## O U R  W O R L D  M I S S I O N
Statement of Denominational Treasurer, March 31, 1958

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### Treasurer’s Disbursements

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### Non-Budget Gifts

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### SUMMARY

- Current annual budget: $900,000.00
- Trea. budget receipts 6 mos: $42,868.89
- Boards' budget receipts 6 mos: $2,216.59
- **Total** $922,887.49
- Remainder required by Conf. time: $44,914.52
- Percentage of budget year elapsed: 50.00%
- Percentage of budget raised: 50.00%
- Percentage of time before Conference: 58.33%

Olin C. Davis, Treasurer.

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**SEVENTH DAY BAPTIST GENERAL CONFERENCE**

at California Baptist Theological Seminary

Covina, California, August 11 - 16, 1958
The Sabbath Recorder

First Issue June 13, 1944
A Magazine for Christian Edification and Inspiration
Member of the Associated Church Press

REV. ALTON L. WHEELER, Editor
REV. LEON M. MALTBY, Managing Editor

We take pleasure in introducing
The Editor of our Second Special Issue

The editor of this issue only, the Rev. Alton L. Wheeler, of Richburg, S.C., is one who distinguished himself in his student days at Salem College, Salem, W. Va., and at the Alfred School of Theology, Alfred, N. Y. Born and reared in the village of Nortonville, Kan., his first pastoral charge was the two small Seventh Day Baptist churches of Nortonville and New Nile, and Richburg, where he was ordained in 1943.

Accepting a call to the city church of like faith at Battle Creek, Mich., in 1945, he strengthened that congregation during a pastorate of nearly nine years. During that time he was host with the president of the Battle Creek Ministerial Association and was elected president of the Seventh Day Baptist General Conference for the year 1950.

Since the fall of 1953 he has been pastor of the thriving church of Riverside, Calif., where he regularly conducts a radio ministry and has recently been elected president of the Church Federation of the city.

Mr. Wheeler brings to the editorship of this issue his keen sense of the basic needs of all classes of people and the satisfaction of those needs in Christ. His experience in pastoral counseling and his study of the Word of God are reflected in his choice and arrangement of material as found in the following pages.

Another special issue, under the editorship of the Rev. Victor W. Skaggles, will appear in August. Regular weekly issues of 16 pages plus the quarterly expanded issues are available at the low subscription rate of $3 per year.
For good or for evil, you have

AN INEVITABLE INFLUENCE ON OTHERS

"Your life is an open letter about Christ!" This is the essence of what Paul wrote to the Christians at Corinth (2 Cor. 3: 2, 3). When they questioned Paul's authority, he asked them to consider in his letter or reply if they wanted letters of verification. If they did, he declared in effect, "You already have them!... "You are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." The Corinthians were living proof of the transforming power of Jesus Christ in human lives, the Christ whom Paul proclaimed.

We as Christians are living testimonies of the transforming power of the Lord today. Our lives are open letters and books. They are a series of short stories bound by time into volumes and read by hearts toward the Lord. Calling them to a half day one, he urged, "Choose ye this day whom ye will serve: whether the gods which your fathers served on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Jesus was later to advise, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Paul reminds all "saints and faithful brothers in Christ," that Christ "is before all things... by Him were all things created, and by Him all things consist (hold) together."... Therefore, everyone should wisely resolve for himself and for his lifetime that in all things that He (Christ) might have (first place)" (Col. 1: 1, 16-18). Someone has said, "In all Christians Christ is present, in some Christ is prominent, but only in a few Christians is Christ preeminent." May YOUR life be numbered among the few!

THE SABBATH RECORDER

Lord. Such a sharing of testimonies should well prove exciting and exhilarating, yet there is something more sobering to be said.

If you and I can influence others for good, we can also influence them for evil. For every one who leads men to Christ there are several times his number leading others away from Christ. Statistics remind us that Christians continue to be the largest group among the many around the world. The Communists as well as Christians have their "tracts and evangelists." The atheists, skeptics, and agnostics often testify and endeavor to spread the seeds of their ways of life more zealously than do many professing Christians.... The ground is teeming with seeds of numerous types of men, back and to yield voluntarily to ethical, spiritual, and moral slavery. For every Uzziah who "did that which was right in the sight of the Lord, according to all that his father Amaziah did" (2 Chron. 26: 4), there was an Ahaziah who "walked in the ways of the house of Ahab; for his mother (Athaliah) was his counsellor to do wickedly." If you are a professing Christian then, as Paul says, "You are an open letter about Christ... open for everyone to inspect and read." We are asking God "if you see things as it were, from His point of view by being given spiritual insight and understanding. We also pray that your outward lives, which minister to your Master's Name, and that you may bring joy to His Heart by bearing genuine Christian fruit, and that you may grow yet deeper" (Col. 1: 9, 10, Phillips Translation).

For better or for worse, for good or for evil, upward or downward, forward or backward, consciously and unconsciously, you have an inevitable influence on the lives of others. Let it be a witness for Christ!

THE SABBATH RECORDER

As you face life, remember

ONLY CHRIST CAN SAVE

Contending that we should put Christ first in the experience of genuine conversion is a little like saying, "A horse is a horse," isn't it? Actually, there can be no conversion without Christ. "Except a man be born again, he cannot see the kingdom of God" (John 3: 3). A person cannot be born again without Christ. By the new birth people become members of God's family, and we become "children of God by faith in Christ Jesus" (Gal. 3: 26). It is impossible without Christ, for as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1: 12). Conversion depends on receiving Christ. "I am the way," said Jesus; "no man cometh to the Father, but by me" (John 14: 6).

In a sense, conversion and salvation are the same thing — or perhaps we should...
say that salvation is the inclusive term which embraces forgiveness, conversion, the indwelling Spirit, victory over sin, and all the other things, consummating in the resurrection and redemption of the body. Salvation is impossible without Christ for "there is none other name under heaven given among men, whereby ye must be saved" (Acts 4: 12). All have sinned, and come short of the glory of God" (Rom. 3: 23) and by that have earned the "wages of sin . . . death" (Rom. 6: 23). All we like sheep have gone astray; we have turned every one to his own way. That is the simplest definition of sin there is — doing our own way instead of God's. But "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 8). "The Lord hath laid on him (Christ) the iniquity of us all" (Isa. 53: 6), "who his own self bare our sins in his own body on the tree" (1 Pet. 2: 24), and died there on Calvary as our sin-substitute. He "put away sin by the sacrifices of himself," being "once offered· to bear the sins of many" (Heb. 9: 26-28). This is the beginning of our salvation — deliverance from guilt and penalty of sin by accepting, in faith, the vicarious sacrifice of the Lord Jesus, not merely as a doctrine of a change, in the Scriptural sense, it is a change from sinfulness to righteousness. The change, so momentous that it can only be described in terms of a "new birth," is wrought by the Holy Spirit (John 3: 5) when Christ is received into the heart. Christ died on Calvary not only as our sin-substitute, but also "that we, being dead to sins, should live unto righteousness" (Rom. 6: 5). That is the present tense of salvation — living lives of self-control, loving our neighbor as ourselves, and conforming to the will of God. Only by being converted by the power of the indwelling Christ is such a life possible. It is, indeed, Christ first in this experience.

How about you? Have you had this experience? Have you received Christ as your sin-substitute, as your life, as your power for living? If not, only you are to blame, for the whole of salvation is a free gift, and to be had just by receiving Him. He wants to take you into His family, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him" (Rev. 3: 20). He cannot open the door — the latch is on the inside. He can only stand and knock, yearning and pleading for admission. Won't you invite Him in and experience all the bles sens that receiving Him makes possible?

"Behold, a Stranger at the door! He gently knocks, has knocked before, Has waited long, is waiting still; You treat no other friend so ill..."

A man recently gave directions to another who stopped to ask him the way to a certain street. "That's the best way, is it?" asked the inquirer, a little doubtfully. "It is the only way," was the quick answer. "The other road will land you back where you started." — Sunday School Times.

Yielding to Christ leads to WORSHIPING IN THE HOME

The family's devotional life is intimately bound up with the daily life of its members. One reflects the other; one influences the other. There can be no room for sham or pretending where the devotional life is concerned. Prayer is life, and our lives are prayers. As the Quaker poet, Whittier, has said:

O brother man, fold to thy heart thy brother; Where pity dwells, the peace of God is there; To worship rightly is to love each other, Each smile a hymn, each kindly deed a prayer.

A beloved China missionary, the late Rosa W. Palmberg, used to say, "The girls in our boarding school are quick to read our minds. They seem to realize when we are happy or discouraged; full of faith, or full of doubts. We cannot hide our feelings from them." What she said about those girls is true likewise of the children in our homes. They feel very quickly the harmony, or lack of it, in our lives.

A father and mother had some disagreement as to how the family income should be spent. Not wishing to discuss the matter before the children, they went into another room and shut the door. Soon there came a timid rap. "If you are going to do any worrying, we would rather do it in front of the family," the Bible statement that "there is nothing hidden that shall not be revealed" applies to the intimate relationships of the home.

At one time it was considered a badge of honor for a man to cover a mustache, and most men did. But my father got tired of his, and threatened to get rid of it. Mother was very much opposed to the idea as she thought he looked better with it on. When one day he came home with it shaved off, she would not kiss him, nor would she when he started off on his next trip. I can remember to this day how keen was my sorrow over this little disagreement. Suppose something should happen to him so that he never did return? What would be our feelings then? Let us remember, parents, that when we wound one another, we wound our children even more deeply. And since they are made in the likeness of our heavenly Father, it must wound Him as well.

So our devotional life is affected each day by our attitudes toward one another. A person of my acquaintance couldn't say his prayers at night. He had quarrelled with a loved one, and couldn't have peace until he arose and came to apologize. Let not the sun go down on your wrath, for the Good Book says, for the wrathful mind is the troubled mind, and sleep cannot bring the balm it should in such a case.

In several families of our friends, the children are allowed to say a prayer at the beginning of every meal. This is a wonderful experience for all. In one family, in particular, the children have entered into it with such spirit that one wonders at the versatility and spontaneity of every prayer. Scarcely a relative or loved one is forgotten, and we are all glad to be remembered in those childish prayers.

When our children were very young, we were in the habit of using a little poem, either sung or recited, at the be-
ginning of every meal. But as they grew older, the children asked if something else could not be substituted. Children want to hear father and mother pray, not alone that they may learn thus how to pray themselves, but because through our prayers they may learn what is in our hearts. The true prayer is the one that opens a channel between the heart and God, and through that shining pathway the listening eyes can "ascend and descend" before the throne of God.

However, the silent prayer at the table has its uses, too. Sometimes each one wants to "be still and know that I am God," as the psalmist puts it. In those moments of silence one may range in thought to the welfare of loved ones near by or far away. He may humbly ask for strength for the day, and thank God for power to overcome temptation. Frequently, the insights gained by the moment with God will become the basis of further conversation about the table.

Who is the one to take the lead in prayer, or to ask a member of the family or an occasional guest to lead? I think it is the place of the father to do this where possible. If he is unwilling to do this, or cannot, then another member of the family may well take it over, with thoughtful preparation and imagination in carrying it out.

All of us have a feeling of kinship with the family which the poet Burns pictures in his "Cottar's Saturday Night" — a picture which he may have drawn from his own childhood, and with his own father in mind.

The priest-like father reads the sacred page. Then, kneeling down to Heaven's Eternal King, The saint, the father, and the husband prays: Hope springs exultant on triumphant wing.

And he continues,

From scenes like these old Scotia's grandeur
That makes her loved at home, revered abroad.
Princes and lords are but the breath of kings,
An honest man's the noblest work of God.

— Paul S. Burdick, Pastor, Waterford, Conn.

To "stand fast in the faith,"

WE NEED CONVictions

Many times I have heard the saying, "A man convinced against his will is of the same opinion still." Others have quoted, "Stone walls do not a prison make, nor iron bars a cage." They reflect the importance of man's individuality. A man's mind is his castle. Recently we have seen methods used to subjugate the human mind to the point where there is no longer any attempt to lead him. I think it is the place of the father to do this where possible. If he is unwilling to do this, he must find another member of the family to do it over, with the consent of all. Perhaps an older member of the family circle could plan the devotions for a week at a time. If one of the children, let him be relieved of some other household "chores," in recognition of the fact that this is an exacting and time-consuming task. Copies of the "Upper Room" or other devotional literature could be used, and commendation should be extended to the one who uses thoughtful preparation and imagination in carrying it out.

The Creative work of God reveals a Creator, but evidence all around us convinces us of the existence of a Creator. The death wails of the heathen and the frantc good works of the civilized both attest the fact that man is afraid to face God because of his wickedness.

But as Christians we believe that God loves man in spite of his sinfulness. More than that, we believe that God has done something about the guilt and penalty of sin. How do we know this? If not by the functioning of human wisdom, then it must come by special revelation from God to us, and this is the Bible. When we accept Christ as our Savior to receive forgiveness of sins, we also accept Him as Lord of our lives, and this must include accepting His Word as our guide.

Christian convictions have been put into creeds since early in the second century when the Apostles' Creed was formed. Luther and Calvin, and later the Westminster Bible scholars wrote out their beliefs, not as an attempt to form new convictions, but to set down in concise form what the teaching of the Bible is. The various creeds, to be valid, must be based on the Scripture, not on faulty human thinking.

"Recently there is an attempt being made to find a statement around which all churches can rally. This is difficult to do, because there are some who do not believe the authority of the Bible, and some who attempt is not to find the minimum of Biblical doctrine that must be agreed upon, but only to find the maximum of human agreement. If Christ is going to be placed first in our creeds and convictions, we must base them on the revelation given to us in Christ and recorded for us today accurately only in the Book which He has given us."

Seventh Day Baptists have no creed as such. We do include in the Statement of Belief adopted at the 1937 General Conference the thought that "certain beliefs and practices, having for their origin support of Scripture as taught by followers of Christ through the centuries are binding upon all Christians." If our convictions are supported by Scripture we will find that they were united by a common sorrow.
will be valid for our lives. Through the Word of God we find: what our true convictions are and what we must do about it - soberly, righteously, and godly, in what Christ expects us to behave — "We should live soberly, righteously, and godly, in this present world" (Titus 2:12).

This brings us to the thought of living with convictions. I remember reading of a conversation between a young lad and a soldier. The boy was quite impressed with the Crusades during which many lost their lives, and remarked what a wonderful faith. The soldier replied, "Aye, but it's not the dying for one's faith that is hard; it's the living of convictions as unhappy experiences because the epistles tell us, however, that it is possible to die for one's faith that is hard; it's the living of convictions as unhappy experiences because the epistles tell us, however, that it is possible to die for one's faith that is hard; it's the living of convictions as unhappy experiences because..."

So many people today think of persuasion as the only way of salvation, that they need, or, putting Christ first, they would accept Him as Savior, and more of their resources at His disposal. A weekly Christian is a weak one and more of their resources at His disposal. A weekly Christian is a weak one

A Christian marriage does not usually suit the problem of mixed marriages between Christians and non-Christians? Is love the only motivation in Christian courtship? These and similar questions were being raised within the church and referred to Paul for a distinctly Christian answer. The questions and practical problems are still with us and Paul's counsel is still valid.

Probably the first Christian creed was the simple statement: Jesus Christ is Lord. The meaning and application of that statement for an ancient institution like marriage reveals that this statement is completely revolutionary. If Jesus Christ is Lord, then society must be transformed.

Christ, says Paul, is the Head of the Church and the Church is subject to the plan of God for their lives demands their complete submission to and dependence on Him but they are not convinced or put off at first, they would place more and more of their resources at His disposal. A weekly Christian is a weak one but the daily life lived for Him is His delight. Many are persuaded that the seventh day is the Sabbath of the Lord. But if Christ were not convinced, putting Christ first, they would accept the blessings that come from obedience. If Christ comes first, His Word is the basis for our convictions. If Christ through His Word is forming our convictions, our lives will show that "Not I, but Christ" is the rule for us.

Paul Osborn, Pastor, Marlboro, New Jersey.

THE SABBATH RECORDER
"Yielding to God" should influence

YOUR CHOICE OF A LIFEWORK

"I therefore... beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. 4: 1).

It is estimated that 85% of those who belong to a church do so because of friends or family and not from personal spiritual concern. It is likewise estimated that 85% of those who work do not select their task, but get a job through friends of one kind or another.

By chance we seem to find our place in life. We get up in the morning, do work or go to school or shop or whatever to eat and wear, again I ask you, "What better are we than animals?" They have all of these. "She that liveth in pleasure is dead while she liveth" (1 Timothy 5: 6). "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth" (Revel 3: 15).

The world seems to live for itself. It is estimated that 85% of those who get married do so because of social pressure. Many have no other reason for their present attachment to an "animal." A person in love might well check up whether he is really a Christian. Many have no other reason for their present attachment to a "husband," "wife," "janitor," "teacher," or "farmer," and the like. The love of Christ is self-less and sacrificial. We should refer again to our love of God, as "the chief cause for a marriage the result may be tragic.

Another problem which we must honestly recognize to be the "cult of sex." We would like to believe that Christians are immune to this influence but unfortunately that isn't so. Every major form of communication brings this exaggerated emphasis into our homes day after day. Magazine articles discuss marriage as though the physical aspects are all that really matter. Such a lack of perspective cannot help but twist our thinking and pervert our better judgment. Each of these factors must be seen for what it is in the light of the Lordship of Christ. If we are to be united in marriage as Christ is one with the church we should refer again to that illustration. The love of Christ is self-less and sacrificial. Are we so prepared to "extend our love of self" to enfold another? Just as Christ died once-for-all, so is marriage once-for-all. But courting and marriage should not be utterly surrounded by clouds of warning. Even in this day of increased divorces there are millions of people who have found a fulfillment for their lives in a "happy marriage." "It is," as the ceremony says, "in all human relationships the final truth." The potentialities of growing love bring millions to the altar of God in every generation. If Christ is the Lord of both husband and wife He will be Lord of the home. There could be no richer relationship than that.

—Kenneth E. Smith, Pastor, Denver, Colorado.

Ye are the light of the world... Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven" (Matt. 5: 14-16). Light is "the radiant energy which, by action upon the organs of vision, enables them to perform their function of sight." The sun sends waves of "radiant energy" light for our physical eyes. God has shown you and me forth His "radiant energy" light to those in darkness. If there is spiritual darkness around you where you work, do not blame someone else. God is the giver of abundance of "radiant energy" if only we will walk and work as children of the Light. Notice that as light is energy, just so Light is Energy. God has called you and me to live for Him, to dispel spiritual darkness in the place and at the occupation where you are. Let us simply let the Light shine with joy and love. Notice also that when this Light emanates from us, those about us do not see us; they glorify God in heaven.

If you cannot glorify God in the work you are doing, change your work. You are called to a vocation, be it as housewife, janitor, teacher, or farmer, and the chief task in this vocation is to be light. Earning a living is incidental. "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." (Eph: 5: 8).

Do not idle by the sidelines, but grasp the universe in your hands and take it as part of you: the stars, the trees, the birds, the flowers, the marine life and why of life! Grasp it all even as Jacob grasped the angel and wrestled until he received a blessing. "Live life, then, with a due sense of responsibility, not as men who do not know the meaning and purpose of life but as those who do. Make the best use of your time despite all the difficulties of these days. Don't be vague but firmly grasp what you know to be the Will of God." (Eph: 5: 15-17, Phillips).

"A person in love might well check up whether he is really a Christian. Many have no other reason for their present attachment to a "husband," "wife," "janitor," "teacher," or "farmer," and the like."
Putting Christ first may lead to what he did for God. but what do you do for work may be, need to learn this same truth. This is what I wanted. That one of us should be a minister. I service as meaning a minister or pastor. The need for was that one of the sons might be called just what does it have to offer? wondered which one God would lay a boys were being reared for their children to enter the ministry, to preach? We should bake for their Savior. This involves surrender, risk to their lives for their God. Isn't it high time for parents to bake for Their boys were being reared by a modern writer that God has one Son, and He made Him a minister. Every minister knows what it is to wrestle within his own spirit concerning the call to preach, but every man should have his ear open to the call. Nothing gladdens the heart of God more than to hear such words as were spoken by the boy, did he speak to him. He gladdens the heart of God by ambitions, by a desire for God's voice by ambitions, by a desire for a place in the social world, or by a desire to get things. God seeks men who will hear and heed His call. When Christ called the disciples, straightway they forsook their nets and followed him. The church needs such men today. men who will take Him seriously, men who will give Him all their lives, men who will take the initiative, becoming leaders ready to risk their lives for their Savior. This involves surrender, sacrifice, and service. Christ will take nothing less. Dwight L. Moody said, "The world is waiting to see what God can do with a wholly yielded man. I'll be that man." See what great things God did with this humble shoe salesman. If God can do it with others, he can do it with you. Christ needs men who can take a stand and mean it. He can use you. You should consider "full-time" Christian service. What's the Pay? The village preacher pushed his month's salary check under the window at the bank. The teller apologized for having to cash the check with soiled bills. "Oh, that's all right," said the preacher, "no germs could live on my salary." Many jokes are written about ministers' salaries and the fact that most ministers are underpaid when one considers the training and the specialized work involved. Yet we must understand that no man goes into the ministry to make money. His attitude toward his salary is in general that which Professor Bliss Perry expressed when he said that Harvard paid him for doing what he would gladly pay for the privilege of doing could he only afford it. Most of the ministers I know feel that work in the ministry would not be in the ministry. They love their work. They count it the highest privilege, and they could not be paid to do anything else. Perhaps every man entering the ministry should ask, "What was Jesus' salary?" and "How much was the Apostle Paul paid?" Jesus reminds us, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." God will take care of His own. Of course a minister has to live; surely he has to provide for his family. The laymen are involved in this problem because they realize the need. But for a minister the salary is not the primary concern. His pay is not in dollars and cents. The Rewards The truth is that the minister's work is the most rewarding work in the world. He is a worker with God dealing with the great abiding issues of life and death. What greater privilege is there than introducing a man to His Lord? What greater privilege is there than to help a person stop living for himself and to start living for others? What greater privilege is there than to have a share, however small, in helping a home that was a hell to start being the heaven that every home can become if only the family will let Christ in? What higher privilege than to help a person who is long to live to become radiantly assured of eternal life? No salary can take the place of the warm words that flow from the heart of the individual the minister has helped. "Pastor, I thank you for that message this morning. I was mixed up. Now I understand and have renewed hope." He stops to visit in a home and a little child ready for bed comes in and climbs upon his lap to say his prayers. God seems nearer just because his pastor is there. The elderly couple cannot get out much any more but a part of the church enters the home when the pastor calls. An old man who sits by his window in the backraces home, and it seems to him that no one cares. Then the pastor arrives and as he leaves they bow together. "Thanks," he says, "that was a good prayer." He stands by the bed of one ready to go to the operating room and the fear leaves the patient because of his words of assurance that God is there. All this and far, far more is a part of the privilege of trying to be a faithful minister of Jesus the Christ. All of us do a lot of talking about what needs to be done to make this world a better place. The Church, minister has a real opportunity to participate in the work-while and forward-looking activities of his community, denomination, and generation. He can help to eradicate race prejudice. He can work for better schools. He can help to educate for peace. He can strengthen the hands of the social agencies. He can promote good government. He can work for better cooperation between labor and management, and in many other ways he can work to make the Christian Gospel relevant to his own time. His opportunities for doing good both in this life and outside the church are unlimited. Dr. William H. Hudnut, Jr., says, "No man 'succeeds' in this high calling, but I had far rather try and fail in a great cause than succeed in a petty one. For it is in giving yourself to God day in and
A missionary doctor tells of

INTERPRETING THE GREAT COMMISSION

"... Go ye into all the world...

The "utmost parts" can sometimes be well nigh inaccessible. Even getting out of "Jerusalem" is difficult now that the rains have about ruined our eight-mile private drive. On a trip to Preacher Goman's area in January, off an evangelistic effort, we found one of our bridges washed out. Getting into the stream was no problem, but climbing up the other bank had all four wheels spinning, and almost proved prostration.

One isolated village visited in that effort had seen no white man since the riots of 1953 when the police "with day out that the true fascination and lasting joys of life are found."

What's Your Decision?

General Montgomery, the famed British military strategist, was giving a preview of a forthcoming battle in his famous map room somewhere in North Africa. When he had finished, his field officers agreed that the battle plan was "nothing." 9

We have the Bible which possesses a grand hope of its grasp the greatest power known, the Holy Spirit, but it needs men, men of decision. Are you that man? Isaiah's

16

THE SABBATH RECORDER

were weak because his brothers had not come with some difficulty; we persuaded him to let us take him to Malamulo Hospital. There we warned him that this might well be the end. But we were wrong. Somehow (?) he survived and improved. When I returned a week later to Malamulo, he was much improved, with normal breathing and heart rhythm. Best of all, he had "given his heart" to the Lord. (Maybe that explains his recovery.)

... He that believeth and is baptized shall be saved....

One Sabbath afternoon last July in our village-preaching near Makapwa, one thin, bent, old man told us, "I'd like to accept Christ, but I can't get down to church to be baptized."

"Is there water near here?" "Yes, a small stream." "Pastor Kanyenya, will you baptize him?"

"All right." We trailed down to the stream. It wasn't deep, but a banana leaf dam raised it to about nine inches. After we Splash- ed the old man at the river. Pastor Kanyenya literally rolled him in the water to get him completely baptized. Last month the deacons went to his funeral.

... He that believeth not shall be damned...

A grim truth that impels us!

... And these signs shall follow them that believe...

Our "signs" today seem a bit anemic compared to those of the apostles, but perhaps God is pleased to use man's (God given) knowledge and discoveries, for we do see results.

... In my name shall they cast out devils...

As Christ's name spreads and invades deeper into the hearts of our people here, we see a gradual weakening of the powers of superstition and witchcraft. More and more patients come directly to us without first trying the African doctors.

We still see amulets tied around a neck, a waist, or a limb, to "drive off the devils"; we see muddy cakes plastered over skin tumors, and scars from knife wounds over areas of pain. Many fear that devils have been angered by their coming to the clinic, and before we've done all we can, will take the patient home where it is "safer."

But slowly it's changing. Amulets are thrown away. Confidence in our medicines increases. Fear of devils is being cast out.

... They shall speak with new tongues...

So many of our staff understand English and our poor Chinyanja that we get along all right; but a big share of African thought, culture, and humor will continue to escape us until we learn the language well. Chinyanja isn't a difficult language, because of its regularity and being a phonetic language (designed by linguists). Lazily, we might wish for a short-cut to "speaking in tongues," but God has helped us much in past training and experience.

... They shall take up serpents and if they drink any deadly thing, it shall not hurt them...

Snake bites are not common, though snakes are plentiful and some are poisonous; but we have a good supply of anti-snake-bite serum on hand. But some of the smaller "serpents" are more troublesome -- the hookworm that invades bare feet and takes up residence in the bowels; the tiny Bilharzia that enters the skin of waders or swimmers and wreaks havoc in the bladder or bladder; other worms, amoeba, and bacteria that seem to thrive in food and drink and cause dysentery. We have the medicines to destroy them. Trying to teach preventive measures meets with less success.

... They shall lay hands on the sick and they shall recover...

This is true and common enough here.
A missionary nurse observes that "Life Is a Tender Thing"

"Life is a tender thing." These words express the philosophy of a man whose entire life was dedicated to the preservation of human life. We need not look far in order to realize that there is much about us that can injure and bruise this tender plant called life. For this very reason a nurse has countless opportunities in the course of each God-given day to help protect, encourage, and sustain life.

We may take for granted that the nursing skills gained in school will equip a nurse to meet the physical needs of those who come under her care. However, if this nurse is a Christian, fully yielded to her Lord, these skills she has gained in school will become unbelievably more effective as Christ shines through her in all His wonderful fullness. The Christian nurse is not only to contribute to the preservation of life on the physical plane, but on the spiritual as well.

It can be readily seen that nursing is one of the professions into which a Christian may enter and feel quite satisfied that it may be pleasing to God, for it is a profession dedicated to the welfare of mankind. Nevertheless, the degree of yieldedness of the nurse to Christ will directly determine the true value of her services and enhance the beauty of the profession.

Few people are better able to evaluate the characters of others upon short acquaintance in the same degree as an ill person discerns the strengths and failures of his nurse. There is something about sickness that makes a person acutely sensitive to the qualities of those about him. If Christ has the pre-eminence in the life of the nurse, what greater opportunities can one hope for to make Him known?

Jesus said that the one who gave a cup of cold water to His name would not lose his reward (Mark 9: 41). The dedicated Christian nurse has many chances to speak a word for Christ, to show that God is love, and to show her love for her patients. The nurse's voice conveys softly to her patient as he is wheeled down the long corridor to the operating room:

"I shall say a prayer for you."

The words come to the patient like a drink of cool refreshing water in the heat of the day. They ease his fears and apprehension. Were there no other reward than to see the sick one's facial expression change from one of anxiety to one of peace it would be sufficient.

In all branches and phases of nursing there is abundant opportunity to point souls to Christ. The nurse who offers herself for full-time Christian service on the mission field at home or abroad can give many accounts of miraculous experiences in the course of her service. The greatest miracle, that of the spiritual birth, always affords the greatest joy and the missionary-nurse sees quite a few snatched from the very brink of physical death to be born anew into God's family as a result of prayer and the witness of the Christian workers.

It was my experience once to help care for an African woman who had been brought to the Mission following childbirth. She had delivered her child the day before and had lain in the village very near death for more than twenty hours. All that was done for her was done in the wisdom and strength of God. She lived. When she was strong and alert enough to talk, she was asked if she realized that she had been near death, and that by the grace of God she now was alive.

"Oh, yes, Dona," she replied, "I was dead but now I live." From the light in her eyes it was evident. During his eight weeks with us, our daily morning worship with the patients helped him. He began reading the Bible much of the time, and he left us, I'm sure, a much better Christian.

-Victor Burdick, M.D.,
Makapwa Mission,
Nyasaland, Africa.

An educator tells of The Testimony of a Teacher

Many of the great educators agree that a person is called from above to be a teacher. If every person who seeks God's leading as he selected his vocation, there would be greater satisfaction among all classes of workers, whether they have a profession, are skilled workers or unskilled laborers. The type of work performed would also show a better quality.

The need for dedicated Christian workers, no matter what the occupation, is very great. Opportunities to witness to the saving grace of our Lord are numerous to those who work daily with the unsaved and unchurched members of the community. A recent estimate shows that the pastors of churches in urban areas can reach but a small percentage of people of that community. Laymen are needed in all churches to assist in the church program of winning the lost to Christ.

An educator in any field of instruction or level of education is in a very good position to serve God and his fellow man. Opportunities come to the teachers of young people to show by word and example just what Christianity means in daily living.

As I think of those who have had the greatest influence on my life, other than members of my family, I think of four individuals. Three of them were my teachers and one was a minister of the Gospel. All three teachers were Christian workers, and two were my Bible School teachers. Friendly conversations with these teachers were inspirational to me in my training in high school and college. Now, as a teacher I hope that I can, in turn, impart some rich experiences to my students. (Continued on page 24)
As Lord of our lives,CHRIST

is

"Lord of the Sabbath"

Our denominational belief concerning the Sabbath reads: "We believe that the Sabbath of the Bible, the seventh day of the week, is sacred, sanctioned by God, the day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest."

There are those who contend that we as a people give too much stress to the seventh day as the Sabbath. The true Sabbath, a day of worship and rest. If there be those among us who feel that observance of the seventh day as the Sabbath is the acid test as to whether or not one is a Christian, or that the teaching of the Sabbath is our primary mission to the world; then this criticism is justified.

Perhaps it may seem at times that amongst us considerable is said about the day of worship, but recently when scientists were about to launch a missile from Cape Canaveral, Florida, the firing was delayed for several hours, because, through a last-minute inspection, it was discovered that a tiny pin, one eighth of an inch in diameter and two inches long, was missing.

Finally one man was lowered headfirst into the belly of it with a flashlight and mirror. For nearly eight hours of search, the task of finding this small pin was about a little pin worth only a few cents, and so small that it was later made into a tie bar and presented to the man who found it. So to us, the seventh day as the Sabbath may be as the tiny pin, a smaller part of happy and abundant Christian living — yet when left out of one's spiritual life, it is ever significant of the talk of times.

Perhaps one of the greatest questions we should ask ourselves is, do we believe about the Sabbath of the Lord our God?

I

First, let us trace the history of the seventh day as the Sabbath.

The Scriptures testify that it had its origin at the very time of Creation (Gen. 2:1, 2, 3). Exodus 16 mentions the seventh day being observed before the Ten Commandments were given and as the children of Israel gathered manna in the wilderness. Exodus 20:1-17 preserves a record of the Ten Commandments, the fourth of which is longer than any other, declaring, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. . . ."

That was about 2,000 B.C. Isaiah 58:13, 14, written in the 9th century B.C., and Nehemiah 13, written in the 5th century B.C., tell of continued observance and reformations on the part of God's chosen people. The Apocryphal books of the Maccabees tell how Mattathias, his sons, and others fought to defend their religious freedoms including the Sabbath. That was in the 2nd century B.C.

In the New Testament, Luke 4:16 mentions how "as his custom was, Jesus went into the synagogue on the Sabbath day." Mark 2:27, 28 quotes Jesus Himself as declaring that "the Sabbath was made for man (mankind), and not man for the Sabbath: Therefore the Son of man is Lord also of the Sabbath." The Book of Acts, bearing record of the flourishing Apostolic Church, tells repeatedly how early Christians observed the seventh day as the Sabbath (Acts 13:14, 44; 16:13; 17:2; 18:4, 11; 25:8, etc.).

This then is the early history of the seventh-day Sabbath.

II

Now let us trace the history of the observance of the first day of the week.

Sunday, as its very name implies, was from antiquity a day on which man worshiped the sun. The Cyclopedia of Biblical, Theological and Ecclesiastical Literature by McClintock and Strong, states: "The worship of the great orb which insures to us light, warmth, and life is as ancient as history. It existed in the earliest ages among the Phoenicians, Egyptians, Persians, and Hindus, and later among the Greeks and Romans of the West, venerating under the different names of Helios, of Sol, or of Baal, Osiris, or Mithras. . . ." (Vol. X, p. 17).

There is mention made of it in Ezekiel 8:16 which tells of the prophet one day in Jerusalem seeing twenty-five men "with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east."

In the New Testament, there are but eight passages making any mention of the first day of the week, none of which implies the abrogation of the seventh day as the Sabbath nor of the first day being observed as a day of worship and rest.

It is rather clear then that there is no mention of command to change the day either by Jesus or by His apostles, for if they had so declared the change, they would have precipitated so much indignation and opposition on the part of the Jews that there would have been chapters if not a book written leveling accusations of blasphemy and apostasy against the leaders of the newly born Christian movement.

Cardinal Gibbons, in his widely circulated book, The Faith of Our Fathers (p. 111), says, "You can read the Bible from the first day to the last and you will never find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

Thus was Sunday observed through worship of the sun "from earliest ages among the Phoenicians, Egyptians, Persians, and Hindus, and later among the Greeks and Romans of the West." In the 4th century B.C., the Persians conquered the Babylonians. In the 3rd century, the Greeks conquered the Persians and the Egyptians. In the 1st century B.C., the Romans conquered the Greeks. In every war, there was one victory to armies, but there was another victory to cultures and traditions. So the ceremonial custom of worshiping the sun and of setting the first day of the week aside as a holy day once a holiday spread like an epidemic from one nation to another with the passing of time.

While some professing Christians are said to have worshiped on the first day of the week during the first centuries A.D., it was with the dawn of the fourth, that Constantine the Great as Roman Emperor was won as a convert by the emperor, "Christianized" the Roman Empire.

At the Council of Nicea (A.D. 325) Sunday was proclaimed as the "venerable day" on which men were to cease from their labors. At the Council of Laodicea (A.D. 336) the first day of the week was officially so designated. As the Rev. Peter Geiermann in his book, The Convert's Catechism of Catholic Doctrine, says, in answer to the question, "Why do we observe Sunday instead of Saturday?" "We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea transferred the solemnity from Saturday to Sunday." In Monsignor Segur's book, Plury of Today, he says, "It was the Catholic Church which, by the authority of Jesus Christ has transferred this rest to the Sunday. The Christian Church has sanctified the rest of our Lord. Thus the observance of Sunday by the Protestants is an homage
they pay, in spite of themselves, to the authority of the (Catholic) Church.”

McClintock and Strong simply make this statement accounting for the change, “The opposition the change, the spiritual facts of Chris­tianity altered it surely, yet without proc­ession from the seventh to the first
day to have been sanctified, blessed, and hallowed by the Lord, and the first day to have been instigated and legislated by man, at least man of his own account; and then we may well ask, ‘What day will be done on earth as it is in heaven,’ continue to observe the seventh-day Sab­bath.

If anyone insists that the seventh day was merely for the Jews, we do well to point to the historic records telling how the Sabbath was instituted at the very time that the New Testament sets for the Sabbath...’

G. Campbell Morgan, in his book titled, The Ten Commandments, commenting on the authority of the (Catholic) "The opposition the change, the spiritual facts of Chris­tianity altered it surely, yet without proc­ession from the seventh to the first
day to have been sanctified, blessed, and hallowed by the Lord, and the first day to have been instigated and legislated by

III

We wisely continue to observe the seventh-day Sabbath.

Therefore, understanding the seventh day to have been sanctified, blessed, and hallowed by the Lord, and the first day to have been instigated and legislated by man, we think it wise to point out some Scrip­ture which would indicate that tithing is an ordinance of God which He established in order to finance the program of His Church. A complete review of the Scrip­tures relative to tithing is beyond the scope of this paper. Anyone who is interested in this can readily make a fairly complete study as to the Bible’s teaching in a matter of a few hours.

In a discussion of tithing, sometimes a habit will arise to state that he expects a financial reward to his tithing. There are others who tithe, who vehemently say that a man ought not to expect any finan­cial blessing as a result of tithing. In reviewing all Scriptural references on this subject, the following would seem to support the first contention rather than the latter. However, in reading the following verses the implication may be that the church, rather than the individuals, will prosper to such an extent that she could not contain the abundance.

“From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you.”

(Continued from page 13)

job or my vocation? You are called to a vocation, not a job. You are called to live purposefully and to walk worthily of your vocation whatever it may be. You are called to live, not just exist. Yield your whole self to God and let Christ guide in all that you do and say!

— Albyn Mackintosh, Consulting Engineer, Los Angeles, Calif.

THE SABBATH RECORDER

Giving one tenth is more than a financial reckoning, for

TITHING

is a Spiritual Experience

In a consideration of financial support for church work it might be well to evalu­ate some of the philosophy which forms the basis for this aspect of Christian tithe­giving and beholding. In a motivational standpoint there are two types of contribu­tors. One is the steward; the other is the philanthropist. The first gives of his resources to the work of the church because he thinks of himself as a caretaker or custodian of the church and its work. The philanthropist may give large sums of money to charity, but he is apt to do this more for the sake of income tax de­ductions or publicity purposes. The money that the church receives from either source can be used to good advantage. The bless­ings that the giver receives will largely depend upon which type of contributor he is, that is to say, the steward will have all the benefit which comes to the philan­thropist plus spiritual growth. He has given because he feels: ‘The earth is the Lord’s and the fullness thereof.’

Whenever anyone has matured in his spiritual life to the point that he thinks of himself as a steward in the Kingdom of God, he then has the background to undertake a wholesome workable relation­ship with the church as far as its financial program is concerned. His sincere desire will be to contribute to the work of the church everything he feels he can justifi­ably spare from his total income. This man will give considerable thought to the relationship in the division of his income between the needs of his family and that of his church.

There is no doubt that many people think of tithing as being an Old Testa­ment practice and not a practice to be indulged in by Christians. The matter will probably never be settled for sure. It might be well to point out some Scrip­ture which would indicate that tithing is an ordinance of God which He established in order to finance the program of His Church. A complete review of the Scrip­tures relative to tithing is beyond the scope of this paper. Anyone who is interested in this can readily make a fairly complete study as to the Bible’s teaching in a matter of a few hours.

In a discussion of tithing, sometimes a habit will arise to state that he expects a financial reward to his tithing. There are others who tithe, who vehemently say that a man ought not to expect any finan­cial blessing as a result of tithing. In reviewing all Scriptural references on this subject, the following would seem to support the first contention rather than the latter. However, in reading the following verses the implication may be that the church, rather than the individuals, will prosper to such an extent that she could not contain the abundance.

“From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you!”

— Albyn Mackintosh, Consulting Engineer, Los Angeles, Calif.

THE SABBATH RECORDER
There is no single vantage point from which a church can be properly viewed. A partial view of the Seventh Day Baptist Church of Plainfield, N. J., as seen from the parsonage steps, shows one of the entrances to the building. This church is unique in having five entrances, all of which are used every Sabbath day — and still the church is not filled.

**Impressions of a church gained from walking around it are varied and inaccurate, lacking perspective. The purpose of the church can be appreciated only from within where coldness gives way to warmth, where wonder changes to worship, fault-finding to fellowship, and selfishness to service.**

— Charles Harris, Head of High School Science Dept., Bridgeton, N. J.