

The Sabbath Recorder

DAILY BIBLE READINGS FOR JUNE 1973



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

Why Have Law?

- 1—Fri. The Respect of Civil Rulers. Romans 13:1-7
- 2—Sabbath. Understanding of the Way of Life — Psalm 119:97-104

God Is Supreme

- 3—Sun. No Other Gods. Exodus 20:3-6; Jer. 1:4-10
- 4—Mon. God or Mammon? Matt. 6:24-33
- 5—Tues. God's Resistance or God's Assistance? James 4:1-10
- 6—Wed. The Rule of God. Genesis 32:22-32
- 7—Thurs. No Rivals for Devotion. Exodus 34:11-17
- 8—Fri. The Supremacy of God. Luke 18:18-30
- 9—Sabbath. O God, Our Help. Psalm 62

More than Lip Service

- 10—Sun. On Use of God's Name. Exodus 20:7; Num. 23:19-23
- 11—Mon. Vows and Oaths. Matt. 5:33-37
- 12—Tues. Sincerity Before God. Matt. 6:1-13
- 13—Wed. The Parable of the Two Sons. Matt. 21:28-32
- 14—Thurs. Meaningless Vows. Matt. 23:16-22
- 15—Fri. Ancient Tradition or Humble Worship? Mark 7:1-8
- 16—Sabbath. Unacceptable Worship. Isaiah 1:10-17

Work, Rest, and Worship

- 17—Sun. Day of Joy. Exodus 20:8-11; 31:12-17
- 18—Mon. Day of Rest. Jer. 17:19-27
- 19—Tues. Day of Service. Luke 4:14-23
- 20—Wed. Lessons from a Dinner Party. Luke 14:1-11
- 21—Thurs. Draw Near with Faith. Hebrews 10:19-25
- 22—Fri. Day of Remembrance. Genesis 1:31-2:3; Ex. 31:17
- 23—Sabbath. Day of Praise. Psalm 84

ECUMENICAL NEWS

New Head of Christian Ed. NCC

Miss Emily V. Gibbes, a United Presbyterian Christian educator, has been named associate general secretary for Christian Education of the National Council of Churches.

Miss Gibbes comes to the Council to replace Dr. Gerald E. Knoff, who retired last June, and thus assumes leadership of one of the three major program arms of the Council.

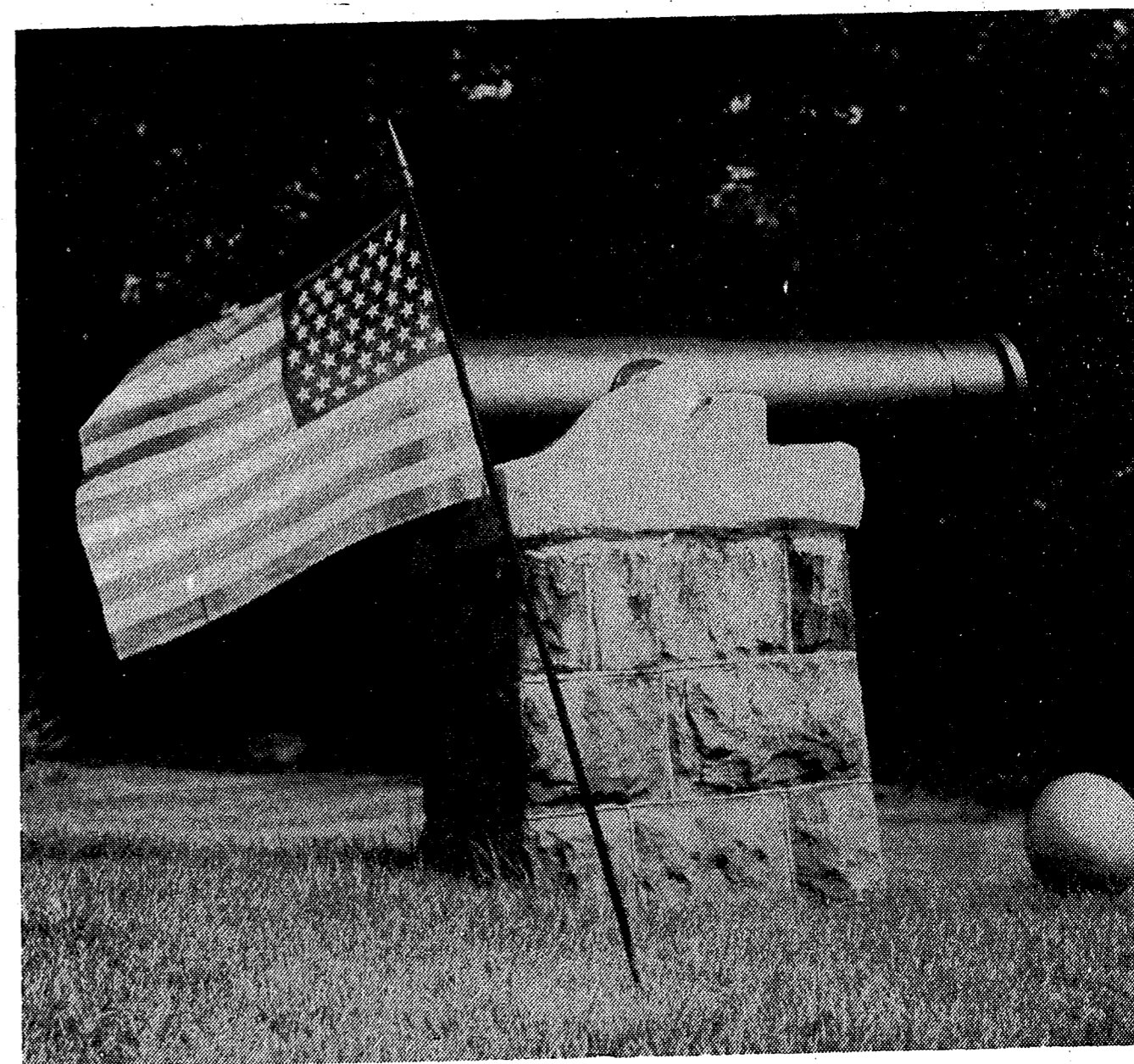
In her new position she will be responsible for directing the cooperative educational efforts of church agencies working through the Council, and for administering the budget and policy of the division as it changes direction under the new NCC structure to be voted upon this December.

The division she heads includes four major units: the Departments of Education for Mission (Friendship Press), Educational Development, Higher Education, and Ministry. In addition, it owns and administers two major camps: Conference Point Camp in Williams Bay, Wis., and another conference center at Lake Winnepesaukee, N. H.; and it guides the publication of the Revised Standard Version of the Bible.

Response to Heritage

- 24—Sun. Duties of Children and Parents. Exodus 20:12; Ephesians 6:1-4
- 25—Mon. The Upholding Story of the Past. Psalm 78:1-8
- 26—Tues. A Father's Warning to His Son. Proverbs 23:22-35
- 27—Wed. Commandments or Traditions? Mark 7:9-13
- 28—Thurs. Fitting Conduct for Christians. Titus 2:1-8
- 29—Fri. A Noble Response to an Ideal Upbringing. 2 Timothy 1:3-14
- 30—Sabbath. Keep the Faith. Daniel 1:8-16

Memorial Day



This is the time of year when we view again the memorials erected in the well-kept cemeteries of our land. We pass by the mounted cannon of old wars and the fresh flags that decorate the graves of our fathers who were called to the colors in defense of their country. We go to our family plots and place flowers in remembrance of parents and loved ones and in a token way try to discharge our debt of gratitude. We are thankful for the green grass, the flowering shrubs, and the evergreens of our older burial grounds, all of which help us to thank the Lord on Memorial Day for all the blessings of our Heavenly Father and the heritage of those who have gone before us.

The Sabbath Recorder

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

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Of Blooms and Seeds

As I write this editorial the first week of May the city of Plainfield is at the height of its annual beauty show. We do not refer to feminine beauty parades such as Atlantic City advertises, but the natural beauty of flowering shrubs around the well-kept homes. Woodlands at this time of year are bright with freshly unfolded leaves and the broad petaled, cross-shaped blooms of white dogwoods that so beautifully contrast with the light green background. Nature has its charms in its untended state, but man is not satisfied until he has gathered the best of nature's colors and set them out around the home that he calls his own. He develops and enhances the beauty of shrubs to the point where one sees far more beauty in a half-hour tour of the city than in a two-hour ride through the countryside. We could wish that every home that is so beautiful in outward appearance could claim the same beauty and harmony within.

Last year I commented on the thousands, perhaps millions of single-winged soft maple seeds that carpeted the ground and walks just outside the windows of the editor's office. At the moment the sidewalks are again pink with these fine-veined wings that have not yet been caught and scattered by the wind. But the seeds have only begun to fall. On every branch and twig they hang in tight clusters of perhaps 200 seeds per foot. They are more prominent than the five-pointed leaves and seem to bend the lower branches down with their weight. If the seeds of this one tree were harvested and scattered on receptive soil there would be enough to reforest a very, very large farm.

We are pondering on blooms and seeds, on flowers and reproductivity in nature and in man, in the world and in the church. It occurs to me that there is a difference between maples and the many huge azaleas that may grow in front of the same house. To be sure, each has its place in our scheme of things. We plant the azaleas next to the house or along the borders of our lawns and nurture them a whole year for the few weeks that they add their riot of color and please the eye with their mass of leaf-obscuring blooms. But who ever thinks of azalea

seeds? These bushes do not reproduce themselves without help. On the other hand, the maple is grown for shade and adds continuing beauty and comfort to the home. No one thinks of the blossom of a maple tree. It does bloom, to be sure, or it could not produce those millions of fluttering seeds. Come to think of it, I would hardly know that my office window shade tree had bloomed except that it hangs so heavy with seeds in its natural effort to "reproduce after its kind," as the Scripture says.

I am reminded that the cherry tree in our back yard, standing higher than the two-story house, was recently a mass of white blossoms. In its advanced years and continuing growth it gives annual promise of large quantities of luscious fruit. In years past it has fulfilled its promise with more than 100 quarts of fruit. I have watched it closely to see what percentage of blossoms would develop into little green cherries. This year, like the past several, there is little evidence of a very substantial fulfillment of the cherry tree promise.

Christians and church members have an obligation to look their best, like the colorful azaleas. They have an obligation to produce comfort and shade for those close to them. They have greater obligation to reproduce "after their kind," seeding the land with young, growing Christians, like the prolific maple. But the Scriptures say much more about bearing fruit. Upon the fig tree that bore only leaves and not figs Jesus pronounced a curse that had spiritual implications. Far too many of us are like the cherry tree, full of promises but short on fulfillment and fruit. There is no mention of cherry trees in the Bible, but Jesus said in Mark 13:28, "Now learn a parable of the fig tree . . ." Let us show promise and show fruit.

South African Apartheid Walls Begin To Crumble

It seems to be a fact, welcomed by concerned Christians in many countries, that the sharp separation of the various races of South Africa, known as apar-

theid, is beginning to give way. It isn't likely that the walls will suddenly come tumbling like the walls of Jericho as a result of God's people marching round and round the capital. However, the first signs of the easing of the restrictions imposed by the white-dominated government have come — and in the way that evangelical Christians prayed for and should well have expected.

African Enterprise, a relatively new evangelical organization, was the principal sponsor of a recent Congress on Evangelism held in South Africa. It drew together 700 delegates of all races and backgrounds from thirty-one denominations and sixteen countries for what is described as "ten glorious, disturbing and creative days." It was a tremendous venture of faith to attempt such a congress in racially segregated South Africa, and its success speaks well for the preparations and prayers of those, like Michael Cassidy, who have been working toward it in that country for several years. He, however, gives the credit to the Holy Spirit. What did actually happen seemed like an impossibility. Here is the way it is told in a letter to friends of African Enterprise:

"It was particularly thrilling to see the way everyone came together inter-racially without any problems or a single incident. We made history by bringing all races together under one roof in a South African hotel. This, we believe, will stand as one of the great racial break-throughs in these parts.

"Delegates travelled to and fro from the hotel to the Congress venue on integrated buses which were filled with the sound of testimony and song. Evangelicals learnt the vital necessity of having a rounded gospel with a social concern. Non-evangelicals discovered the primary importance of a Biblical message proclaimed in the power of the Holy Spirit.

"Since the Congress ended we have heard of several fresh initiatives in evangelism, and reports have come in of several white churches already going inter-racial. The Congress has already spawned similar congresses in Rhodesia,

Mozambique, and South West Africa."

New items about the significant breakthrough in racial relations bear out the description given above. It will be recalled that Evangelist Billy Graham has declined to conduct a crusade in South Africa until all races could freely attend. He was a speaker at this Congress and remarked afterward, "Because of the Congress South Africa will never be the same again."

Considerable political and economic pressure has been exerted by the World Council of Churches, National Council, and certain denominations to discourage the apartheid practices of the government of South Africa. Banks and large corporations have been boycotted because they were doing business with a segregationist government. Whether or not they seriously felt the pinch of such tightening of investments is not known with certainty by this editor.

The World Council has faced some criticism for contributing funds to organizations bent on overthrowing the government by force. Regardless of the right or wrong of the well meant pressure tactics we have alluded to, we can now say that there is a better way. What pressure did not accomplish, love and the gospel did bring about — at least in considerable measure.

We may conclude that when all the churches unite in something like this Congress on Evangelism the government authorities drop the barriers to the mingling of the races. In Christ, says the Scripture, the middle wall of partition between Jew and Greek is broken down. Evangelism under the leading of the Holy Spirit unites the Christians of South Africa, regardless of artificial racial segregation regulations. When an Afrikans pastor for the first time embraces a black leader, things are beginning to change. Social action against what seem to be unchristian practices may have its place, but Christian love has been demonstrated to be a more effective tool for those who are working for Christ in South Africa.

New Governing Board of NCC

By Kenneth E. Smith

The newly organized Governing Board of the National Council of Churches met in Pittsburgh, February 27 through March 2 with three delegates representing Seventh Day Baptists, Alton Wheeler, Leon Lawton, and Kenneth Smith.

The most notable change in the sessions was the effective work of the five Sections which dealt with a variety of issues and gave a broader participation by delegates in the formation of recommendations. It was widely agreed that the new structure did provide significant improvement in the scope and range of discussion.

It had been widely assumed that the Pittsburgh sessions would be highly controversial, perhaps divisive, especially on emotion-charged issues such as abortion, amnesty, and the Middle East conflict. It appears in retrospect that the work of the Sections provided opportunity for a cautious review of the consequences of each proposal, a chance to discuss without the glare of television lights and the confrontation of speech-makers. The results were encouraging. Different sections brought rather different resolutions on abortion to the floor and, faced with a set of options, the Governing Board recognized the right of Christians to differ in a conflict of theological principles. It was finally agreed that the member churches receive the abortion paper as a study document toward a policy statement at a later time. The new Section structure made possible a more open attempt to understand the Orthodox and Roman Catholic opposition as well as the special right of women to speak on a matter that transcends the privilege of male clergy.

Just prior to the Pittsburgh sessions the intentions of the federal government to cut back and even dismantle certain programs to help the poor had angered many delegates who represented thousands of people affected by the cuts. A "Convocation of Conscience" to gather in Washington was called for and a resolution condemned the move away from a na-

tional war on poverty. "Continuing to increase the defense budget in the face of cut-backs in already poorly-funded domestic programs exhibits a distortion of priorities," the document declares.

The Board called for widespread church aid to Indochina to provide rehabilitation and rebuilding in the name of Christians all over the world. Also, expressing concern that churches often invest in ways that counter their own stated social policies, the Governing Board adopted a set of guidelines for capital investment. The proposals were based on studies conducted by church financial officers, and is commended to the member churches.

Most of us were impressed with the calm seriousness of these sessions. My own assessment would agree with a comment by Dr. Beazley of the Disciples of Christ when he said: "I also felt that the new Governing Board was refusing to be stampeded into hasty decisions and was very sober in its anxiety to see that the passing of policy statements was reserved for crucial issues on which real consensus had already been achieved."

If that is indeed the direction to be expected under the new order the Seventh Day Baptist delegation will be more comfortable. Some of us have voted "no" not because of dissent from the resolution itself, but to register a no to the wisdom of dealing with the matter at all in the Governing Board of the National Council.

It is worth noting that the Seventh Day Baptist delegation enjoyed good fellowship while continuing the historic Baptist style of split voting on many issues.

*When opportunity does knock
By some uncanny quirk,
It often goes unrecognized,
It so resembles work! —Now*

GOT A SONG?

We plan to record music
at General Conference
this year
(See page 10)

PACIFIC COAST ASSOCIATION

The following brief report of the spring meeting of the Pacific Coast Association of Seventh Day Baptists is drawn from the bulletin of the Seattle, Wash., church, written by the pastor, Duane Davis. Association was held at Riverside, Calif., April 20-22.

A wonderful fellowship and spirit-filled meeting was held around the theme "Resurrection." Friday night a dinner featured the meaning of Christ, our Passover. It was followed by the Lord's Supper and an inspiring baptism.

Sabbath morning service was a "full-house" with a huge combined choir from Riverside and Los Angeles, all pastors taking part. The sermon was by the Rev. Duane Davis. In the afternoon a men's sing was led by Lois Wells. Then Pastor Don Phillips and John Conrod and Miss Elizabeth Maddox held a Missionary Hour. At the close eighteen persons stood in commitment or rededication of their lives in full-time service to Christ.

After the Sabbath, the "Madrigal Singers" from Riverside High School presented a sacred concert, followed by three social gatherings by age groups.

Sunday morning the youth hiked to the cross on Mount Rubidoux for the traditional Easter Sunrise service there, then held their breakfast and meeting at the church. The PCA business session was held, after a message by Pastor Don Phillip on Luke 24, called "Two Plus One."

Many far-reaching plans for Pastor Conrod's field pastor work in Bay area, etc., a radio program in Southern California, exchange camping, a Pastors' Spiritual Retreat in October, etc., were voted.

New officers include president—Lambert Lynch of Los Angeles; recording secretary — Vicki Burdick of Riverside; treasurer—Beth Burdick of Los Angeles; and first vice-president (president in 1974) — John Peil.

The next session of the Pacific Coast Association will be held at Seattle, Wash., October 19-20-21.

Voices from the Past Civil War Correspondence

By the Editor

With the approach of Memorial Day I am reminded that among our family treasures is a large bundle of letters preserved by my grandfather Monroe E. Maltby who served in an artillery regiment in the war between the states. Most of the letters were written to him rather than by him. Some date back to 1856 when he was only eighteen years of age. At that time some friends and relatives were taking up with him some philosophical and religious questions and evidently got good responses. The correspondence during the war years has much of personal matters but also much of historical and religious interest. Attitudes toward the war are revealed by the letters, some of which read like the 1970's as well as the 1860's.

Monroe Maltby volunteered at the age of 25, shortly after his marriage to Sophronia Lee, who was among the older of twelve children. They did not yet own the Maltby farm at Adams Center, N. Y., but the young bride had to do most of the farm and house work for the older generation of Maltbys who were in poor health. It would appear from the letters that only a strong loyalty to the Union cause and an abhorrence of slavery could have torn him away from home at a time when he was so needed there.

A brother-in-law, also in the service, writes in 1863, expressing hope that "this unholy war will soon be terminated." This sounds very much like some of the remarks so often heard about the conflict in Vietnam. However, there was this difference, it was not a criticism of Washington. The war seemed to be unholy because of its bloodshed (he lost a brother), but primarily because the rebels had an unholy cause.

A neighbor formerly living several miles from Adams Center, institutes a correspondence from Camp Peck in North Carolina saying, "I desire an interchange of thought in regard to the great struggle in which we are engaged." He speaks of the war as "a glorious cause."

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The restoration of health, within God's will, to several wives of ministers for whom medical science has not been able to do much.

2) The meeting of deep felt needs on several mission fields for personnel and financial resources that the work may go forward.

3) The strengthening of the faith of our young people as they complete another phase of their education and seek the leading of the Lord for the summer months.

4) A new determination to avoid an over emphasis on our economic problems when so many in the world earn in a year no more than what we earn in one or two weeks.

He was disturbed about General McClellan and wanted Monroe's opinion of him for, "I rely too much on your good sense to believe that I am addressing a friend of his now."

Commenting on how strange it was that his friend Monroe could have left his young wife for the camp, this neighbor Williamson observes, "But in so doing you have shown you possessed a self-sacrificing country-loving disposition truly wonderful."

The amazing thing about this correspondence is that it was from so many parts of the country, from so many relatives and friends, that it was preserved through the rigors of war when so much time was spent in the field without benefit of tents, and that its thought content was so far above what is normally expected of soldiers. We wonder if the letters we write to friends would be stimulating to readers 110 to 120 years later. Do we put thought into our letters? Do we really face the problems of our day and enlist in the causes that are just?

Perhaps we can share later a little more of the voices from the past that speak to the problems of the present.

Historical Society Meets

Volume III Price Raised

By Albert N. Rogers

The price of Volume III, *Seventh Day Baptists in Europe and America*, published last month has been raised to \$6.00 by action of the Historical Society trustees prior to the annual meeting of the society held May 6. Rising costs for binding and mailing make the increase necessary although earlier costs have been funded from reserves.

The Rev. Albert N. Rogers, editor of the publication and president of the Society, paid tribute at the annual meeting to the help of several persons who shared in writing the book. The Rev. C. Harmon Dickinson, Richburg, N. Y., wrote the chapter dealing with construction of the Seventh Day Baptist Building in 1929. Biographical sketches included in the volume were prepared in part by Mrs. Elizabeth Green, Milton, Wis. Credit was also given staff members of the Society and Publishing House and to Henry Poulin, shop foreman, who supervised the printing.

Announcement was made at the meeting of a special gift received from Senator Jennings Randolph, Washington, D. C.

By vote of the trustees three persons were named honorary members of the Society, each of whom has made a significant contribution to denominational history. Those named were the Rev. John Randolph, Milton, Wis.; the Rev. Clifford A. Beebe, Paint Rock, Ala.; and Mrs. Elizabeth Green, Milton, Wis.

Completion of the microfilming of files of *The Sabbath Recorder* was announced, and plans were made for purchase of handling equipment for the film. The files were shipped to Chicago for filming, Mr. Rogers said, and expenses were largely borne by a foundation grant through the American Association of Theological Libraries.

The Rev. C. Harmon Dickinson was elected as a Society trustee for a five year term, and Wayne C. Maxson, Philadelphia, Pa., was reelected Advisory Committee chairman. The Rev. Everett T. Harris, Westerly, R. I., and the Rev. Vic-

WOMEN'S WORK—Jean Jorgensen

April Board Meeting

The Women's Board, the only major board without a paid executive, is also the only board that meets monthly instead of quarterly. From the minutes of the April meeting a few items are gleaned. The late snowstorm in the Boulder area kept a large percentage of the members from attending.

Not all committees have presented written reports in the past. After discussion it was voted that regardless of location all committees be asked to submit written reports each month.

The SCSC Committee reported that twenty-one workers had been confirmed for this summer and six church projects. All prospective SCSC workers had been sent the forms to be signed. Revised guidelines for project directors had also been mailed.

The board discussed plans for the Conference program and made a decision on a way to shorten the annual business session at the banquet at Conference.

A nominating committee was appointed consisting of Nancy Brannon, Barbara White, and Jennie Wells. It is anticipated that several new officers will be elected at Milton in August.

Black Student Wins in Georgia

Mercer University, a Baptist institution in Macon, Ga., has about seven percent black students. In a recent student body election Kenneth Bryant of Palatka, Fla., was elected president of the Student Government Association, in competition with the white vice-president. He said that the students "didn't look at this election as a black guy running against a white one. They just looked at us as two people and they voted for the one they thought was best." Among other activities, he is a member of the Board of Directors of the Macon Council on Human Relations.

tor W Skaggs, North Loup, Nebr., other trustees, were present at the meeting.

Happiness and Religion

Remarks at a Senate Prayer Breakfast by Sen. Strom Thurmond, submitted by Sen. Jennings Randolph, who led the Prayer Breakfast, May 4.

Some years back a book was written which expressed the spirit of the 1920's under the somewhat imperious title of "The Right to Happiness" — a right, so the author argued, which should be asserted with all vigor. Unfortunately, that view of happiness has failed to bring happiness to those who proclaimed it most vigorously.

It is fair to say that for most human beings the major battle of everyday life is *the battle against unhappiness*. Everyone wants to be happy; yet, how few there are who are really happy.

It seems as though Henry Thoreau was exaggerating the facts when he wrote that masses of men lead lives of "quiet desperation." And yet, a recent French Gallup poll taken on this question of happiness reveals that of the people who answered the question, 44 percent said that they were moderately happy; 40 percent, not very happy; 8 percent, happy; and the other 8 percent did not know whether they were or not. I was struck by the findings that only eight out of a hundred considered themselves happy.

This seeking of happiness, therefore, is a goal in which, like the battle against disease, we are all engaged.

My remarks this morning stand against the background of two convictions: First, that happiness is not entirely a matter of disposition and temperament; it can be cultivated and won. Second, real happiness, that is, pure joy, and real religion go hand in hand; and we can even go further and say that you never have real religion without happiness, or vice versa.

Two Classic Strategies

Consider first two classic strategies that have been used over and over again in this battle *against unhappiness*. The first one is the strategy of detachment. It is a strategy of withdrawal, denial. It is quite obviously a strategy of defense. It is an

attempt to eliminate from a man's life those things which might be the cause of unhappiness. It is strategy as old as the beginning of mankind.

Three hundred years before Christ, a Greek philosopher named Pyrrho rebuked the terrified passengers in a storm at sea by pointing to a little pig that kept on feeding throughout the commotion. "Such," he said, "ought to be the tranquility of the wise man." His view was the gospel of uninvolvedness achieved by reducing life to its lowest terms. The American philosopher Paul Elmer More, commenting on the story of the pig, said, "There is an example of an affirmation, an affirmation of the sty."

Three hundred and fifty years later Epictetus was more explicit in the counsel that he gave. "When you fondle your wife or your child," he said, "say to yourself that you are fondling just a human being; so that, should they die, it will not affect you." It is the strategy of detachment. Do not become too involved in human emotions and then when those whom you love are taken away, you will be left in all the serenity of your environment.

We see many other expressions of the strategy of detachment. A man, for instance, who has loved deeply and been hurt greatly by the one whom he loved says, "I have been burned once, but it will not happen again." Or, a man has thrown in his lot with a great political cause and after he has spent everything in that cause, events turn against him and betray him. He says, "I have been hurt once but never again," and withdraws from active political life. It is expressed in the advice that the fond parent gives to the child who is desperately longing for something way beyond him, and the parent says, "Don't set your heart upon it." Another person who is giving ad-

vice says, "Don't expect too much and you will never be disappointed." It is, in other words, a strategy of reducing life to its lowest terms and achieving a kind of absence of pain and daring to call it happiness.

Strategy of Attachment

The other classic strategy, at the opposite extreme, we might call the strategy of attachment. It is the strategy of attack, of annexation to our lives of the things which we believe we need to make us happy.

In considering what we think is needed to be happy, there is general agreement that a list compiled by Bertrand Russell is a good guide. The first item on this list is health and a certain amount of economic security. Most of us would find it hard to be happy if we should be stricken with paralysis this morning, so that tomorrow and the day after we could not go about our way. Also, we would find it difficult to be happy if we faced winter days with no heat or with inadequate food. We need, in other words, the minimum of health and economic security.

The second thing that a man needs is work that is worth doing. A man must earn a living, but he must do something more than that, for one of his characteristics is that he is made by God to share in God's creative enterprise. No one is really happy unless he is doing something that he recognizes is worth doing, and that gives him an opportunity to express something at least of his own native talent and ability.

The third item is people to live with and love. Some of us like to have periods of solitude and seclusion, but most of us would find it hard to be happy without people around us whom we love, and above all, a family that loves us.

Fourth, Mr. Russell listed interests that are worth cultivating; that is, a breadth of interest which gives a man a delight in many things. I remember that Emerson once said, "I like a man who likes to see a fine barn as well as a good tragedy."

These four, then, we might say are the basic things, the necessities, that a man who follows the strategy of attachment

sets out to attach himself to in order to be happy.

But all those things are here today and gone tomorrow. Health is not constant; it flares up with all of its vibrant exuberance, and then fades away. Money, wealth, security, and comfort evaporate like the morning dew. People we love come and disappear in the twilight. Also, the interests that we delight in begin to shrink as time passes.

Such should make us wonder about this strategy for happiness and we wonder even more when we go on to note the fact that there are some people who have all those things and yet are miserable. Conversely, others have practically none of those things and yet their lives radiate a sincere state of happiness. So, while happiness is not entirely independent of external circumstances, real happiness is certainly not to be found in any of these stage properties of life.

The Third Strategy

There is, therefore, a third strategy suggested by a word which I have used a great many times to suggest other things — the word being *commitment*. A commitment is a response to a recognized claim. You see at once the contrast between this strategy and the other two. In contrast with detachment this is positive, not negative; and in contrast with attachment, it is not possessive, but its desire is to be possessed by something good or someone great. The person who goes out to attach things to himself finds the center of gravity right here in himself, whereas the person who goes out to make a great commitment finds the center of gravity out there, toward which he is drawn by some irresistible power greater than himself, and it is in this way that real happiness lies.

Let us take an example of these strategies from a familiar situation in life in the realm of human relationships, and that, I think, is the realm in which much unhappiness grows. Imagine, if you can, three mothers. Each one has a son and each son marries so that the mother becomes a mother-in-law. What we say of this personal situation is true of all human relations but perhaps it is more in-

tense in this particular one.

The first mother-in-law says to herself something like this: They will have to lead their own life and I will lead mine. My son has left me and my home, my care and my responsibility, and taken a wife and his own way of life. That is perfectly right. He should. I will go my way and they will go their way and we will never come into conflict. That is the strategy of detachment.

The second mother-in-law says, my son has not left me; he has brought to me another child, and I will put my arms about her and include them both in my embrace. They will come to live with me, they will fill my life in my old age, they will make the pattern of life beautiful for me as I travel down the twilight path. They will live my way and think my thoughts, and when they have children, their children will grow up in the pattern and tradition of their grandfather and their grandmother. That is the strategy of attachment.

The third mother-in-law says, here is a new family beginning. They will go their way and develop along their own lines. I know that I can never have all of them. (I wish that we could realize that we can never have all of anyone.) I never can have all of their life. I don't expect them to spend all their time with me, or to do everything the way I have done it. I will not be hurt when they prefer the company of their contemporaries to mine; that is as it should be. Their life must go its way and develop according to its own bent. Their life cannot be the way my life is, but I recognize their claim upon my affection, my care, and my love, and I stand here committed to that family. Everything that I have is theirs if they want it, and if they don't want it, all that I am in love and affection is theirs. That is the strategy of commitment.

Strategy of Commitment

It is just this strategy of commitment which finds its enduring expression in the secular realm in the "self-evident" truth of the Founding Fathers when they spoke in the Declaration of Independence of our God-given right, not to happiness,

but to the pursuit thereof. They recognized that true happiness is found not in the attaining but in the pursuing. Happiness can never be captured nor can it be guaranteed. Rather, it is a gift or by-product of life, a life lived bravely and boldly, a life which fulfills the best that is within us — the power to achieve which God has placed within our human reach.

Therefore, I see our task in life as not to attain happiness as a goal in itself, to satisfy the endless demands of the ego, but rather to find meaning in living, to taste life to its fullest and know it as the gracious gift of God. Happiness, in this light, is commitment regardless of consequence; it is a result, not a goal; a blessing, not an excuse. It is achieved through a life filled and fulfilled with meaning, purpose, and commitment.

Could there be a more valuable lesson for America today than this? This view is at the heart of the Biblical teaching in both the Old and New Testaments: "Happy is the man," wrote the author of Proverbs, "who findeth wisdom"; "Happy is the people," wrote the Psalmist, "whose God is the Lord."

Scholars tell us that in the Sermon on the Mount, the word "blessed" is very close to our word "happy." "Blessed (happy) are the pure in heart, for they shall see God."

With keen insight, the Bible does not use the noun "blessedness." Rather, "blessed" and "happy" are found as translations for the same word, suggesting that quality of life "where true joys are to be found."

As we gather here this morning, facing together a year of important decisions for our Nation and for the world, let our lives reflect this commitment which I

ORIGINAL AND FAVORITE

MUSIC SOUGHT

Bring it to Milton

this summer

(See page 14)

THE SABBATH RECORDER

Ministers Conference Appraisal

By Herbert E. Saunders

Sometimes experiences are hard to explain. We get caught up in something exciting and moving and we often are at a loss for words when it comes to sharing that experience with others.

"Words fail us!" might be the caption for an article describing the 1973 Biannual Seventh Day Baptist Ministers Conference held in Shiloh, N. J., April 25 through May 1. A truly exciting and moving experience was ours as we joined together in considering the various aspects of our personal ministry for Christ. There was a sense of oneness that prompted our guests to identify with us. There was a desire to learn, to grow, to become more aware of the intensity of our ministry and thus find new responses and new inspiration to handle the age-old problems. Once we were caught up in the spirit of the conference everything seemed to fit into place, each portion of our program affirming the validity of the other parts.

The Bible is the source of our strength as a people and as individuals. General Secretary Alton L. Wheeler led us in an intensive "overview" study of the book of Colossians. Key to our discussions was the phrase from Phillips translation of Colossians 1:9, 10: "We are asking God that you may see things, as it were, from his point of view by being given spiritual insight and understanding." Colossians

have illustrated. Such a viewpoint will strengthen us in the grave responsibilities we face here in the Senate. As instruments of the Divine Love, may we reveal to our fellowmen that "unconquerable gladness" is at the heart of true religion. May we in this life of tragedy and triumph with its mingled pain and pleasure, commit ourselves to the life of the world, all of it, good and bad, light and shade, joy and grief, saying with Paul the apostle, "I have learned, whether at sea or on land, in storm or in sunshine, to be content. I know how to be abased and how to abound." In the battle against unhappiness, we may be well on our way toward victory.

confirms our oneness in Jesus Christ. As we studied we discovered the tremendous potential that could be let loose in the world if we all experienced Christ as the creative head, the complete resource, the ethical force, and the social bond of our lives.

Our key lecturer in Time Management was the Rev. S. Kenneth Davis of Battle Creek, Mich. Sharing with us lectures gleaned from the Missions Advanced Research and Communication Center, he focused our attention on the need for more creative and systematic time use. He shared with us a method of scheduling and planning that opens up wide new doors to the completing of the urgent tasks we are given as ministers. Some have already established a new means of keeping records and accomplishing tasks. The truly creative minister is one who's time is utilized with the least possible interruptions. His ministry is stronger; his faith is richer because of opportunities for personal devotion and praise; his creativity is unleashed when he has the hours given him by a loving God, used with care. Much can be accomplished in less time if the minister takes the time to plan and to set goals for himself and his own parish.

Our guest for the week of conference meetings was the Rev. Jim Guyer, executive director of the New Jersey Synod of the United Presbyterian Church. He shared with us Transactional Analysis, a method of personal understanding created by Eric Berne, and given popular attention by Tom Harris, in the book *I'm OK, You're OK*. Realizing that in each of us there are three distinct personalities — parts of us that often surface every day, we come to grips with what it is that makes us what we are. Our ministers caught a glimpse of themselves and discovered some of the motivations that make the ministry so exciting and ful-

SABBATH SCHOOL LESSON

for June 2

WHY HAVE LAW?

Lesson Scripture: Exodus:1-2; Psalm 119:97-104; Matt. 5:17-19

filling, and often frustrating, as we discussed Transactional Analysis. It would take too long to explain, so we would invite you to read *I'm OK, You're OK*. Mr. Guyer's presentations were lively and informative, and the ministers were given an opportunity to focus attention on their needs and feelings in several, what might be called, "TA workshops."

No week of special meetings would be complete without worship, praise, recreation, eating, and all the other things that go along with an experience such as we have had. Our greatest thanks go out to the members of the Shiloh and Marlboro churches for their tremendous hospitality. They served us food rich with Christian love. They kept us in their homes alive with the Spirit of Christ. They went beyond the second mile into the far reaches beyond mere token expressions of love.

As we worshiped together under the leadership of several of our pastors we caught a glimpse of what it is often like for our parishioners, and we thank God that we have such creative and warm fellow pastors. Our communion service at the end of the conference said it all as we sang together, hands clasped in the spirit of Christian friendship and brotherly love, "We are one in the bond of love." Ministers Conference 1973 was truly a rewarding and long-lasting experience. It will be translated into new vitality within our churches. Praise God for his abundant blessings!

Filling the Education Gap

Southern Baptists expect to open this fall a much needed training school for their pastors who have not had the desired education. Short-term courses will be offered at the Boyce School of Christian Ministry at Louisville, Ky. The president notes that 50 percent of present Southern Baptist pastors have had no seminary preparation and 20 percent have had no more than high school education. The school will not grant degrees, but will help to fill the educational gap. It will also offer continuing theological education for seminary-trained ministers on a year-round basis.

MISSIONS—Leon R. Lawton

The High Cost of Missions

By
Rev. David C. Pearson
Malawi, Africa



Some interesting and helpful activity was recently planned for the weekend of March 31 and April 1. It was necessary to make two trips; so it was agreed that Bettie take one and I would take the other.

Sabbath morning dawned; so I left home on my way to Pastor Manani's house where I was joined by Association Directors Nothale and Mungoni and Trustee Chairman R. Mwango. Together we set out on a round trip of approximately 200 miles, involving two days.

Sabbath morning service was conducted in a place new to all of us, the fairly recently acquired home of Preacher H. Livison. About forty attended and I was privileged to preach. I used Revelation 20:11-15, which speaks of the Judgment.

From this new place we traveled to Balaka where we met Pastor L. Kawere who had a very important message for us. As a result of that message things failed to go as planned; it was one of those days. Night settled in, and sleep followed. Important discussions took place Sunday morning, after which our return trip began in several stages. The first stage took us to Malula where the church and the parsonage are no longer used. Both were found in very poor condition. A meeting was arranged with the local chief regarding the property, in which we expressed continued interest.

Sunday afternoon at 5 p.m. I arrived home to discover that Bettie who left that morning, was still away. This was not surprising for she had a long trip planned as follows: travel to Makapwa (45 miles) with Mr. Chitekwe Lozani who was to assist Pastor Mataka with his financial records, travel to Thembe Dis-

pensary (30 miles) with nurse Sarah Becker to deliver medicines, as the Makapwa vehicle was being repaired in Blantyre, return to Makapwa and leave nurse Becker, collect Mr. Lozani and return to Blantyre. For a total of 150 miles, driving time alone about seven hours, apart from pushing in mud, etc.

About a minute after my arrival Bettie returned in a vehicle driven by a neighbor at whose home she had been anxiously waiting my return.

Both of them listened to the report of my trip, and then told me that Sarah Becker and Joanna were left stranded about forty miles out with a broken down, otherwise useful, Renault. Together with that same neighbor, a missionary friend of the Pentecostal Holiness Church, we started out, leaving Bettie at Blantyre to rest and recuperate. We found the ladies sitting in the dark, transferred medicines from one vehicle to the other and moved the small four-seater Renault to a place where it could be kept for the night.

Then in the mission Kombi, and happy to be safely together, we travelled to within three-quarters of a mile from Makapwa. We were afraid to descend the steep hill to the mission due to heavy rain. Sarah and I left Missionary Guthrie and Joanna in the car, and proceeded on foot to the mission in a soft rain. It was about 10:30 p.m. Mr. Lozani was awakened from sleep, and soon Miss Becker, Mr. Lozani, and I were trudging that long hill to the Kombi. With the difficulty of starting because of a flat battery, and difficulty of climbing one of the remaining hills, because of mud, pushing was in order. We finally managed to return to Blantyre about 2 a.m.

On the next day Sarah and I made the Thembe trip in the Kombi, and had the Renault towed into town by wrecker (about \$25). At Thembe the medicines were left and helpful discussion had. Repair work at Blantyre revealed that a large ball bearing(s) had slipped out of place due to wear, possibly accelerated by the hitting of a large stone in the grass earlier on the same trip. A new side-drive was seen to be the answer, a complicated and expensive part for this front-

wheel drive vehicle. It was seen best to replace both left and right, at a cost of about \$94 each after 12.5 percent mission discount had been subtracted.

We take you back to Balaka where Pastor Kawere gave us that important message. Actually, it was a very tragic message. On that very Sabbath morning, Deacon J. Seleman and Pastor P. Ganunga were cycling together in order to meet with us later in the day. Seleman was in the lead, with Ganunga to the rear, when a heavy truck passed the pastor without mishap, but struck the deacon brutally hard. We saw his body later—sorry—a very decent and pleasant fellow. I was privileged to drive to Nthinda, and bring back his bereaved wife that she might be near the body of her beloved, departed James.

Her cries in the car were very impressive indeed. "You've left me poor!" "Why did you leave me?" "You didn't leave me any word!" That morning this particular woman had her husband, but at about 8 a.m. he was hit and killed. Some women weep in their bereavement, whereas others weep because they wish they might be free from their husbands. I thought of men who would like to be free from their spouses. I thought of arguments, beatings, and divorce proceedings. I thought of my own failures as a husband, and resolved that things would be happier in our home while we were still free to love and enjoy each other.

You can see, can you not, that the meetings arranged for that particular weekend cost us something. We suffered financial loss, but this was nothing, for we still had each other. With Mrs. Seleman it was different, very different. She sacrificed much, and her hurt she still feels. Direct some prayer her way, and it will be appreciated.

We remind you, that the high cost of mission did not begin on March 31, 1973. It goes back long before the days of modern inflation; in fact, it goes back to Calvary, where Jesus bled and died. "God so loved the world, that He gave His only begotten Son . . ." His love, like all true love, cost Him something. Isaiah recorded that it "pleased the Lord

ITEMS OF INTEREST

The Women Can Do It

The Women's Board of the Seventh Day Baptist denomination sometimes expresses the feeling that the women's organization is looked upon primarily for fund raising. Now that the major responsibility for the whole program of SCSC is lodged with that board the women have something more to do than funding foreign missions projects.

It is interesting to note that in the Southern Baptist Convention, the largest Protestant denomination in the United States, the women's organization raises half the money spent on foreign missions. The Lottie Moon Christmas Offering for Foreign Missions (which continued until April 30) is sponsored by the Women's Missionary Union. Their offering up to April 30 of this year topped its \$18 million goal by \$1.5 million.

to bruise Him." You see, it is by His stripes, that you and I are healed, healed from sin and its penalty. This is salvation, absolutely free to us, but of exceeding high cost to God. This, friend, is the high cost of mission, but knowing our esteemed position in Christ, and having been implanted with hope, we think that it was worthwhile. Isaiah also recorded, and speaking of Christ, "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Praise God, praise Him forever for that profound work of grace which has been wrought not only for us, but for those living in Africa and elsewhere, who still need to be brought face to face with Jesus, Savior.

I like mission, don't you? There is something rugged, good, and helpful about it all, even though it comes at times with high cost. Of course it's good! It's God's plan. I wonder what your role in it might be? Let's wonder together, and be led of God.

Semiannual Meeting

of the Northern Wisconsin and Minnesota Churches

The Semiannual Meeting of the Northern Wisconsin and Minnesota Seventh Day Baptist Churches was held May 4-6 at Dodge Center, Minn. The theme for the weekend was "Go . . . Preach . . . Teach . . .," taken from the Great Commission, Matthew 28:18-20.

On Sabbath Day we were especially blessed to have the Reverend Bill Mitchell and his family with us. Mr. Mitchell is the pastor of an independent Sabbath-keeping group in Cameron, Wis. A group of approximately twenty people, including his own large family, came to Dodge Center with Mr. Mitchell. He brought the morning message, and his family sang some special numbers for us. During the afternoon we had a time of singing and sharing what Christ has been doing in our lives, with the Mitchells as well as others contributing musical selections and testimonies.

Other weekend activities included group singing, volleyball playing, ice cream making, a business meeting, and the movie, "Troubled Waters." Certainly those who attended would agree that it was a worthwhile weekend, both in fellowship and in spiritual enrichment.

—Corresponding Secretary

WE RECORD

SEE YOU THERE

Milton, Wis.

* * *

YOU PREPARE

Let us know

* * *

Contact

Gordon Lawton
Special Service Worker
Box 868
Plainfield, N. J. 07061

THE SABBATH RECORDER

OUR WORLD MISSION

OWM Budget Receipts for April 1973

	Treasurer's		Boards'			Treasurer's		Boards'	
	April	4 mos.	4 mos.			April	4 mos.	4 mos.	
Adams Ctr NY ..\$		150.00		10.00	Milton Jct WI	89.00	325.90		10.00
Albion WI	53.18	188.87			Monterey CA				20.00
Alfred NY	361.75	1,651.73	170.00		New Auburn WI ..		365.31		60.00
Alfred Sta NY ..	179.50	836.50	10.00		New Milton WV ..	50.00	200.00		
Ashaway RI	945.50	2,292.50	215.00		New Orleans LA ..		15.00		
Assns & Groups	100.00	125.00	131.50		North Loup NB ..	400.00	1,020.00	30.00	
Battle Creek MI ..	421.60	1,662.46	60.00		Nortonville KS ..	182.50	743.00	110.00	
Bay Area CA	125.00	318.00	32.80		Ohio Fellowship..	40.00	200.00		
Berea WV	35.00	120.00			Paint Rock AL ..	45.00	305.00	140.00	
Berlin NY	185.00	545.00	20.00		Plainfield NJ	1,063.32	1,063.32	515.20	
Boulder CO	96.68	321.73	70.00		Richburg NY	332.03	694.03	45.00	
Brookfield NY ..	164.50	195.50	45.00		Riverside CA	534.00	2,136.00	120.00	
Buffalo NY	400.00	400.00			Rockville RI	112.00	183.00	10.00	
Chicago IL				10.00	Salem WV	345.00	1,020.00	100.00	
Daytona Beach FL	100.00	400.00	10.00		Salemville PA	55.00	250.00	6.00	
Denver CO	333.81	1,435.24	65.00		Schenectady NY ..	13.85	50.00	10.00	
De Ruyter NY ..		180.50	10.00		Seattle WA		150.00	190.00	
Dodge Ctr MN ..		895.20	50.00		Shiloh NJ		1,493.25	50.00	
Farina IL		110.50	10.00		Stonefort IL	30.00	120.00	20.00	
Fouke AR		85.00	10.00		Syracuse NY				
Hammond LA					Texarkana AR		20.00	20.00	
Hebron PA	78.00	293.00	20.00		Verona NY	201.00	571.00	85.00	
Hopkinton RI			30.00		Walworth WI	120.00	390.00		
Houston TX		130.00	10.00		Washington DC ..	264.75	826.75	160.00	
Independence NY	26.00	116.80	50.00		Washington				
Individuals	70.00	75.00	23.00		People's DC				
Irvington NJ		950.00			Waterford CT	210.00	982.22	90.00	
Kansas City MO	43.00	205.70	40.00		Westerly RI	642.30	1,652.25	200.00	
Leonardsville NY	55.00	212.13	10.00		White Cloud MI	158.46	304.94	20.00	
Little Genesee NY	146.50	565.51	5.00						
Little Rock AR ..	20.83	95.62	20.00		Totals	\$11,162.58	\$37,968.63	\$3,523.50	
Los Angeles CA ..	350.00	1,450.00	140.00		Non-Budget	248.07			
Lost Creek WV ..	800.00	800.00	30.00						
Marlboro NJ	393.50	1,508.73	30.00		Total				
Metairie LA					To Disburse	\$11,410.65			
Milton WI	785.02	4,571.45	175.00						

APRIL DISBURSEMENTS

Board of Christian Education	\$ 948.05
Historical Society	6.58
Ministerial Education	309.43
Ministerial Retirement	1,370.76
Missionary Society	4,056.33
Tract Society	1,253.91
Trustees of General Conference	19.75
Women's Society	167.17
World Fellowship and Service	329.10
General Conference	2,939.57
Mission Notes	10.00
	<hr/>
	\$11,410.65

SUMMARY

1973 Budget	\$176,690.00
Receipts for four months:	
OWM Treasurer	\$37,968.63
Boards	3,523.50
	<hr/>
	41,492.13
To be raised by December 31, 1973	\$135,197.87
Percentage of year elapsed	33.33%
Percentage of budget raised	23.48%
Four Months:	
Due	\$58,896.68
Raised	41,492.13
	<hr/>
Arrears	\$17,404.55
	<hr/>
	Gordon Sanford
	OWM Treasurer

The Sabbath Recorder

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Non-profit Papers Fight for Survival

Religious, veterans and fraternal organizations are battling side by side with the trade union movement to persuade Congress to roll back the exorbitant mail rate increases which the Postal Service has imposed on non-profit publications.

Witnesses before the House Post Office and Civil Service Committee recently included George M. Wilson, managing editor of *Decision* magazine, the publication of the Billy Graham Evangelistic Association; and James F. O'Neil, publisher of the *American Legion Magazine*. Labor's statement was submitted by Andrew J. Biemiller, AFL-CIO Legislative Director.

Decision, according to Wilson is the largest religious periodical in the United States. More than 4 million copies are mailed each month. Said Wilson:

"Where the increase in postal rates will result in the cessation or limitation of the mailing of religious material, the exercise of religious freedom is taxed, whatever it might otherwise be labeled."

Speaking for the Legion O'Neil testified that the postal rate increase for non-profit publications is "the most serious financial problem" the Legion publication has ever faced. "We believe it is inequitable, unfair and unjust," he said.

Biemiller warned that some trade union publications already have been suspended as a result of the postal rate increase. As it moves up in annual steps to 750 per cent above the rates charged in 1971 more publications will be suspended or curtailed.

"Basically, we now look to the Con-

gress to restore the concept that the Postal Service has failed to grasp—that the freest possible exchange of ideas and information is of paramount importance in a democratic society," Biemiller said.

LET'S THINK IT OVER

General Sees No Conflict

General Ralph E. Haines, Jr., commanding general, U. S. Continental Army Command, told a chapel audience at Hardin-Simmons University that he had been "baptized in the Holy Spirit" and since had become "deeply and joyfully associated with spirit-filled Christians of all denominations."

"I find no incompatibility between my faith as a Christian and my duty as a soldier, said Gen. Haines, an Episcopalian. "I have no apologies for my profession — it is a noble one, one which demands the services of dedicated, God-fearing men and women.

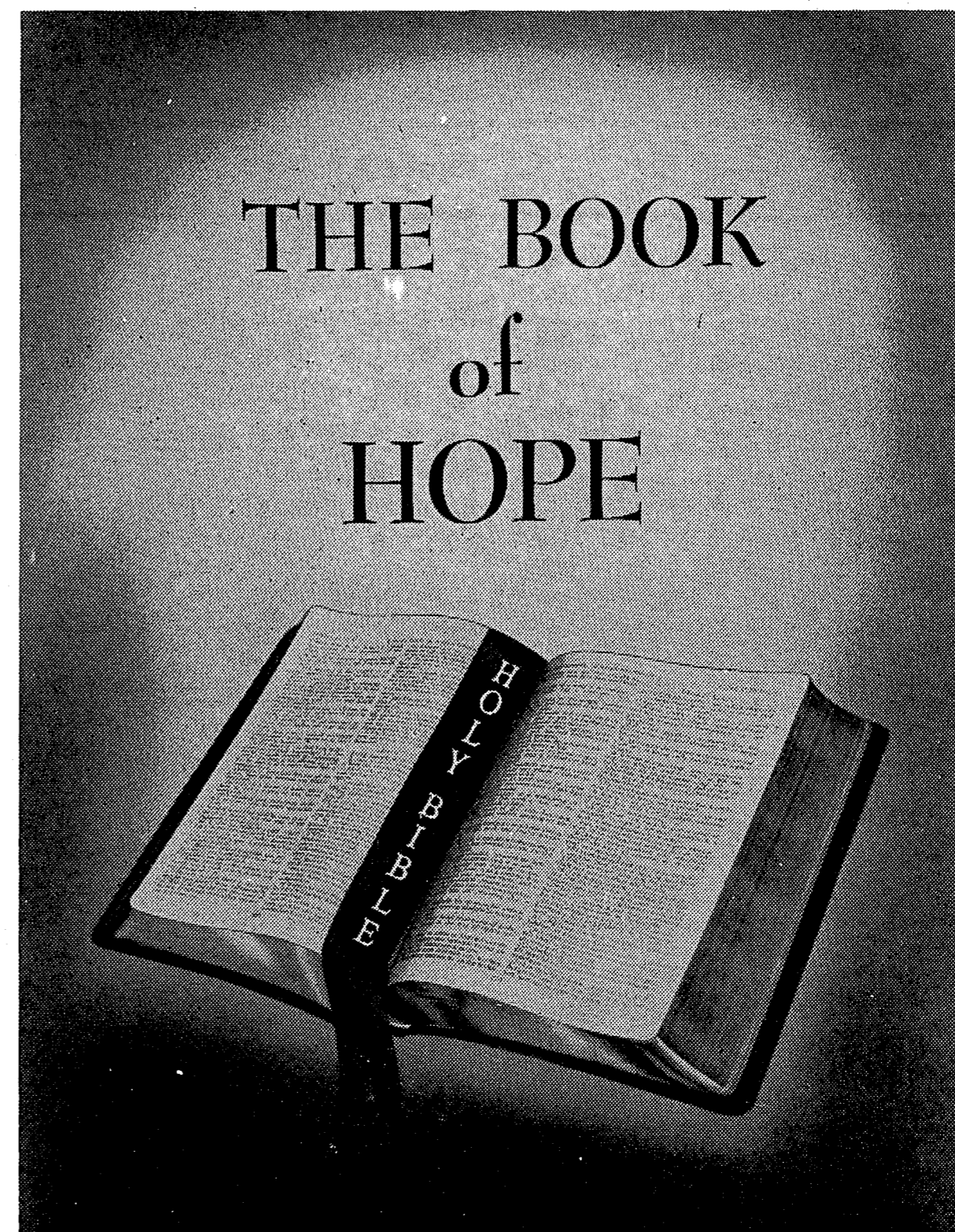
"As a people, we are dedicated to the cause of peace," he added. "I join with you in hoping that we'll soon have a just and honorable peace in Southeast Asia.

"But we must bear in mind that we are today opposed by an ideology which denies God and avows its ultimate intent to impose its political thought and its economic concepts on the rest of the world," he went on.

"Whether we like or not, America is today the acknowledged leader of the free world and everything we do—or fail to do—affects profoundly the course of events throughout the world," the general said.

June 2, 1973

The Sabbath Recorder



The Bible is indeed the "Book of Hope." It is not so much that the word hope is found more than 130 times in the Bible, but how that word is used, especially in the New Testament. From the beginning of church history in the Book of Acts and carrying through all the epistles the emphasis is on the grounds for hope of joy beyond death in such expressions as ". . . to lay hold upon the hope set before us" (Heb. 6:18), and ". . . hath begotten us again unto a lively hope" (1 Peter 1:3), or "And every man that hath this hope in him purifieth himself . . ." (1 John 3:3). (See Bible articles on pages 2, 8, and 9.)