospects to the anchor which holds. . . .

Should it be the pastor's duty to stand alone on the banks of time attempting to rescue all from destruction? Of course not; we all can help. But how much should we help? Some who do not have specialized training may give only limited help. Yet often it is one in such a position whom God uses because he is at the right place at the right time.

What will happen to the man striving to save his life? Can you help him fasten his lifeline to the living Christ? If responsibility is a sign of maturity then each Christian, regardless of age or training, can show his maturity by sharing his anchor, Jesus Christ, in action and deed, as well as by word.

CRY! CRY!

Oh, the cry of a dying soul
"Help! Help! Someone save me! Save me!"
To guide a pastor or someone there
I will leave my flare, then, go.

Fame and glory are my goals
New adventures and no time to lose.
Lord, the world calls me on,
I have no time for saving souls.

Wait! The earth is quiet;
There is no one here but I.
That cry! That cry! O, Lord, can't be I.
"Dear God, help my anchor hold."

Earl Hibbard

Things You Can't Do

Sow bad habits and reap a good character.
Sow disrespect and reap respect.
Sow human thistles and reap human roses.
Sow neglect of the Bible and reap a well-guided life.



Sabbath Values

Ernest K. Bee, Jr.

An Expression of Concern

"The prestige and influence of the family is in decline, says biologist, Robert S. Morison writing in the January, 1967, issue of *Science*, and we would do well, he says to predict and prepare for the consequences. The family unit is inadequate as a transmitter of knowledge, which function has been largely taken over by other agencies, (i. e., schools and special training programs). To the extent that the family is unable to carefully evaluate evidence on alternative courses of moral action, Morison sees the family's influence in this sphere continuing to decline.

"Morison plainly states that he is not advocating the abolition of the family, but some family functions have already been taken over by other agencies, and more are likely to follow. What is important is that society recognize what is happening, Morison emphasizes, and become conscious of the need to develop new ways of providing for what used to be provided almost wholly through family life." (quoted in July 1967 *Circular Letter* by the Rev. Wayne C. Maxson, Philadelphia, Pa.)

I. THE REWARD OF SABBATHKEEPING

These are the words of the Lord:
Maintain justice, do the right;
for my deliverance is close at hand,
and my righteousness will show itself victorious
Happy is the man who follows these precepts,
happy the mortal who holds them fast,
who keeps the sabbath undefiled,
who refrains from all wrong-doing!
The foreigner who has given his allegiance to
the Lord must not say,

"The Lord will keep me separate from his people for ever";
and the eunuch must not say,
"I am nothing but a barren tree."
For these are the words of the Lord:
The eunuchs who keep my sabbaths,
who choose to do my will and hold fast to my covenant shall receive from me something better than sons and daughters, a memorial and a name in my own house and within my walls;
I will give them an everlasting name,
a name imperishable for all time.
So too with the foreigners who give their allegiance to me, the Lord,
to minister to me and love my name
and to become my servants,
all who keep the sabbath undefiled
and hold fast to my covenant:
them will I bring to my holy hill
and give them joy in my house of prayer.
Their offerings and sacrifices shall be acceptable
on my altar;
for my house shall be called
a house of prayer for all nations.
This is the very word of the Lord God,
who brings home the outcasts of Israel:
I will yet bring home all that remain to be
brought in. — Isaiah 56:1-8 (N.E.B.)

If you cease to tread the sabbath underfoot,
and keep my holy day free from your own affairs,
if you call the sabbath a day of joy
and the Lord's holy day a day to be honoured,
if you honour it by not plying your trade,
not seeking your own interest
or attending to your own affairs,
then you shall find your joy in the Lord,
and I will set you riding on the heights of
the earth,
and your father Jacob's patrimony shall be yours
to enjoy;
The Lord himself has spoken it.

—Isaiah 58:13-14 (N.E.B.)

A Sabbath Prayer

Behold it is the Sabbath Day
And I, Thy servant, come before
Thy throne, Almighty King, to pray
That Thou Thy holy truth wilt pour
Upon my soul, to give it rest once more.
Grant that I may Thy praise proclaim,
For my delight it is to speak Thy name.

(The Sabbath Day by Judah Halevi)

II. SABBATH OBSERVANCE

A. In Old Testament History

Scripture background — Genesis 1:1;
Genesis 1:27 - 2:3; Exodus 20:8-11

"The Sabbath was designed as a social institution to keep ever fresh in the minds of men the conviction that there is a purpose behind the processes of the universe, and behind man's life — the purpose of a living, intelligent God who thinks and plans and does things."

"The creatorhood of God is certainly one of the most basic premises of our religious heritage."

(Clifford W. P. Hansen, *The Sabbath Recorder*, June 4, 1962)

Scripture background — Exodus 31:12-17;
Deuteronomy 5:12-15

"... Sabbathkeeping was, in the Old Testament, regarded not only as a sign of faith in God as Creator, but also as a symbol of faith in God as one who enters into personal, trustworthy relationships with men. Sabbathkeeping was taught as symbolizing Israel's entrance into personal, cooperative relationship of a covenant with the Creator... personal relationship with God, is another basic insight of Biblical religion — the doctrine of redemption, or, as we might put it, the redeemerhood of God."

(C. W. P. Hansen, *Ibid.*)

B. In New Testament Literature

Scripture background — Luke 4:16, 13 and 13:10

"As his custom was, he went into the synagogue on the sabbath day..."
(Luke 4:16). He read Scripture and healed and taught on the Sabbath Day.

Scripture background — Luke 6:1-11;
Matthew 12:1-13

"The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath." (Mark 2:27, 28) "In these words Jesus showed that He accepted the Sabbath as a sacred institution of value to mankind, but at the same time labored to rescue it from the misguided legalism of His day. He taught that the Sabbath was made for man — for the refining and ennobling of human life." (C. W. P. Hansen, *ibid.*)

III. FAMILY SABBATHKEEPING

Special clothes, dishes and silver, and foods may be used as a means of making family Sabbath observance more meaningful. Radio and TV — except for music and programs which would contribute to a spiritual atmosphere — are to be avoided. But each of us, as a family, must decide how the Sabbath shall be spent.

"We are past middle age. If we could again have our family growing up about us, what would we do differently?"

"To begin with, we would expect the church or Sabbath School to supplement rather than supplant family religious training... Where others have a building to worship in, we have a day to worship in — the quiet of dusk, the beauty of sky and sun and rain, always waiting at the end of a busy week. The ideal Sabbath would begin with a hush and end with a bang. We would make a great deal of Sabbath eve, trying to reserve it for the family to relax from worldly concerns, business or school or housework, singing together, laughing together, playing and praying together. We would invite others to our circle — but

(Continued p. 14, column 1)

Personal Relationship with God

A CONVERSATION

—Janet and Dale Thorngate

Janet: How can the two of us together go about writing an article about a personal relationship with God and its effects on daily life?

Dale: It's true that it's an individual, personal thing — this relationship between a person and God — but you and I agree on the importance of that relationship in each of our lives. So in a sense we "share" that relationship to God with each other too.

Janet: Yes, that's right, because in writing our "Personal Priorities and Goals for Dale and Janet" we agreed to put our individual relationships to God at the top of the list above our relationships to self, to each other, and to others.

I guess you're right. We can write the article together. But how can we get on paper that loving, warm connection with Him which makes us want to share, and able to share, His love with others?

Dale: I don't know. It is hard to put warmth, strength, and tenderness on paper.

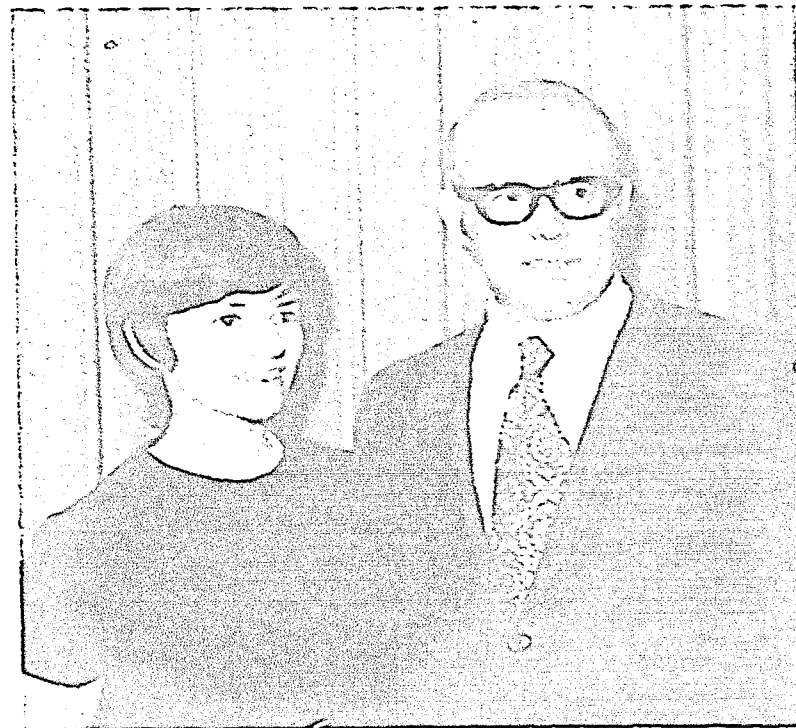
Janet: Perhaps we should start by telling about our search for love, for security, and for peace of mind —

Dale: And the finding of all those through the simple acceptance of the love which God pours out to us through His Son, Jesus Christ.

Janet: That's sort of abstract though—at least hard to explain.

Dale: Unless we explain it in terms of the effects of that acceptance on our relationships with other people.

Janet: Maybe that's the best approach. Yet one thing came before the ability to establish those relationships with



others. The acceptance of God's love first made it possible for me to accept myself. It gave me the ability to analyze myself honestly, to see myself realistically — and then the courage to just be me.

Dale: That's exactly how it was for me. And part of that process was the acceptance of my past — including its mistakes and its unhappiness — as a part of myself, part of what brought me to where I am, made me who I am.

Janet: Right. Then that acceptance of my past made me feel like a whole person.

Dale: So that relationship to God makes the new person able to be open and warm — searching for a sharing relationship with others.

Janet: OK. Now we've got to the relationship with others. How can we show how the relationship to God helped with that?

Dale: Communication is the key to that relationship with people — just as it's the key to the relationship to God. Is it that we first learn to be completely honest and sincere in talking with God so that it then becomes easier, more natural, to be completely honest and sincere in talking with people?

Janet: I think so. In establishing the relationship with God, we discover that communication must be a two-way thing. One has to listen as well as talk.

Dale: The communication with God gives us practice in openly expressing our true feeling, unafraid of the consequences, because He is always accepting.

Janet: Then we have confidence in our ability to clearly express how we really feel. We try it with others and find that not only do we succeed in getting through to them but they seem to feel less threatened. Realizing the true sincerity of our real self, they too find it easier to openly express their true feelings.

Dale: And that's what it's all about—honest sharing, loving.

Janet: We still haven't been very specific.

Dale: Do you think we should give examples of how this process works? For instance, in my relationship with people at the office, in yours with the neighbors or with the black students you work with in the tutoring classes?

Janet: We should at least point out, I think, that it is in *all* our human relationships — not just those with other church members or other Christians (although some of the most difficult communication problems we've overcome have been with those we work with in our own church).

Dale: Yes. We need to make clear that it is the same close relationship with God which brought us to the realization that we can't separate the "sacred" from the "secular." It was in searching for ways to share the joy of the love we had experienced that we found opportunities to relate more closely with the people we came in contact with every day of the week.

Janet: It was the same searching for ways to share that brought us to each other.

Dale: That's right! And perhaps it was the success of being able to establish and maintain such meaningful communication with you and several others that I decided that I didn't need to be a minister —

Janet: —nor I a minister's wife—

Dale: —but could be full-time Christians in the vocation for which our abilities and background best fitted us.

Janet: One thing we haven't emphasized is the renewing or regenerating character of this sharing of love — the idea that in sharing the love God gave us we receive it back again doubled and tripled from other people who also seem to be sharing it with even more people. It's sort of the opposite of a "vicious circle."

Dale: Probably we ignored that concept because we never could find the right word for it. Remember, we tried everything from "reciprocity" to "communion" including "commerce," "fellowship," "intercommunication," and "intercourse."

Janet: Anyway, it's that feeling of love being returned — the reward of real human communication — that makes the prospect of each new day so exciting. How do we explain that fresh new outlook, that excitement in just being alive?

Dale: I don't think we need to explain it. I think everybody who knows us can see in us the security and sureness — can see that our life has meaning and direction which gives us the strength and the tenderness to live it fully — in communication with others.

Janet: And that all this comes from maintaining that warm, open conversation with God.

Loyalty Is Strong

The reservoir of goodwill and loyalty to the denomination is much stronger in the United States than some church leaders have been led to believe. This firm conclusion comes from a two-year study by a staff of 150 interviewers and analysts. The mood of the local church is for more help from the denomination than less, it is found. Members in general trust denominational leaders to make wise use of contributed funds. However, there is a growing desire to know just how denominational money is used.

A Personal Testimony



I would like to tell you about one of my experiences this week. On Wednesday, I was waiting for the bus. The first bus came along and it was too crowded. When the next bus came I proceeded to the back and took my seat. I soon became involved in conversation with a lady who seemed very pleasant. We talked about happenings of these times, and the subject of churches came up. The lady told me that she had been attending another Sabbathkeeping church. I told her a little bit about my faith and of the church of my choice. I gave her a Sabbath tract and told her the location of our church and invited her to attend the services. When I got to church this morning she was already here. I felt I had let my light shine forth in spreading the gospel.

Last Sabbath, my pastor spoke on "Heaven." I was partially in a nod but listening to the concluding remarks. I thought about how I would like to sing the song "Face to Face." Shortly the pastor announced the closing hymn. I took the hymnal, opened directly to the page, and to my amazement there was the hymn, "Face to Face." I feel this was a revelation. Today I heard the assistant to the pastor also speak on "Heaven."

I really enjoy attending this church and I sincerely ask your prayers for me. I would like to close with singing a verse of this hymn—

—A personal testimony as given at the close of the divine worship service, Dec. 11, 1971.

"In times like these you'll need a Savior. In times like these you'll need an Anchor. Be very sure, be very sure your Anchor holds and grips the Solid Rock. This Rock is Jesus, yes He's the one. This Rock is Jesus the only one."

—Mrs. Erma Wilson

This I Know

By V. Carney Hargroves

President, Baptist World Alliance

When I say, "I hope a thing is true," my expression is tinged with doubt. When I say, "I believe a thing is true," my words suggest assurance. When I say, "I know a thing is true," my attitude is one of certainty. Let us liken to a circle the cumulative goodness of the universe and the truth that relates to it. Out near the periphery are our hopes. Closer in are our convictions. At the center are areas of our knowledge. Whatever the source, — some things I know.

One of these is that it is better to be kind than unkind. It can be made even stronger—it is better to love than to hate. Kindness is by no means all that the world needs. There is a need for understanding, patience, wisdom, service, sacrifice. But kindness helps as a practical medium in the give-and-take relationships of life. It makes home a better place in which to live. It gives to the office a more congenial atmosphere. It develops lasting ties in the classroom. It makes life more pleasant for one who buys and one who sells.

Again, I know it is better to do right than wrong. By whatever standards we make this distinction the evildoer provides problems rather than solutions for himself and the society of which he is a part. The Bible is full of illustrations of this.

The results of doing right are limitless—peace of mind, happiness, confidence in self. The results of a lower way are discouragement, fear, anxiety. The practice of right conduct, however, is not easily nor accidently achieved. It is the logical result of conscious and studied development of inner disciplines and controls.

We Have an Anchor

Priscilla J. Owens

Wm. J. Kirkpatrick

1. Will your an - chor hold in the storms of life, When the
2. It is safe - ly moored, 'twill the storm with - stand, For 'tis
3. When our eyes be - hold through the gath - ering night The

clouds un - fold their wings of strife? When the strong tides lift, and the
well se - cured by the Sav - iour's hand; Though the tem - pest rage and the
cit - y of gold, our har - bor bright, We shall an - chor fast by the

ca - bles strain, Will your an - chor drift, or firm re - main?
wild winds blow, Not an an - gry wave shall our bark o'er - flow.
heaven - ly shore, With the storms all past for - ev - er - more.

REFRAIN

We have an an - chor that keeps the soul Steadfast and sure while the bil - lows roll,

Fastened to the Rock which cannot move, Grounded firm and deep in the Sav - iour's love.

Will My Anchor Hold?

(Continued from page 5)

mutable promises, and to the life of Christ Jesus. The soul that is yielded to Christ becomes its own anchor which will hold fast in this revolting world and in impregnable to all assaults.

God is love and pure righteousness; true, He wishes that all shall be saved. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:1-3).

Sabbath Values

(Continued from page 9)

only on the family terms." (Helen S. Thorngate—wife of Dr. George, Sr.—*The Sabbath Recorder*, April 13, 1964.)

" . . . I am trying to urge you to *mean* more, to recognize more fully and more completely the profound significance of human relationship and the desperate need of our fellow human beings for the kind of love that will not let them go . . ." The Sabbath Day can provide this opportunity of which the Rev. E. Wendell Stephan wrote in *The Sabbath Recorder*, April 1, 1963.

IV. IN CONCLUSION

The Sabbath, like any other good concept, is only of value when it can be shared.

"So, it is necessary for us to transplant every idea, every concept, every abstraction into communicable form.

"This is as true of the Sabbath as it is true of everything else. We cannot say we want to be elevated by the Sabbath unless we proceed to the doing of those things which will enable us to elevate the Sabbath." (Rabbi Jerome Malino, *The Sabbath Recorder*, June 15, 1959)

"I ask you: *What does our law allow us to do on the Sabbath?*" (Luke 6:9).

Prepared by the Rev. Ernest K. Bee, Jr.

Eternal Life



Delmer E. Van Horn

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not by works, lest any man should boast" (Eph. 2:8-9).

One of the things people seem most interested in is knowing about heaven and eternal life. Sometimes these words are used to mean the same thing. At other times they appear to be used as having different meanings. Observation would lead me to believe that what people are really concerned about is not the meaning of the words "heaven" and "eternal life," but rather their concern is if they will get to heaven, if they have eternal life.

Let me assure you that if you have eternal life, you will get to heaven. The question of importance to us now is—how can a person know that he has eternal life? John told his readers that he had written to them in order for them to know that they had eternal life (1 John 5:13).

What do you and I have to know or do in order to have eternal life? First, we need to know that eternal life is a gift from God (Rom. 6:2). It isn't deserved. It isn't earned. It isn't merited. But the same Bible that tells us that eternal life is a gift tells us that all have sinned (Rom. 3:23). But in spite of our sin, God loves us with an everlasting love (Jer. 31:3). The Bible tells us that God is loving and merciful and also that He is just. If He is just he must punish sin. This creates a dilemma. But God with His infinite love and wisdom had the answer. He sent His Son who was in the beginning and who created all things (John 1:1-3) to pay the penalty for our sins (1 John 2:2).

Jesus carried out this plan, and while on the cross said, "It is finished." In the original text the word used for "It is finished" is *Tetelestai*. *Tetelestai* is a

commercial word which means, "It is paid, the debt is paid." The wages of sin is death (Rom. 6:23), but Jesus said, "It is paid." He also said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2). The same Jesus who paid the price for us to receive eternal life tells us He goes to prepare a place (heaven) for us.

But we are still looking for the key to unlock the door for us so that we may have eternal life. Jesus made eternal life available but we do not necessarily have it. The key to our receiving eternal life is our faith. It is not out yonder somewhere but within ourselves. "By grace are ye saved through faith" (Eph. 2:8). Faith is the key that opens the door to eternal life.

Since there are so many mistaken ideas of what faith is, let me tell you what saving faith is not. Saving faith is not intellectual assent; intellectual assent to certain historical facts. You believe in God. I have believed in God as long as I can remember. But the Bible tells us that the devils believe in God (James 2:19). Believing in God is not what the Bible means by saving faith. The devils in the Gadarene demoniac believed in Jesus as the Son of God. They weren't saved. Intellectual assent is not saving faith.

Another mistaken idea of saving faith is temporal faith. You have prayed to God for safety when you travel, for the healing of family or friends and may have even received affirmative answers to your prayers. But even this faith is not saving faith.

Saving faith is trusting in Christ alone to save you — to save you eternally. Jesus said, "Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47).

Let us make no mistake about what we have just said — that which is involved in receiving the gift of eternal life. Eternal life is the gift of God. This is the grace — unmerited favor — talked about in Ephesians 2:8-9. Maybe an

acrostic will help us to understand the meaning of grace:

"God's
Riches
At
Christ's
Expense"

—God's riches are forgiveness, heaven, eternal life, peace, joy and a sense of God's love, all at Christ's expense. The expense of scourge, Gethsemane, the mocking, the pulling of His beard, the crown of thorns, the nailing to the cross, the piercing of His side. Jesus paid it all.

Man is a sinner. He cannot save himself. If he could he would be his own savior and would not need God. So man needs to repent, confess his sins, and accept God's forgiveness and cleansing (1 John 1:9).

Next, it is necessary to transfer our trust from our good works to a trust in Jesus alone to provide our salvation. We receive Him as our Savior. But more than that and often overlooked, we must yield to His Lordship. His will for our lives must become our desire.

It is relatively easy to make affirmation of belief with our lips and be sincere at the time we make such a statement, and then nothing happens in our lives. How can we know for certain that we have eternal life? Again let us turn to the first epistle of John for our answer. "The believer in the Son of God possesses the witness within himself" (1 John 5:10), and "True love of God means this, that we observe His commands, and His commands are not irksome" (1 John 5:3 New Berkeley).

THE SEARCH

By Eugene Lincoln

For what are you looking? Wealth and fame?
The soul is not fed with gold; a name
That's now great and mighty in other men's eyes
Is forgotten soon after its owner dies.
These things bring no peace to a troubled breast,
Nor buoy up a soul that is badly depressed;
Nor pass they the greatest test of all:
Of standing unchanged when other things fall.
For what are you looking? Something to last
When everything else is forgotten and past?
Don't look on earth, but look up above —
What you are seeking, friend, is love.