**Marriages**

Harrison - Martin. — William Harrison, son of Mr. and Mrs. William Harrison, Sr., of Alfred, N. Y., and Jean S. Martin, daughter of Mr. and Mrs. Howard Martin of Alfred, were united in marriage at the Gothic on September 1, 1949, Rev. Everett T. Harris officiating. The new home is at Alfred, N. Y.

**Obituaries**

Saunders. — Anna Bhora Allen, daughter of Andrew J. and Lydia Allen, was born November 29, 1858, in Independence, N. Y. Most of her life was spent in Friendship and Richburg, N. Y., where she has resided for 46 years. She was married to George W. Saunders November 29, 1876. Mr. Saunders died August 11, 1929. Mrs. Saunders loved her Church and was faithful in attendance until poor health in her latter years made it impossible. She worked with sincere devotion in the Women’s Christian Temperance Union as well as in the organizations of the Richburg Seventh Day Baptist Church and Sabbath school. On August 6, 1949, she passed to her reward at the age of 90 years. She was a kind and loving mother and a true Christian friend of all. During the many years of her illness she received the loving care of her children in the home of her son, George W., Saunders.

Those who survive her are: Mrs. Maud Bredon, Friendship; Mrs. Blanche Clarke, Claude Saunders, and George Saunders, Richburg; two granddaughters, Thelma Clarke, Richburg, and Mrs. Aileen Linza, Wellsville; and many nieces and nephews.

Funeral services were conducted from the home of her son, George Saunders, by Rev. E. H. Bottoms of Adams Center, N. Y., her former pastor, on August 9, 1949, with burial in the Richburg Cemetery. — Contributed.

Branch. — Flora Field was born at Hamilton, Allegany County, Mich., on December 23, 1864, and died at her home in White Cloud on August 18, 1949, after a brief illness.

On February 7, 1883, she was married to Ernest G. Branch in Van Buren County and a year or so later they came to make their home in White Cloud. The couple celebrated their sixty-sixth wedding anniversary last winter.

Early in life Mrs. Branch became a Christian and a worker in the Church, being faithful through the years.

Besides her husband she is survived by a son, Harry E., of Baldwin, Mich., a brother, Warren Field, of Bangor, Mich., a sister, Mrs. Mable Pennell of Phoenix, Ariz., ten grandchildren and eighteen great-grandchildren.

Funeral services were conducted from the White Cloud Seventh Day Baptist Church on Sabbath afternoon, August 20, by her pastor, Rev. Orville W. Babcock and interment was in Prospect Hill Cemetery.

C. L. H.

Fitz Randolph, — Robert Kent, infant son of Mr. and Mrs. Fred Randolph, passed away on August 9, 1949, three days after birth. He is survived by his parents and brother, Jeffrey Ellis. Frazer was offered at the home by Rev. Carroll E. Hill. Burial was in Milton Junction Cemetery.

E. T. H.

Place. — Phil S., son of Mr. and Mrs. Thomas P. Place, was born in Alfred, N. Y., in 1865 and died at Bethesda Hospital, Hornell, N. Y., on September 5, 1949, at the age of 84 years. He was a member of the First Seventh Day Baptist Church of Alfred joining by baptism February 20, 1886.

Mr. Place had served more than sixty years as a funeral director in Alfred and vicinity, being a life member of Allegany County Funeral Directors Association.

His wife, the late Grace Coon Place, preceded him in death October 25, 1946.

Surviving is a son, Tom Place of Salem, Ohio; five grandchildren, five great-grandchildren, and eight great-grandchildren.

Farewell services were held at the First Alfred Church, conducted by his pastor, Rev. Everett T. Harris. Burial was in Alfred Rural Cemetery.

Loofboro. — Wayland, son of Wesley and Esther Hurley Loofboro, was born in Clinton County, Iowa, July 20, 1927, and passed away at Mercy Hospital Thursday, September 1, 1949.

He leaves to honor his memory his father and mother; two brothers, Dr. Victor Loofboro of Milwaukee, and Carroll of Milton Junction, Wis.; one sister, Mrs. George Roush; and his grandparents, Wade Loofboro and Orville Hurley both of Milton Junction. Burial was in the Milton Junction Cemetery with Pastor Kenneth Van Horn officiating at the services.

K. B. V. H.

Coon. — Nettie Adele, daughter of Mr. and Mrs. Randolph A. Crandall, was born May 11, 1869, at Transit, Sibley County, Minn., and passed away on April 22, 1949, following an injury received in a fall at their winter home in Riverside, Calif.

She became the bride of Dr. George E. Coon on September 18, 1895. Dr. and Mrs. Coon had made their home in Milton Junction for the past 49 years, spending their winters since 1929 in Riverside, Calif.

She leaves to honor her memory, her husband; a son, Dr. G. Wayland Coon of Riverside, Calif.; a daughter, Mrs. Leland C. Shaw of Milton; five grandchildren, and one great-grandchild.

Farewell services were held in the Seventh Day Baptist Church in Milton Junction and interment was in the Milton Junction Cemetery, with Pastor Kenneth Van Horn officiating.

K. B. V. H.
THE SABBATH RECORDER

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What Is Our Chief Task?

Our chief task as Christians is to touch men at their point of need. Men are always in the grip of some dire need, and where the need is the privilege of Christians to try to meet that need.

There are three reasons why we as Christians should try to meet the needs of our fellow men: namely, for Christ's Sake, For Their Sakes, and For Our Sakes.

For Christ's Sake

If today the Great Commission were heralded across the world by trumpet blast, many might join the ranks of the gospel messengers. If all the broadcasting facilities of the world would simultaneously sound forth with "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world," the forces of righteousness might be electrified and energized. If the Churches throughout the earth would simultaneously proclaim to the time posterity the fact that Christ's crowning command, the souls of men might be stirred and the mission of the Churches might be gloriously intensified and extended.

For many folks this would be too dramatic. It is time that we get dramatic about our chief task. All of life is a drama and this world is the stage. Who has greater authority for proclaiming the everlasting gospel than the Church to which Christ committed it?

War's blasts have been heard in the remoter corners of the globe, even under the strictest censorship. Should not the proclamations of the Prince of Peace take priority over those of the god of war? The great thing is the censorship of Satan garbles, twists, and lies about the good news. He uses every conceivable means of diverting the interest and loyalty of folks from the holy to the unholy. He has cohorts in every corner of the earth. To underestimate his strength is futile strategy. Let us offer him no quarter. If we give Satan any advantage we fail the One whose we are and whom we serve.

For Their Sakes

On the occasion of announcing the Great Commission to His disciples, Jesus said: "All power is given unto me in heaven and in earth." Why doubt? halt be afraid?

Remember, it is for Christ's sake that we are reaching out for men. He commands us to go. He has all power and has promised to be with us always. What more could we possibly need or want? Our chief task is to touch men for Him for his sake. Then, let us be at it. It is the most important matter in all the world. It is for Christ's sake.

For Their Sakes

In the Intercessory Prayer as recorded in John 17, Christ in praying to His Father for the preservation of His apostles, said: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, so I also send them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." John 17: 14-19.

"Sanctify them through thy truth: thy word is truth," prayed the Master.

Jesus Christ had faith in the purifying power of the truth of God, His Word. He felt keenly and believed implicitly that His Father's Word in its cleansing and consecrating function would so separate His close followers from the evil in the world that they would be kept for their glorious task. Christ had finished the work which the Father had given Him. He had used the Father's Word and His work to those whom the Father had given Him. Because of this and because the apostles were not of the world, the world hated...
them even as the world hated Christ because He was not of the world.

That is the way of the evil forces of the world — hatred for that which is not or cannot be made a part of themselves. It is of the very nature of evil to either contend or hate.

Further, Christ says, "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3: 16, 17.

Christ, the only begotten, came to save sinners, to seek and to save that which was lost. He sent His apostles into the world with His matchless message of salvation. And in order that those to whom He committed this glorious gospel "might be sanctified through the truth," He sanctified Himself.

It was for the apostles' sakes and the sakes of those who should believe them, that Jesus consecrated Himself.

"The servant is not greater than his lord; neither he that is sent greater than he that sent him." John 13: 16.

Can we do less than to allow our Lord to sanctify us to the best advantage that He can for us? Is it not better to allow Him to touch us for the very purpose of saving us?

For Our Sakes

It is for our sakes, also, that we seek to minister to the needs and ills of those about us.

The ripening process of the Christian experience supports the fact that we cannot be Christian very long without sharing the joys and sorrows of our fellow men. It is for our sakes, also, that we touch men at the point of their deepest needs. The startling feature of this sharing process to many is that they are actually saving their lives through losing them. They discover and rediscover as far as their own experience is concerned that they are incomplete, unhappy, and living amiss if they are not reaching out to help their fellow men at the point of their need. In so doing, they are conforming to the way of the evil forces of the world — not for their own sakes, not first — for it is for Christ's Sake: not second — for it is for Their Sakes; but third — it is for Our Sakes.

Ministers and laymen alike around the world are awaking to the vast possibilities of claiming and reclaiming men for Jesus Christ. We are realizing as never before that it is "now or never." Recent developments in the field of international relationships strongly support the necessity for Christian controls. Survival controls are not sufficient for such too often are applied in terms of stock piles. Only Christian controls will suffice for these are applied in the spirit of humility, forgiveness, and love. Otherwise they deserve not the name of Christian. We are catching afresh the significance of the Master's words when He said: "We must work the works of him that sent me, while it is day; the night cometh, when no man can work." John 9: 4 (ASV).

A Personal Matter

This is a personal matter after all. Advances, crusades, revival, evangelistic, visitation plans and every other good and necessary work, are of little account unless the interest and cooperation of the individual are aroused and evident, no campaign of whatever kind can be successful. And the measure of one's devotion in any effort will depend in large part on what he has allowed the Lord to do for him and how much he prays what the Lord has done for him.

"For their sakes I sanctify myself, that they also might be sanctified through the truth," declared Jesus. Do we think for a moment that He spoke of greater importance? And His life here on earth in being the Saviour of the world and in training men to proclaim salvation in His name had He considered any object of their creation of greater importance than man?

The work that Christ did becomes our meat and drink. It is our chief task.

GOD'S HOLY DAY

Outline Studies on the Sabbath Truth

By REV. LESTER G. OSBORN
Pastor, Seventh Day Baptist Church, Shiloh, N. J.

LESSON VI

THE CHRISTIAN'S DUTY CONCERNING THE LAW

Introduction

As regards "law," the dispensation, we are free; with no responsibility. Jesus took that system out of the way, and brought us under grace. We are "not under law."

But does this give us the right to transgress the law, i.e., to sin? Are we freed from the moral principles? By no means! "Free from the law" does not mean free to do as one pleases, but free to do as one ought. Freedom is "liberty safeguarded by law." It is not license. License is not freedom, for one gets more tangled all the time. True liberty is within the law, not in the breaking of it.

A. The Principles of the Decalogue Are Still in Force


Because we are "under grace" is no reason for sinning — transgressing the law. We are not freed from the obligation of the moral principles, from living up to the standard God has set.

2. Ephesians 6: 2; 1 Corinthians 10: 14; Romans 13: 9; James 5: 12.

The Apostles Paul and James, writing to Christians, by the inspiration of the Holy Spirit, quote from the Decalogue, showing that it is still binding.


The moral law, "written on stone" in the beginning, has been transferred to the "heavily written of the heart." It is not something external, but its principles are part of our very being. The differentiation is not in God's righteous requirement, but in the motive for obedience.

B. The Law Is Our Standard of Conduct

1. 1 Timothy 1: 8.

To use the law "lawfully" is to consider it as God's unchanging standard of conduct, not that we expect to earn salvation by it, nor that we keep it because of fear, but to use it as a yardstick by which to measure our lives.


The sinner "establishes the law" by acknowledging his guilt and the justice of his condemnation by it. The Christian establishes it by admitting the binding force of its righteous requirements, and by living according to its precepts, through the power of the Holy Spirit.

3. Romans 8: 3, 4.

The "righteousness of the law" is fulfilled in us by the working of the Holy Spirit, which certainly means that it is the standard by which we are to live.

4. 1 John 2: 6.

Christ Jesus observed the moral law. If we are abiding in Him we will be following His example, in His strength.

C. Liberty in Loving Obedience


Observing the Ten Commandments, written in the heart, is living according to the "law of liberty"; to break them is to become "the servant of sin."

2. Romans 13: 10; John 14: 15; 1 John 5: 3.

Liberty is not the abrogating of the law, but the fulfilling of the law, for it prompts obedience. We manifest our love to God by doing His will — by conforming our lives to the standard He has set up.

3. 1 John 2: 3, 4; John 17: 3a.

Eternal life is "knowing God," and an evidence of this is keeping His commandments.

D. The Basis of Judgment

1. Hebrews 10: 39; James 2: 12, 13; Romans 14: 12.

The Lord's people — Christians, believers — will be judged by the law, not for salvation, but for the appor-
We believe that baptism of believers by immersion is a witness to the acceptance of Jesus Christ as Saviour and Lord, and is a symbol of death to sin, a pledge to the acceptance of Christ, followed by baptism, a body of water the eunuch said, "What do I have to do to be saved?" "If you believe with your heart, and confess with your mouth the Lord Jesus Christ, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. For the scripture says, 'The mouth confesses and the heart believes, and you will be saved. For the mouth proclaims to the heart, and the heart returns to God.'" Romans 10:9-10

We recognize but two sacraments. We believe that baptism is a witness to the acceptance of Christ, followed by baptism, a body of water the eunuch said, "What do I have to do to be saved?" "If you believe with your heart, and confess with your mouth the Lord Jesus Christ, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. For the scripture says, 'The mouth confesses and the heart believes, and you will be saved. For the mouth proclaims to the heart, and the heart returns to God.'" Romans 10:9-10

Baptism is a witness to the acceptance of Christ. Christ made a public sacrifice of His person in order to make a public witness for Christ. It is a witness to the acceptance of Christ as Saviour and Lord. A Saviour is one who offers salvation and eternal life. The Lord is One to whom we are subject — whose will is the order of our life.

The public stand is necessary — it gives us something to look back upon, to carry with us in our Christian experience. It is something which gives us strength to go forward in the building of life and character.

It may be true, and perhaps often is true, that there is no complete and outward change in an individual's life when he makes a public stand for Christ. This is something which may not have been brought up in a Christian home, where he has been trained and guided in Christian living. It is a natural growth, a natural step for him to take as he makes a public stand for Christ. Yet for some brought up in this environment, it is new relation to them. They are written in the heart, and we obey them in love and gratitude to God for our salvation.

We recognize in history that baptism was not entirely new in Jesus' day. The Jews had therefore, and teach all nations, in the great, eternal principles of the Ten Commandments. These define sin and measure the Christian's conduct, and are the basis of his judgment for rewards.

These Ten Commandments have never been done away, but under grace we have added to them the following: "Whoever is not in the truth of his heart, will not have the light of the truth of life; he is the light of darkness, and he will be left in the darkness of sin, and be lost forever." John 17:15

We recognize two sacraments. These two are directly given as a command by Christ: baptism and the Lord's Supper.

We recognize in history that baptism was not entirely new in Jesus' day. The Jews had baptism Gentile converts to Judaism for some time. John the Baptist was in the wilderness preaching repentance and baptism as a seal of the new life which followed. Jesus was baptized at the hand of John. Jesus carried this practice over into His teachings. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19.

Baptism is a command from Christ. It goes hand in hand with teaching the way of life. It is so closely allied with Christ's teaching that without it there is something lacking in the Christian life.

We believe that baptism should be limited to believers. It carries with it no transforming power except as the heart earnestly seeks the way of God.
Christ in baptism and of being raised to a new life. Immersion is the only fitting symbol as we think of being buried with Christ to rise to a life cleansed from sin. As we are buried in the water, it symbolizes the washing away of our sins, an εἰκόνα of a life that is to be free and full of love and service.

"We believe that baptism of believers by immersion is a witness to the acceptance of Jesus Christ as Saviour and Lord, and is a symbol of death to sin, a pledge to a new life in Christ."

The Sabbath and the Law of Love

By REV. W. ALLEN BOND
Pastor, The Evangelical Seventh Day Baptist Church
of Washington, D. C.

Many people think of Sabbath keeping as a legalism that has to do with a set of rules and regulations prescribing and limiting the externals of Sabbath activity. Perhaps in many cases it is just that, but it need not be so. In fact, true Sabbath observance must go much deeper than that. Christ declared that the law of love — heart attitude — is inseparably linked with the commandments and their observance. And since the Sabbath is God's day, it is not strange that we should find the Sabbath and the law of love bound together. But it is my firm conviction that until we consider the relationship between these two, we will not be able to properly evaluate or enjoy the blessings the Sabbath is meant to bring.

Many who do not keep God's Sabbath seem to believe that the Sabbath is a curse from which Christ has freed us. They fail to realize that it was the wise love of God that led Him to give the Sabbath to man. "The Sabbath was made for man." Mark 2: 27. Man then, as now, was in need of one day of rest during the week, in order to be at his physical best. History and science have given conclusive evidence that men work more efficiently on some form of adherence to the general Sabbath principle of rest and worship one day in seven.

Many have failed to distinguish between the various phases of the Sabbath matter, for there is more than just the general principle of resting one day in seven — of having a Sabbath. In order to have a Sabbath, we need to decide other points — the particular day of the week we observe it; the time for beginning and ending that day, and the manner in which that day is to be observed. Each point should be considered separately, with the realization that one's view as to the day to be observed does not determine the manner of observance any more than the manner of observance determines the day. Neither does a wrong position on one point automatically invalidate one's position on the other point.

Now, as to the matter of which day of the week we are to observe, we find that the law of love is involved, for besides making us want to give one day in seven to God, our love for Him should lead us to observe the seventh day of the week. But some will say, "Wouldn't any day do as well?" No, it wouldn't, since the One we claim to love has already chosen a day for us. If we truly love Him, His choice will be our choice. Jesus said, "If you love me, you will keep my commandments." John 14: 15 (RSV). He was saying that obedience was sure to follow if their love was genuine. Now, in the matter of the observance of the seventh day of the week, our motive for accepting this day should be love for God, in view of the fact that He has given this particular day to us. Our love for God transforms His preference becomes our preference.

By way of illustration, suppose a young man is about to be graduated from high school. So as to apply it to the observance of the Sabbath, we need to have some definite standards as to activities which are suitable for the Sabbath, and those which are not suitable. But we must always keep in mind that a real, living love for God will be our best guide in the problem of how we should observe the Sabbath. It is not the outward form of observance that is in question now, but your love to God. If the Sabbath is a burden to us, then love is lacking. Love can make the Sabbath a delight, not a drudgery.

So far we have been considering "keeping" the Sabbath. Now, what about our "sharing" the Sabbath? Does the law of love concern us here? It should. Love to God would impel us to share the Sabbath truth with others, for did not Christ commission us to go into all the world, and preach the gospel, teaching them to observe all things whatsoever I have commanded you," and is not the Sabbath one of those things He taught us to observe? So, the same love that sends us out to win the lost for Christ should lead us to share the Sabbath with others. Love for God should lead us to seek to bring others to a loving obedience to God. Love for men is concerned in Sabbath evangelism, too, for if we have found the blessing in Sabbath observance that God intended us to find, we will want to share it with others. It could be that one reason we do not share the Sabbath more is because we are so lacking in love that the Sabbath is a prohibitions which hid from view the original Sabbath observance. Over and over Jesus taught that the heart attitude was the most important thing — that hate was murder, and that lust that adulterate love that led Jesus to heal on the Sabbath, and to preach on the Sabbath. The law of love governed His Sabbath observance, and it should govern ours.

But aren't there some specific activities which should come on the Sabbath? Yes, no doubt. Why is common labor forbidden? Because it should give way to other activities on the Sabbath. Why should we not go to ball games on the Sabbath? Because it is difficult, to say the least, to have God dominating our thoughts during such activities. We do need, therefore, to have some definite standards as to activities which are suitable for the Sabbath, and those which are not suitable. But we must always keep in mind that a real, living love for God will be our best guide in the problem of how we should observe the Sabbath. It is not the outward form of observance that is in question now, but your love to God. If the Sabbath is a burden to us, then love is lacking. Love can make the Sabbath a delight, not a drudgery.

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burden rather than a delight. But either way you look at it, more love on our part will increase our Sabbath enjoyment and our Sabbath sharing.

True Sabbathkeeping, then, is not mere legalism, for we do not keep the Sabbath in order to be saved, but out of love for Him who has saved us completely and freely. Sabbathkeeping, and other forms of obedience to the expressed will of God, is a test of the genuineness of our love, and a proof of what "true" means, a word which we who call ourselves Sabbathkeepers must remember that our Sabbath observance is acceptable to God only when it is the result of love, and observed lovingly.

A Straight Talk About Evolution

By LOIS FAY POWELL
Alfred, N. Y.

The beginning of this talk came when a man in California offered to give $100 to whoever should show the best references to evolution in the Bible. When the verses quoted in these paragraphs were submitted to him, immediately he withdrew his offer.

Therefore this article may prove interesting to people who conscientiously think it a serious question, as we join in a straightforward consideration of the basic meaning of it.

The first lesson to learn in a direct approach to this thought is found in the first and second chapters of the record in Genesis. Though a casual Bible reader, does not detect the word "evolution" there, the one becomes familiar with these chapters, the plainer and more satisfying will be the results which will appear later.

When studying these two chapters we cannot safely stop thinking and reading at the end of the so-called first chapter, for the perfection of the work of creation and the record of it go on beyond the apparent stopping place at that chapter's end.

There were no chapter divisions till long after the record was written. While our finite sense of the first chapter may think God did His work in six days of twenty-four hours, sixty minutes to the hour, a brief vision of the wonderful work of one day occurs in the fourth verse of the second chapter, equally a part of the inspired record, where it says (last clause, verse 5), "... the day that the Lord made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew." Now if we do limit the work of God to days of twenty-four hours by the clock, the inspired Word does not say so, and we are getting sidetracked on a dangerous detour which we are warned against in these words: "Every word of God is pure: Add not unto his words, lest he reprove thee, and thou be found a liar." Proverbs 30: 5, 6.

So let us stick to the straight truth and make a searching study of the marvelous word "day" in the Bible, to rightly divide the records of truth as the Apostle Paul advised Timothy. 2 Timothy 2: 15.

Add you not unto his words, lest he reprove thee, and thou be found a liar. Proverbs 30: 5, 6.

Some well-intentioned folk have been sidetracked into the temporary company of misinterpreters by letting Peter's plain words about the infinite days be eclipsed by our finite days. But with our eyes open to every "Thus saith the Lord" let us observe with joy His will for our twenty-four hour finite days, which God has blessed in memory of His own infinite days.

Now in the light of "Thus saith the Lord" shall we banish the word evolution as a bad word? Would it be sensible to call the word automobile and always say chariot? We cannot escape the fact that in the inspired Word we were told at the very beginning that creation was generating, spreading, multiplying, growing in abundance, development, unfolding processes, results, and ends.

Do we have an aversion to calling this marvelous divine creative process "evolution"? Yes, sometimes because of mistaken habits of thought. But if so, we can at least use the synonym— the plain words in the inspired Word that mean the same, and go on and upward in our quest for straight truth in that Word.

We delight to think Moses helped preserve the early chapters of Genesis for our edification, so we will next take a quotation from that wonderful prayer of Moses, the 90th Psalm, designed not merely to be a funeral ritual, but to help us to a better understanding of his account of creation. Verse 2 of this Psalm reads in the Authorized Version, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." In the Hebrew, that ancient language of the Word of God, this verse expresses, "Before the mountains were born, or ever thou hadst generated the earth and the world."

There is deeper thought here than we can grasp, but taken with the fourth verse, "the mountains were born, or ever thou hadst generated the earth and the world.

Can we now grasp the idea both Moses and the Apostle Peter knew about our creation days? Yes and our Bible clearly, we know the difference between a "watch in the night" and a jeweler's watch for telling time. We will not try to confine God's time to human hours, minutes, and seconds, but will make our time fit His.

In this line of thought Moses' prayer, the 16th verse, says, "Let thy work appear unto us in thy save, and thy glory unto their children."
THE SABBATH RECORDER

Now it is a delicate operation to a few of us to fit so-called evolution into our lives because of some sidetrack errors of theology, biology, and other "ologies"; but if we stick close to the Bible with its right way of truth and life, God's work will appear to us and our children, as Moses prayed it might.

Furthermore, we shall be able to know the difference between a scientist and a "scientist's"! Finite day and infinite day! Our minds cannot grasp in these brief paragraphs all the references to evolution there are in the Bible; but by making the way of truth and life a study, we need not miss it, nor detour from definite divine ends. We may not see it all in one look, but we get wonderful glimpses of the prayerful devoted living that unfolds for our own joyful appreciation, in the unfolding of the growth, purposes, and ends in the plans of our Creator; as the hymn writer Isaac Watts sang:

"The Sabbath of the Lord must be observed, and the sabbaths of the Holy God of Israel had agreed, and the further question: What is the will of God?"

Furthermore, the concept of the will of God Jesus talked about and illustrated it in everything He said and did — thus illustrating His most important point, that there is no simple or easy formula.

The rabbin of His day thought that God's will was simple, that it was to be discovered easily and clearly in the sacred books of the law, and to a lesser degree in the prophets, and they laid the primary emphasis in religion upon the correct performance of the requirements of the law. Religion was external; it tended to make all duties of equal value, since they all are commanded by the same law — the tithing of mint is placed on a moral level with "justice, mercy, and faith,"; the stealing of a pin is made an equal wrong with the stealing of a horse. It hardens religion into duties. Such a concept of the will of God Jesus emphatically repudiated; and the repudiation of the traditional interpretation of religion stands Him from the first as a daring and original genius.

The Old and the New

In the Palestine of Jesus' day, three religious parties — the scribes, the Pharisees, and the Sadducees — were determined to preserve the old, familiar ways and ceremonies and interpretations of religion. They were supported clearly by the sanctions of tradition, and whenever something challenged new and familiar traditions, these three groups united forces in spite of their theological differences to eliminate the

CITIES NEED FOR RELIGIOUS EDUCATION WEEK

By Dale Carnegie
Noted Author and Lecturer

We need to observe Religious Education Week, September 25 - October 2, not only for spiritual reasons, but for health reasons. Every person of all patients who visit physicians' offices could cure themselves if they only were rid of their fears and worries. How can they get rid of their worries? I'll let William James answer that question. "Of course," said James, "the sovereign cure for worry is prayer." You don't have to go to Harvard to learn that. My mother found that out on a Missouri farm.

We may not be able to set the world right by prayer; but we can at least begin to set our own lives right by prayer. — Released by the International Council of Religious Education.

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THE BIBLE SABBATH ASSOCIATION
Pomona Park FLorida
"The Sabbath of the Lord must be restored"

ONE GOOD MEAL PER DAY
Hilfswerk, the German Protestant Church agency through which much American relief to Germany is channeled, reports that its supplementary feeding program, providing one good meal per day for a student, is keeping some 40,000 youngsters in schools this summer. Without this they could not have continued their classes. — W. W. Reid.

THE SABBATH RECORDER

Workmen Courageous

"New Frontiers for Seventh Day Baptists" by DR. WAYNE R. ROOD
Professor, School of Theology, Alfred University, Alfred, N. Y.

Jesus knew that trait of human nature. According to John's Gospel He warned His disciples: "I tell you, something that whosoever killeth you will think that he offereth service unto God." There is little doubt that the people who crucified Jesus thought themselves exponents and defenders of the divine will.

What Is the Will of God?

But what is God's will? Jesus talked about it and illustrated it in everything He said and did — thus illustrating His most important point, that there is no simple or easy formula.

The rabbin of His day thought that God's will was simple, that it was to be discovered easily and clearly in the sacred books of the law, and to a lesser degree in the prophets, and they laid the primary emphasis in religion upon the correct performance of the requirements of the law. Religion was external; it tended to make all duties of equal value, since they all are commanded by the same law — the tithing of mint is placed on a moral level with "justice, mercy, and faith,"; the stealing of a pin is made an equal wrong with the stealing of a horse. It hardens religion into duties. Such a concept of the will of God Jesus emphatically repudiated; and the repudiation of the traditional interpretation of religion stands Him from the first as a daring and original genius.

The Old and the New

In the Palestine of Jesus' day, three religious parties — the scribes, the Pharisees, and the Sadducees — were determined to preserve the old, familiar ways and ceremonies and interpretations of religion. They were supported clearly by the sanctions of tradition, and whenever something challenged new and familiar traditions, these three groups united forces in spite of their theological differences to eliminate the
danger of radicalism. It was inevitable that Jesus should clash with these supporters of conservatism, and He did so frequently.

The Demand of Righteousness

1. Jesus incurred the distrust of the scribes and Pharisees by declaring that righteousness is something more inclusive than any set of rules or prescriptions. Righteousness goes beyond the act itself and demands a certain state of the heart as well. In the Sermon on the Mount He shows this in a very striking way. There He takes those cases in which no one ever questioned the validity of the written precept, those cases of the law at its strongest, and that act of abstention alone is not righteousness. "Ye have heard that it was said to them of old, Thou shalt not kill: but I say unto you, that every one who is angry with his brother is in danger of the judgment." "Ye have heard that it was said, Thou shalt not commit adultery; but I say unto you, that he who looks upon a woman to lust after her hath committed adultery with her already in his heart." "Ye have heard that it was said, If thou wilt offer thy gift at the altar, and there rememberest that it is of thy brother whatsover is lacking in the inner quality of life. When the scribes asked Him for the chief commandment He went behind all external performances and declared that simple love of God and man was the essential thing. He declared that the primary moral issue did not concern itself with details of behavior, but rather with the question of whether or not there existed within the soul a light which could illuminate all the body. And then He added: "Look therefore whether the light that is in thee be not darkness!"

Those Who Do His Will

3. Thus goodness is within, said Jesus. But He did not mean by that a vapid sentimentalism. It implied change; it meant that the demands in regard to conduct were as rigorous as any of those of the ancient prophets. "By the fruit of the tree you shall know them." is the abiding moral law of cause and effect. "Each tree is known by its fruits." "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father in heaven." In the magnificent parable of the great judgment, "the sheep prepared from the foundation of the world" was for those who fed the hungry, clothed the naked, and visited the imprisoned. The parable of the house that was built upon the sand was Jesus' picture of those who hear the teachings of righteousness but who do them not. "The goodness within must flow into concrete expression."

An Inspired Passion

The kind of goodness Jesus taught claimed the whole man; He demanded an entire devotion. He had no word of praise for passive morality. Righteousness is not negative, but possesses an active and positive character. It is not a condition but a character. Bravery is not the performance of a round of sacred duties. In His hand it comes much nearer being an inspired passion. And that world soon discovered, men will misunderstood and brand those who are thus earnestly seeking the will of God, as radical, dangerous, heretics.

The Threefold Life

Thus Jesus' message seems to put premium on three things, each of them quite beyond the standard teaching of contemporary religious leaders.

The first is a completely united life. Half-way measures will not avail. The whole reality of a man's existence must be visualized about a central principle of life. "Ye cannot serve God and mammon," is one of the keys, He said, to the problem of living. When the scribe asked, "Teacher, what is the greatest commandment in the law?" He replied, "The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The religious impulse must be a unifying principle of living or it is nothing at all.

In the second place, it puts premium on activity, initiative, the inner life expressed in deeds. There is an emphatic stress on concrete accomplishment. In the third place, it puts a premium on individuality. The fact that religion and conventionality are in many places almost synonymous terms shows that religious people have woefully missed Jesus' ideal. He emphasized in character growth, change, flux, development. The Christian ought to be ever stimulating, with new appreciations, new depths of conviction, new enlargements of person- ality, a growth of his life, if he is to live like the Master.

The Ceaseless Quest

Thus it was no conservative theory of ethics, no traditional interpretation of religion, taught to the crowds of fishermen and peasants who gathered to hear Him, but a principle of faith so radical that it demanded that one venture all in the ceaseless quest for its realization. The religious life, Jesus said, is in its essence entering into fellowship with God. And here is where Jesus was most radical: the life of fellowship is the counterpart of the character of God. God is loving, He is perfect, His rule or kingdom is not over certain times and places, but like a father, He seeks love and fellowship from His children rather than servile obedience. Fellowship with God must be based on character. And character is the most characteristic quality of the divine nature, a love of all men and of all creatures. Therefore, he who would do God's will as a member of the kingdom will love God and his fellow men. Goodness is Godlikeness. Hence, because of its human limitations, the life of man must be a constant growth and progress toward Godlikeness. One of the greatest teachers of the ancient Greek world approached the same conception when he closed his great book, "The Republic," with the injunction that we must walk on earth with others as better, more complete: "Be ye therefore perfect, even as your heavenly Father is perfect."

Thus, it appears to me that Jesus was no champion of conventional prudence; He did not encourage either me-diocricy or moderation in spiritual affairs. No limit was to be set either to the ideal or to the effort necessary for worthy religious living. One must stand ready to pluck out an eye or cut off a hand, of course, out of love for God and for His kingdom. Poverty, hunger, affliction, and persecution, when incurred in the pursuit of the right, should be accepted as blessings. Membership in the kingdom was the pearl of great price to which no other possession was comparable in value. He who would of himself acceptably must stand ready to sacrifice all else, even life itself, in his pursuit of the will of God. And what Jesus demanded of others, He Himself was ready to perform. His own loyalty to the dynamic ideals that He preached carried the Prophecy of Isaiah to its fulfillment in Nazareth to Christendom's Cross on the Golgotha hill.

This is my first point: that the message
of Jesus was a daunting challenge to venture out in faith and deed toward the will of God. And my second is like unto it: that the history of the Christian Church, in its most creative moments, has been a story of courageous apprehension of this mind of Christ, and a daring translation of it into the affairs of life.

Paul’s Radical Adventure

Harvard, who was writing on “The Teachings of Jesus,” has said that Jesus was “not a theologian or doctor of the law, but committed to a mission of great urgency.” The urgency of the Master quickly transfigured itself into the life of the early Christian Church. One need but read the Acts and the Letters of Paul to realize that. You come almost wearily as you follow Paul’s restless feet about the Mediterranean basin. And back and forth he went, from Jerusalem to the far points of the Near East, and on into Greece, whence his Macedonian vision called him. And finally, though it was in his life, he carried out his determination to go to Rome itself. The legends telling of his mission are of course probably not authentic, and that tenacious legend that he went as far as the British Isles is almost certainly untrue. But neither story is out of character, that Paul was so gifted by Jesus, for it is almost certain that he brought into the life of the Roman Empire was well done, the pages of history bear witness. From a persecuted sect of Judaism, Christianity grew until it had conquered the Empires. Emperors and kings became Christians, magnificent Churches were built with state funds, other religions lost their control and dwindled away. But within four hundred years of the time of Paul’s initial journeys of evangelism, the Roman Empire itself was tottering to its doom, and a stronghearted tribe from north of the Roman boundaries. In A.D. 410 these so-called “barbarians” conquered and sacked the eternal city of Rome. It was clear to everyone that an old world was passing and a new one was about to begin. The future was dark and uncertain. But the Church held. That was being drastically changed, customs strange to the Roman world were being enforced, and the principles of government were undergoing revision. And what would be the fate of Christianity? Could it resist these changes? Was it best to try to resist them? Should the new conquerors be Christianized, or should Christianity be kept for the dying Roman Empire alone? Indeed, could the Church of Christ itself endure?

The Eternal City of God

From the now extinct city of Hippo in northern Africa, came the answer to these important questions. Aurelius Augustine was bishop of the Church there, and his famous work, Conclusio De Civitate Dei, dwelt the assurance of God’s eternal purposes. As the barbarians stormed across the straits of Gibraltar, Augustine wrote that even though the cities of man might fall, the civitas dei, the City of God, would always stand, that whatever disasters or modifications overtook the kingdoms of mankind, the kingdom of God would continue upon earth, in the hearts of God’s children. It was his faith and vision, leaning forward into the future, that guided the Church through the fall of the Roman Empire. And the City of God did stand — though practically every institution that man had created for himself had collapsed as the world plunged itself long into the dark night of the Middle Ages.

Christianity in the Balance

That Paul’s task of commending the faith of his Lord to the people of the Roman Empire was well done, the pages of history bear witness. From a persecuted sect of Judaism, Christianity grew until it had conquered the Empires. Emperors and kings became Christians, magnificent Churches were built with state funds, other religions lost their control and dwindled away. But within four hundred years of the time of Paul’s initial journeys of evangelism, the Roman Empire itself was tottering to its doom, and a stronghearted tribe from north of the Roman boundaries. In A.D. 410 these so-called “barbarians” conquered and sacked the eternal city of Rome. It was clear to everyone that an old world was passing and a new one was about to begin. The future was dark and uncertain. But the Church held. That was being drastically changed, customs strange to the Roman world were being enforced, and the principles of government were undergoing revision. And what would be the fate of Christianity? Could it resist these changes? Was it best to try to resist them? Should the new conquerors be Christianized, or should Christianity be kept for the dying Roman Empire alone? Indeed, could the Church of Christ itself endure?

The Advance Party

The Church has come to us out of the past, leaning ever forward toward the will of God in the human world. It is the embodiment of a tradition of liberalism in which Seventh Day Baptists have shared a distinguished manner. John James was hanged in 1661 for preaching in his own pulpit in Bullstake Alley in London on Sabbath afternoons. Rev. Francis Bampfield, presbyter of the Baptist Church in the Barbadoes, refused to accept the ultimatum of the king in the Act of Conformity in 1662, and left his high position to become pastor of the small Seventh Day Baptist Church in London. Edward Stennett lost his position in the Church of England at the same time, and studied medicine in order to continue his work. It was during this time that John Wesley was called to the ministry. He was not committed to a mission of that darkness, Martin Luther possessed the courage to forget the things that were behind, and to press forward toward the practice of his faith. Had Luther been satisfied with the conditions of greed and corruption in the sixteenth century Catholic Church, he had not dared to interpret the mind of Christ for the needs of his day, the Protestant Church could not have arisen from among the hills of Germany Saxony to proclaim a new faith.

Another’s more shall I say? For time would fail me to tell of Savonarola at the stake, Francis of Assisi among his neighbors, John Calvin in Geneva, of John Wesley whose heart was strangely warmed in Aldersgate — of men who gave up all to venture daringly and courageously who were radical and regarded as dangerous by the people of their day because they saw sooner than others the implications of the Gospel of Jesus for their time.

The Council of Aldersgate

Truly, Our Tradition

This, then, is our tradition, too, for we have the lineage of a long line of visionaries who have dared to keep the will of God for new problems. It has been said that the stewardship of John Wesley in the seventeenth century should keep the Seventh Day Baptists alive for a thousand years. His death can never be accounted for tradition is a dynamic thing. It is growing, changing, enlarging, always becoming.

At its best the Christian Church has always been saying to the people of its day, “ye have heard it said of old time, but . . . we, the contemporary body of humanity, declare that in this special situation confronting us, new implications in the old truths held sacred by our fathers. The reinterpreted tradition of the Christian faith is always what has kept its blood warm and its message pertinent.

The Church, a Dynamic, Creative Thing

Now (thirldy, and finally), it is time to explore the implications of the message for us. It means, at least, that the Church is not simply a building, or a membership
General MacArthur has said:

"...It was..."

If these things be a day of crisis. The mushrooming cloud its leaders and the spirit of family..."
Children’s Page

USING GOD’S GIFTS FOR OTHERS

By MIZPAH S. GREENE
Andover, N. Y.

Betty Smith was the only child of parents who were rich. They had taught their little daughter a great truth which she never forgot. It influenced her whole life. This truth was that every blessing which came to her was a gift from God, and that she should use it if possible for others.

One day a poor child stood looking through the fence at their beautiful flower garden. Betty said with a sweet smile, "Would you like some flowers, little girl?"

"Oh, yes I would; I never had even one such pretty flower in my whole life," said the little girl. "Don't flowers grow only for rich ones like you?" she asked.

"No," said Betty. "God made the flowers for everybody. These here in the garden are ours because we planted them and take care of them. But God wants us to divide them with others. And in the fields and woods are wild flowers that belong to anybody who will gather them. They are a free gift from God. What is your name little girl, and where do you live?"

"I live down in the alley," said the little girl, "and my name is Mary Baker. Is it very far to the wild flowers?"

"Oh, no," said Betty, "my girl friend, Anna, and I often go to the woods to gather flowers. Would you like to go with us some day?"

"Yes, I would, for I want to pick some of God's flowers for my little brother, Johnnie, who is very sick."

"I'll pick a bouquet of flowers from our garden for you, and you and Johnnie can enjoy them together."

"Oh, thank you," said Mary and soon she ran happily home to bring, as she said, "God's gift" to her little brother.

Mizpah S. Greene.

A Christian Is —
A mind through which Christ thinks,
A heart through which Christ loves,
A voice through which Christ speaks,
A hand through which Christ helps.
—The Salem Herald.