The Twins

By Miss R. Marion Carpenter

PART II

Perhaps you remember about the twins, Nelda and Nadine, and the sweet, spicy gingerbread they did not get. Well, Nelda and Nelda had twin brothers, just a bit older, they too, were very black with kinky black hair. Sambo and Jumbo were on their way to school one warm morning. "Sambo, I's goin' fishin'!" declared Jumbo.

"Jumbo, I's goin' with you. You might fall in the river and get drowned or somepin'". So Sambo and Jumbo hid their schoolbooks in the crotch of a tree in the glen, and taking their lunch pails with them, took the road up to the river.

"But, Sambo, how can we fish without a fish pole?"

"You watch me, Jumbo, we's find a way."

When they reached the river, Sambo pulled a long slender willow branch from a nearby tree, stripped off the leaves, tested it for strength and suppleness. And, of course, Jumbo did the same. Then Sambo looked at Jumbo and said, "Jumbo, we's got no hook; we's can't fish without a hook."

This time it was Jumbo who said, "You watch me, Sambo, we's find a way."

Jumbo pulled from his trouser pocket a bunch of string and divided with Sambo. They tied the pieces onto their poles. Sambo looked at Jumbo to see what he was going to do for a hook.

"Sambo," Jumbo ordered, "turn around, back to me."

Sambo turned and Jumbo took out the safety pin which fastened his trousers on one side to his suspender.

"Now, I turn around and you take my safety pin," he said. With a pole and string and a hook, both boys were ready to fish. They stretched themselves flat on their stomachs, leaning over the bank of the river, and threw in their lines. They waited and waited. No bites!

"Jumbo, I's powerful hungry, les eat."

"I's hungry too," said Jumbo, "les eat."

They opened their pails and ate their school lunches; then they were sleepy and each had a long nap under the tree. Later they fished some more. Still, no bites!

At school that day, the teacher said, "Nelda and Nadine, where are Sambo and Jumbo?"

"We's don't know, Miz Teacher."

When you go home tonight, you tell your mammy and pappy that Sambo and Jumbo did not come to school today, will you?"

"Yes, Miz Teacher, we's tell um."

By the side of the river, two lazy boys were not having any fun with their fishing. The fish were not interested in safety pins without worms. The boys were tired of waiting for bites.

"Jumbo," said Sambo, "it must be time for school to let out. We's better be gettin' back. Les go!"

"Yes, Sambo, le's go; I guess we-uns is naughty. What you 'spose Pappy say?"

"Oh, Jumbo, le's go quick, we shore am naughty; les go!"

They threw down their fish poles, line, hook, and all and started for the road.

"Jumbo, I'se feared we's late."

"We shore am late. Les hurry." They ran until they reached the glen; then they walked very slowly. As they came up the path toward the cabin, Sambo looked at Jumbo, and Jumbo looked at Sambo.

"Sambo," whispered Jumbo, "I's sorry we's bad."

"I's sorry too, Jumbo," Sambo whispered back. They came slowly to the doorstep of the cabin. Jumbo looked at Sambo; Sambo looked at Jumbo; they both looked at their pappy sitting on the doorstep. Pappy was whittling and stripping and testing a long, slender willow branch, quite like the fish poles Sambo and Jumbo had been using. Sambo looked at Jumbo, Jumbo looked at Sambo; they both looked at their pappy, standing very still in front of him.

For several minutes Pappy did not look at the boys — the boys who had been bad — he just stroked the long, slender willow branch. At last Pappy looked up. He looked at Sambo; he looked at Jumbo. He saw tears in their big black eyes. All three were mighty sober.

Now, what do you think Pappy said to Jumbo and Sambo, the little boys with the very black faces and the kinkly hair? YOU tell!

The End.
RELIEF MAP OF PALESTINE

Delegates and visitors to the General Conference in Alfred, N. Y., August 14-19, will be interested in seeing a large relief map of Palestine which has been prepared at the School of Theology for use in the study of Biblical Geography. The map measures 7 1/8 feet in height and 9 1/2 feet in width. The scale is approximately 3/8 inch to the mile.

A picture of the map appears on the back cover of this issue of the Sabbath Recorder. According to the accompanying written by Duane Davis, a middle at the School of Theology, which appeared in the Alfred Sun for May 3, the map extends across the front wall of the large classroom in the Gothic. His story follows.

"Dr. Wayne R. Rood, professor of Church History and Christian Theology in the seminary, has been working on the Palestine map since the beginning of second semester as an interesting feature of the classroom on the left wing of the Gothic. He has been assisted by Don A. Sanford, theology middle, and Rev. Carl R. Maxson. The map is being painted by Martin Moskoff, Ceramics College student, this week.

"The relief map, covering an area of the Holy Land from Mount Hermon in the North to the southern end of Palestine, (Biblically from 'Dan to Beersheba') was difficult because of the wooded terrain of the area. The blue of the Mediterranean Sea is symmetrically balanced with the brown deserts of Trans-Jordan. The Sea of Galilee and the Dead Sea, below sea level, are joined by the Jordan River as it flows through its valley between the central mountainous regions.

"Dr. Rood has expressed the hope that the Palestinian map will bring cultural and sociological study of the area where most of Western religion had its origins. A work of art as well as authentic scaling of the area dimensionally, the map will be of interest to all people of the world.

A viewing of this relief map by Conference delegates and visitors will encourage them in their study of Biblical Geography and may lead some to construct their own when they return home.

THE SABBATH RECORDER

Editors

"IMITATORS OF GOD"

So let our lips and lives express
The holy gospel we profess.
So let our workers' virtues shine,
To prove the doctrine all divine.

Thus shall we best proclaim abroad
The honors of our Saviour God;
When His reigns within us,
And grace subdues the power of sin.

Our flesh and sense must be denied,
Passion and envy, lust and pride;
While justice, temperance, truth, and love,
Our inward piety approve.

Religion bears our spirits up,
While we expect that blessed hope,
The bright appearance of the Lord;
And faith stands leaning on His word.

— Isaac Watts, 1709.

"Therefore be imitators of God, as His dear children. And live and act lovingly, as Christ also loved you and gave Himself up to death on our behalf as an offering and sacrifice to God, yielding a fragrant odour." Ephesians 5: 1, 2 (Weymouth).

Imitate God? How?

The Apostle Paul makes this clear to the Ephesians before he instructs them to be imitators of God.

Renounce Vices

Let us listen to him. "Old Gentile vices must be renounced."

"Therefore I warn you, and I implore you in the name of the Master, no longer to live as the Gentiles live in their perverseness live, with darkened understandings, having by reason of the ignorance which is deep-seated in them and the insensibility of their moral nature no share in the Life which God gives. Such men being past feeling have abandoned themselves to impurity, greedily indulging in every kind of profligacy." Ephesians 4: 17-19 (Weymouth).

"IMITATORS OF GOD"

"Be as loving as your heavenly Father is." (Continued on next page)
Your Part in the War on Narcotics

(A growing awareness on the part of local citizens and police can help the Narcotics Bureau win its battle.)

By HARRY J. ANSLINGER
United States Commissioner of Narcotics

In 1909, when the first deterrent anti-opium law was passed in the United States, addiction to opium had become widespread that imports of opium had reached the almost incredible figure of 628,177 pounds annually for a population of 50,000,000 people. Even in country towns, morphine and opium were frequently sold by grocers. In World War I, one man in 1,500 drafted was found to be a drug addict. In World War II it was one in 10,000.

Today, when our population is 151,000,000, imports average 350,000 pounds annually, most of it legitimate. Importation is prohibited: and sternly suppressed by vigilant police action, which has met with a gratifying degree of success. Nevertheless, the battle against narcotic addiction is not won. Like a forest fire, it is spreading in places. The illicit traffic is growing in some parts of the world, clandestine factories for illicit manufacture of narcotics have been discovered, and evidence indicates that importation is on the increase. It comes as news from China that the Communist government proposes to offer the production of opium to medical uses.

The enforcement of the Narcotics Act, and the Bureau of Narcotics, is incompatible with the United Nations policy of limiting the production of opium to medical and scientific needs. The commission deplores a return to the production of opium in countries where traditionally it has represented a social danger, countries in which the production of opium has been curtailed and laws against its use have been passed. Uniform and consistent international support is necessary if the narcotic evil is to be successfully attacked at its source, and this method of attack is essential. Only eternal vigilance can protect our people against this peril to body, minds, and souls of men and women.

A few pounds of narcotics successfully smuggled into the United States can do an immense amount of damage. Preventing the illicit importation of drugs in such small bulk is, of course, exceedingly difficult; but with due regard to the small amount concealed in the heel of his shoe.

There are four major difficulties of enforcement: (1) Its small bulk; (2) its high profit motive. The high profit motive may be realized by the narcotics peddler establishing a strong motive. (In most districts, the price of morphine ranges from slightly less than $1 to as high as $8 a grain); (3) The terribie urge of addiction, which drives the man who has been enslaved by narcotics to any desperate measure to obtain them; (4) The search-and-seizure provisions of the Fifth Amendment as interpreted by the federal courts.

The enforcement officer has some advantages. The serious character of the evil is universally recognized and, in this country at least, addiction has no roots in song and story, and is not embedded in custom and tradition.

Another advantage is that we have been able to enlist the services of a devoted body of intelligent, conscientious, and courageous men. With only two per cent of the Federal law enforcement personnel, the Bureau of Narcotics accounts for approximately 10 per cent of the commitments to federal prisons.

Federal Bureau of Investigation reports show that 65 per cent of our violators have previous criminal records, whereas in general arrests the percentage is only 59. Thirty-five per cent are under 25 years of age, the number of younger addicts and peddlers. Approximately one fourth of the narcotic law violators received in federal court in 1949 were under 25 years of age.

The use of marihuana (and there is no legitimate use) was particularly prevalent in this group. It is frequently the "starting" drug, addiction to heroin, morphine, or cocaine. The marihuana traffic is particularly serious along the Mexican border, and the flow of this drug from Mexico to the United States can be realized by "big-time" racketeers.

The execution of Louis Buchalter, alias Lepke, on March 4, 1944, in Sing Sing prison stopped the career of one of the most daring and dangerous present-day criminals — a drug peddler, extortionist, labor racketeer, and murderer. The death of from 20 to 80 men, to have manipulated simultaneously some 250 criminal ventures, with at least 300 straw men, 1,000 gunners, bosses and bookkeepers, and a staff of irresponsible triggermen, "strong-arms," and industrial saboteurs.

Small penalties and what sometimes seems to be extreme solicitude on the part of the courts for the rights of criminals are things that far transcend the operations of the Narcotics Bureau. To be sure, a criminal has rights and a man charged with crime, but not convicted, has even greater rights; and they aré rights which are important to people who are not criminals. They protect the good citizen from unwarranted invasion of his premises by officers of the law, constituting a bulwark of liberty.

But the citizen's right to security in his person and property is also involved in effective law enforcement. How can we find the reconciliation of these fundamental rights so that the law-abiding citi-
zen will be secure in his own home, while officers of the law operating against men who are obviously and patently criminals are permitted sufficient freedom of action to perform their duties?

Suppose that a smuggler disembarks from a ship in New York Harbor, having come from Italy (which, incidentally, has huge production of narcotics). Agents of the Narcotics Bureau have had this man under observation abroad. They know all about him, and they know that he has heroin in his possession, but they cannot arrest him or search him without a warrant issued on "probable cause," and probable cause is very strictly interpreted by the courts.

Mere matter-of-fact knowledge is not enough; the agents must buy the drug from the suspect or actually see it exposed in his possession. Even the odor is not sufficient; for theirs is not only a work of protection, but a work of mercy. - Clip sheet, from the Christian Advocate, condensed.

Employment Opportunities in Washington, D. C.

The Washington Evangelical Seventh Day Baptist Church is interested in helping any Seventh Day Baptist persons find work where there is no Sabbath conflict. There is a great need for clerks-typists and stenographers in the Government, though other jobs are more difficult to obtain. Some 

The Federal Bureau of Narcotics was created in 1930, and I have had the honor to be in charge of its activities since that time. Because the effect of narcotic addiction upon the crime incidence is great and serious, we have been privileged to make a contribution to the total problem of crime control. Christian people generally can make two contributions:

First, narcotic addiction usually results from association with an addict, so that the Federal Bureau of Narcotics has a force of only 270 persons. It would be wonderfully helpful if every police force in the country had a squad of men or even one officer duty who would be to deal with this problem in the community. In Los Angeles, 38 men are so detailed by the police department. In many communities, even of considerable size, one man alone might do effective work.

Because addiction so frequently arises from association with addicts, the Federal Government admits to its hospitals in Lexington, Ky., and Fort Worth, Tex., not only those addicts who are committed by state authorities, but all whose addiction is not very happy, though, because his wife and small children had been dead for a long time, and he was lonely.

One day, a man came to visit Martin. He was an evangelist and they talked about Martin's family. The evangelist told Martin he should not be angry with God just because he was lonely, and that he could learn about God's love if he would buy a Bible and read it every night. At first he thought he would just read it on special days, but he found so many truths in the Bible that every night there would be something new to read. Martin also read the night before, he thought he would read in the Gospel of Luke about Jesus and how He loved people and helped them. Martin thought a long time about this and when he was going to bed he heard Jesus talking to him. "Martin, Martin, I am coming to visit you tomorrow." He wasn't sure about it, but he thought a lot about it before he went to sleep.

The next morning Martin remembered what had happened the night before, and he knew that the Bible had been telling the truth. He made a promise to read it every day.

"Where Love Is, There God Is Also," says the children at the Methodist Church.

Andover, N. Y.)

Once in a far-off land there lived a poor man named Martin. Martin was an old man who made and fixed shoes for a living. Everyone in town brought his shoes to Martin for repair or new soles. Martin was not very happy, though, because his wife and small children had been dead for a long time, and he was lonely.

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Growth in the Spiritual Life

Perhaps no words of the Scriptures better express growth in the spiritual life than those of Peter in his second letter, in which he says: “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ”; and the word in this passage which describes it, is the word “grow.” Growing in grace and knowledge of Jesus Christ is growth in the spiritual life.

Although we all know what growing is, let us recall one thing — it is only a living thing that grows. Dead things may be heaped together by some power outside itself, but by the life that is within itself.

When a house increases in size, you see people at work carrying together the things it is to be made of; but you do not see a boy or tree grow that way. The life that is in the boy or the tree is the builder, by the power which the Creator has given it.

Now when one becomes a disciple of Jesus, or a Christian, a life comes into his heart, and the growth of this life is his life may increase. But a living thing does not increase in size by any sort of magic, but he can change a tree by putting the life of another tree into it.

A nurseryman can change a tree bearing one kind of apples into a tree bearing any kind of apples he wishes it to bear. And if he has a tree that bears poor fruit, he will cut off the old life, and puts in a new life; and that new life has to have time enough, and good care he will get enough, so that it can make wood and fruit.

Two things are necessary you see; Time, and the good care which keeps the old growth carefully cut back; and the insects, that destroy, carefully kept off; and then the graft’s own life keeps it growing into a beautiful and fruitful treetop.

When anyone gives the confidence of his heart to Jesus, the old life is cut off and a new life is introduced into his heart. Instead of the old life, that of doing his own will. His will, and the result is new life. His new life is just that — thinking and doing God’s will.

This new principle of life may be a very feeble and faltering trust, but all it wants is two things — time, and that good care of God’s Spirit by which the old life is kept back, the old temptations are overcome, and the new life is kept growing in the grace of doing God’s will; and the more you grow in knowing Jesus, the more you will see that grace and peace were just that of obeying the Heavenly Father.

To grow in this grace and excellence of obeying the Heavenly Father is growth in the spiritual life.

Give your faith in Jesus time enough, and let it have enough of the good care of God’s Spirit, and the fruit of your life will be the beautiful trait of obedience to God. For faith in Jesus is the graft of a new life put right at the source of your own life; and, as that graft develops, your life will be Christlike, or as we say, a Christian life.

But growth in the spiritual life is a growth in holiness, the process of making holy. But what does the word holy mean?

This we can best find out by going back to its origin. Our word “whole,” meaning sound or entire, has exactly the same origin as holy; and, hence, meant the same thing. Our word “hale,” meaning healthy, also has the same origin as holy, and originally meant the same thing; and health comes from the same origin. Holiness is health.

Just think what we mean by health, and then think that holiness is health of life, that the spirit, or heart, is sound, and you have in a word the same word of holiness as you can get it. And just as a man is holy only when he obeys God’s law for his body, a man is holy when he obeys God’s law of life, or when he does God’s will.

A sinner is a very sick man. He has a heart disease which will certainly destroy his life unless there is a change. But when faith in God finds its way into his heart, the crisis — the turning point — of the disease comes, and he begins to take the road to health; a new life has taken its start and he begins to get well, healthy, holy; and this getting well, healthy, holy, is the experience of the spiritual life.

Selfishness is a bad disease of the heart, and it takes a long time to get up from it. But if we take the diseases, and no one is sound or holy who indulges in them. But we can get well of them. The Bible teaches us that the Spirit of God helps us get well of them; that the Spirit of God makes us whole. We do not get well all at once; but we grow well, becoming better until we become in full health as children of God.

There is an allegory written by one of the most successful writers to young men of his time, which we will reproduce here in our own language. The story is as follows:

A good man — and a bad man died. An attendant angel met each, as he crossed the river of death, to conduct him through the spiritual world. As the angel of the good man began his journey, he was frightened by an awful specter which rose up before him and seemed to stand in his path. He said to the attendant angel, “Let us flee and escape from the spirit that is in our path!” But the angel said, “Why do you fear the specter? It is your own spirit. Give yourself time enough, and that is what you will become. The specter lies in the direction of your life, and you cannot escape it.”

But as the good man began his journey in the spiritual world, he saw in his path a beautiful spirit, which invited him on; and toward which he urged his attendant to make haste. His attendant replied, “Do you indeed delight in the vision before you? You may well rejoice; because the vision is but yourself reproduced in the future, and is what you will become when you have had time enough.”

It is a good thing for any man to think of what the direction of his life means, when it has had time enough. Every man is always growing into something good or bad, beautiful or ugly. Give anybody time enough, and he will grow into something he delights in and rejoices to be, or into something he fears and abhors, and dreads to be.

There is always growth in some direction. Let us hope that, in your case, it will be in the direction of the grace and knowledge of Jesus Christ.

Editor’s note: This gospel tract is No. 6 in a series published by the American Sabbath Tact Society (Seventh Day Baptists). Address: 4th and Front Street, Plainfield, N. J., under the direction of its Committee on Denominational Literature.

Other numbers are as follows:
No. 1. Repentance
No. 2. The Birth from Above
No. 3. Salvation by Faith
No. 4. God’s Citizenship
No. 5. Following Jesus

(Continued from page 71)

people who will be rewarded for helping people and those who help people are helping Jesus. Then he thought he heard Jesus’ own words speaking to him just like they were in the Bible. “As you did it to one of the least of these my brethren, you did it unto me.”

Then Martin thought about all the people that had been there that day, and how he lived as if he was doing good things for them he was helping Jesus. As they had come to his house, Jesus had been with them. He thought of others and show that they love God, they are doing it for Him. Martin went to bed that night feeling happy and joyful, because he had learned the secret of seeing Jesus.
"Thy Kingdom Come"

By JEROME BOYD

The words of the theme chosen by the Conference president, Bishop Alton L. Wheeler, for this year are very timely ones. They have been timely two thousand years since that time, which brings us that much closer—yes, even on the doorstep of the coming of Christ and His kingdom. The question for us today is not so much how close we are to that time, but just how much do these words mean to us in daily living?

If Christ should come today would He find our religion pure and holy, or would it be polluted with paganism? What would be the thoughts and first interests of our lives if He were to come today? Would He find me in a theater, or on a dance floor; would I be in a bar or in some public place gossiping and blowing smoke with the rest, or telling immoral stories?

When He comes will I be putting my time in promoting some social order? Will I be using the name of God carelessly, or will I be my own wisdom and putting my job and things pertaining to my living first in my cares? "Seek ye first the kingdom of God, and his righteousness."—Matt. 6:33.

Will I be keeping the Sabbath holy or will I be polluting it with paganism? Are we letting our lives to be marred and clouded and not shining bright and clear? Or, are we letting our lives be marked and taking it easy and carelessly not much concerned whether the Bridegroom comes suddenly or not, but expecting to trim our lamps when we see Him coming? It will be too late then.

When the disciples asked the Lord to teach them to pray, He taught them what should be the desires of our hearts. When He said, "Our Father which art in heaven, Hallowed be thy name." He meant that we are to recognize God as our Father and use His name in a sacred and holy way.

"Thy kingdom come"—He wants us to desire and pray for His kingdom to come every day. Are we living as though we do?

"Thy will be done"—This should be our great desire to see the will of God done here on the earth as it is in heaven. This can happen only as much as we are willing to practice it in our own lives and then labor to teach others the same.

"Give us this day our daily bread"—He now what we need but He wants us to ask Him daily to prove our faith and trust in Him.

"Forgive us our debts, as we forgive our debtors"—We are to desire our Father to forgive us our trespasses against Him. How much as we are willing to forgive those who wrong us. If the Father forgives us to this extent, just how much will He be able to forgive us?

"And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever"—We are to daily ask the Father to deliver us from temptations and give us wisdom and strength to overcome them, also realizing that all things are His and that He is all-powerful, even greater than all the armies of the world put together, and think it not a little worthy of glory in all the world. What are the desires of our prayers? Are they truly for the kingdom to come?

We hear a great deal about reorganizati- on and doing that which we need, or is it reorganization and redemption of our lives? May God help us under the leadership of Brother Wheeler to truly prepare for the coming kingdom, and lead us to be

Pre-Conference Commission Meeting

The Pre-Conference meeting of the Commission of the Seventh Day Baptist General Conference will convene at Little Genesee, N. Y., at a post luncheon session, Tuesday, August 7, 1951, one week before the opening date of General Conference. In behalf of the Commission of our General Conference, I ask the prayers of all our people that in all our deliberations we may have God's leading, and in all our decisions we may have His blessing.

Elmo Fitz Randolph, Chairman.

IN MEMORIAM

Rev. Edgar D. Van Horn, of Alfred, N. Y., died Friday evening, July 13, 1951, at Bethesda Hospital, Hornell, N. Y.

He had been in failing health since the death of Mrs. Van Horn just a year before.

Farewell services were held at the First Alfred Seventh Day Baptist Church on Monday, July 16, 1951, conducted by his pastor, Rev. Frank Harris, assisted by Rev. Albert N. Rogers of Alfred Station.

A more extended obituary will be sent to the Sabbath Recorder at an early date.

E. T. H.

SPECIAL NOTICE

The issues of August 6 and 20 will be omitted since the Sabbath Recorder is published biweekly during August.

The next issue will be dated August 13, 1951.

reconsecrate and redeclare our lives this year (1951).

When Jesus comes to reward His servants, "For what soever is left will be taken away and given to them that have the things which they do; and that which is lacking will be given to them that have it in abundance."—Matt. 25:43, 44.

Faithful to Him will He find us watching, With our lamps all trimmed and bright?

Chorus:

O can we say we are ready, brother?—Yeah, ready for the soul's bright home?

Say, will He find us watching, waiting when the Lord shall come?—Panny J. Cooby, Woodbury, Pa.
The Christian Ministry

By DON A. SANFORD
Pastor, Andover and Independence, N. Y., Seventh Day Baptist Churches

(Sermon preached on April 7, 1951, at Independence. Mr. Sanford is a member of the Alfred School of Theology.)

Text: "And he has given us some men as apostles, some as prophets, some as missionaries, some as pastors and teachers, in order to fit his people for the work of service, for building the body of Christ." Ephesians 4: 11, 12 (Goodspeed).

This week begins a new relationship in the Church. I am the pastor of the community and now you have called another, not to fill the former pastor's place but to find a place for himself in this Church and community. I am deeply aware of the responsibility placed on me to come into this community and Church as your pastor. It is more meaningful to me since I served here last summer for three months. Further, I have lived nearly all my life in the same association with you. Therefore, I feel that I am not totally unknown to you, and I can see many of the possibilities which this Church has, as well as many of the difficulties besetting it. So it is with great and a sense of personal shortcomings that I wish to share with you today a few of my ideas relating to this position to which I have been called.

I. Let us consider the call. The call is twofold. First and foremost the call is from above. The first phrase in our text states: "And he has given us some men." It does not say, "And we have chosen some men," but rather, "He has given." The primary call to the ministry comes from God, and to Him I owe my primary allegiance.

Secondly, I have been called to serve this Church. This call came from you, and thus it is to you that I owe my secondary allegiance. I think that it is important that we recognize the order of these loyalties. I can best show this relationship by paraphrasing a statement of William Temple, late Archbishop of Canterbury, in his book, "Christianity and the Social Order," "The rule should be that we use our wider loyalties to check our narrower. Thus a pastor or anyone else in the Church is a member of the local congregation, of the denomination, and of the Church universal. It is very seldom that anyone can render a service directly to the Church universal as a whole. We serve by serving it with which we are closely connected. And our narrower loyalties are likely to be more intense than the wider, and therefore call out more devotion and more strenuous effort. But we can and should check our narrow loyalties by recognizing the prior claim to the work of the congregation that is serving, but must never serve the local Church in ways that are in derogation of the universal. A pastor rightly does his best for the denomination, but must never serve it in ways that injure the Church of Christ throughout the world."

Recognizing this double call, first, from God to the ministry, and secondly, from you to this Church, I hope to be able to serve God to the best of my ability through this Church. And I like to think, serve the denomination through the local Church. I shall try therefore to serve this Church without losing sight of the larger loyalties to which any Church must be subordinate.

II. Let us turn our attention then to the work of the ministry. Nearly everyone has his own concept of the work of the ministry, and that the priest stands at his altar and serves God to the best of his ability through his Church. In going over those parts of the Bible, we can find few passages which so completely outline the various functions of the ministry as that found in our text. Here we have listed the functions of apostles, prophets, missionaries, pastors, and teachers. Although in the original context it refers to different persons acting in these capacities, we now generally seek a pastor who fills in some measure all of these functions. Many of these functions are overlapping and thus it is difficult to think in any clear-cut manner of these various phases of the service. For this reason I shall group them into what I feel are the specific phases of the Seventh Day Baptist ministry as suggested by the Seventh Day Baptist Church Manual, compiled and edited by Rev. William L. Burdick and Dr. Corliss F. Randolph. It says, "The pastor is prophet, priest, and executive."

A. As prophet a pastor must "proclaim the Word." As stated in the Church Manual, "The pastor's chief work is to preach the gospel with the avowed purpose of leading men to begin the Christian life and of nurturing the disciples." This encouragement is one of the major functions of the pastor, missionary, and teacher which is affirmed in the text. The pastor, by virtue of his calling and his training, stands in a position to offer assistance in religious thinking. This does not mean that he has all the answers, or that he can tell any other person what he must believe. I certainly do not know all the answers, nor can I tell you what you must believe. However, through study and meditation, and the guidance of the Holy Spirit, I may be able to offer some assistance to others who are seeking the way.

I remember Dean Bond saying in one of my classes in seminary, "Some pastors, theologically, may see greener pastures across the stream, but are afraid to lead their sheep for fear that they may get drowned in the crossing. The tragedy comes when the sheep see the greener pastures anywhere and attempt to cross by themselves; some even cry "Wolf!" and the shepherd, and get carried away by the current. The shepherd must also be sure that there are really greener pastures before he tells his sheep that they are already on." This illustration, I feel, hits at the heart of one of the most important functions of the Christian ministry today. With all the varying modes of thought which are prevalent in our modern culture, some of which are religious, others materialistic and even atheistic, we need to sift out the good from the evil. We need to seek out those areas which offer more food for the spiritual growth of the people. And here the seminary courses which our ministry receives in theology, history, and the Bible are of the utmost worth. Whether it is Christ-centered and doctrinally sound.

And our ministry should be evangelistic and missionary in scope, so that it will reach others in the community and its influence will shine forth in the further spreading of the Gospel of Jesus Christ. As prophet, the minister also has the obligation to serve in the capacity of the prophetic of old as they spoke the moral conscience of the Israeliite nation, denouncing the evil and seeking repentance. In this capacity we see the need of the social gospel which has concern for the temporal as well as the spiritual well-being of the people, and not only diagnosis, but also offers a way out through the Christian gospel.

B. The second function of the ministry is that of priest. In such a free Church as the Seventh Day Baptist denomination, we think of the minister primarily in terms of the priesthood, yet in many ways he fills this function. In the Church Manual we read: "As a priest it is his function to sacrifice and minister in the name of Jesus Christ to the end that the people may see the glory of the Lord."

In contrast to some Church organizations which hold that it is only through the minister that one can approach God, the Seventh Day Baptist minister stands as intermediary between God and man, we believe in the priesthood of all believers, that is, that each person can have direct communion with God, through Jesus Christ. Yet there are many times when the Church needs to act in an official manner in the care of the spiritual needs of the people. In these the pastor loses his personal
identity in service to and for the Church. In the administration of the sacraments, it is not I who serves the bread at the Lord's Table, or baptizes new members into the Church, rather, I stand as the representative of Jesus Christ who alone can save. The pastor stands as a visible link between the individual and the body of Christ, rather, it is not I who serves the bread at the

This same principle holds true in other phases of the pastoral relation. Marriages are performed by the pastor, signifying the religious and social sanction to family life. And whenever death touches a family, the minister's presence is usually desired for reassurance in the divine purpose of life. In the ministry to the sick, the pastor acts in two capacities: as a friend who is interested, for he lives in the community and becomes a part of it, and as a representative of the Church in its comforting divine power.

The true pastor can say in a very large measure with Paul, "It is no longer I who live, but Christ who lives in me." Thus I pray that my ministry may reflect the life of Christ in my work with this Church.

C. The third function of the ministry is that of executive. "As an executive, it is his (the minister's) duty to direct, in an advisory way, the affairs of the Church." Although the primary function of the pastor is in proclaiming the Word of Christ and bringing men unto Him, there is much business of a purely secular nature transacted in the Church. I do not mean to imply that this is sacrilegious or unchristian, but such business is concerned with things temporal rather than eternal. And in connection with these items that the pastor assumes an executive role in advising or sharing in the organizational work of the Church. The range of such matters, but do not let it entirely up to him!

There is another duty which I feel comes under this heading of executive. This function approaches that of the apostles in one important aspect. The pastors, along with lay representatives, form advisory councils with those from other Churches in co-operative Christian service. Whether it be in serving as an official representative of the Church at General Conference, the associations, the Ministers' Conference, or whether it be in serving on the Board of Christian Education, or Interdenominational groups — here is an important part of the Christian ministry. And in these functions I shall attempt to represent as fairly as I can the desire of the Church as long as it is in accord with what I feel to be clearly the will of God.

Thus I see before me the great challenge of the Christian ministry to be prophet, priest, and executive, or in the terms used by the text, to be an apostle, prophet, missionary, pastor, and teacher.

III. But no Church is built merely upon its ministry, be it good or bad. We must look at the purpose for which we have the ministry. The purpose of a minister as stated in the text is, "To fit his people for the work of service, for building the body of Christ." The response to any ministry is the result afforded. The text does not assert that God has given some men to run the Church and take care of all of the spiritual needs of the people, of feeding them their weekly doses of religion, but rather He has given some men as leaders "to fit his people for the work of service." You extended to me the call to become your pastor, an honor, privilege, and a responsibility which both my wife and I greatly cherish. We pray that we may be true to the trust placed in us. And now I extend the call to you as God's people to enter into "the work of service, for building the body of Christ." This includes not only your contributions to its work, both physical and financial, but it includes your prayers for the work and the well being of the Church. It includes your support and constructive criticism of the work. I seek your advice and suggestions for ways in which I can better serve you. If there are those in the community who are sick or in need, see that this need does not go unheeded. In all your daily activities, live the Christian life and it will work wonders in this community and in your own lives.

Together let us fit ourselves "for the work of service, for building the body of Christ," and I know of no better place to begin than here in the community of Independence.
The Sabbath Recorder

Relief Map of Palestine

Design chosen by President Alton L. Wheeler to emphasize "denominational theme for the Conference year."