We realized anew the all-sufficiency of Jesus. The vocal solo by Mrs. Starlin Ross, "All in an April Evening," reinforced the message. The Sabbath School business meeting in the evening showed a great deal of accomplishment in the last quarter, for which we thank God.

SALEMVILLE, PA., — We are again without a pastor but that does not say we are not active in our church services. Laymen or organizations of the church have charge of worship services when we do not have guest speakers.

On November 6 we held an all-day meeting in the annex with women of the two other churches of the community cooperating in collecting, mending, and patching clothing for the Child Welfare Care of Bedford County, with seven cartons of clothing collected. We also had an open-house Thanksgiving supper Sunday evening, November 23.

Sabbath, December 19, the Juniors gave a Christmas program for our worship service. With the help of the Women's Society the Juniors delivered Christmas cheer boxes to the homes of the ill and shut-in friends and sang carols.

We held our yearly business meeting January 4. Re-elected at the meeting as moderator was Warren Lippincott who has served in this office for several years. Other principal officers elected were Mrs. Frances Kagarise as clerk; Albert Blough, treasurer; and Duane Ebersole, treasurer of the Building Fund. Jake Ebersole was chosen as the new trustee for three years. Mrs. Mildred Robinette is the chorister. Mrs. Albert Blough was elected as church correspondent. Mrs. Carol Guyer was appointed as advisor of the Women's Society to help sponsor the radio program over station WDPX in Clarksburg, W. Va. The Women's Society, Sabbath School, and Junior Society gave $1 to the "Portable Organ Fund for Jamaica."

Sabbath, March 21, Brother Montie Slusher and family of Jackson Center, Ohio, were with us. He gave us an interesting message. We held a fellowship dinner in the new annex of our church so we could all get better acquainted with the Slusher family.

We are looking forward to the visit of ministers from the Southeastern Association in the months of April and May.

The ladies spend Wednesday of each week quilting in the home of Mrs. Jake Ebersole. The Women's Society meets in different homes the first Wednesday evening of each month for their business meeting and discussions.

Plans are being made to redecorate the parsonage. We hope and pray that God will lead someone to answer our call to be our minister. — Correspondent.

**BIRTHS**

Stuart — A daughter, Carole, on February 20, 1959, to Mr. and Mrs. Elmer Stuart, of Stephens-town, New York.

**OBITUARIES**

Stephan — Alfred D., son of David and Mary Hatfield Stephan, was born in Pine City, Minn., November 23, 1917, and died at his home in Nortonville, Kan., April 4, 1959. Mr. Stephan worked faithfully in the Nortonville Seventh Day Baptist Church for many years until his health failed and he became confined to his home.

He is survived by his wife, Bernice; a daughter, Mrs. Hubert Bond; two sisters, Mrs. Florence Deland and Mrs. Jack Zeek; four brothers, Earl, Tom, Lee, and Hatfield; two grandchildren; three great-grandchildren; and many nieces and nephews.

Memorial services were conducted in the Nortonville Seventh Day Baptist Church by his pastor, the Rev. Robert Lippincott. Interment was in the Nortonville Cemetery.

R.P.L.

Wing — Ella Witter, wife of the late Luther A. Wing, was born May 12, 1865, and passed away March 24, 1959, at Berlin, N.Y.

Her husband served the Seventh Day Baptist Church in Denver, Colorado, for seven years; the De Ruiter, New York, Church for seven years; spent one winter in Daytona Beach, Florida; and served the Berlin Church for seventeen years.

Mrs. Wing was always very much interested in the community and served on many boards, including the town library. She was always active in the church organizations and was loved by the entire community.

Mrs. Wing is survived by one son, Hubert, of Berlin; one granddaughter, Nancy, and two great-grandchildren.

Funeral services were conducted from the Ware Funeral Home in Berlin with the Rev. Paul Maxson officiating. Interment was in the Center Berlin Cemetery.

— P.L.M.
First Impressions
Of Ministers Conference

The Seventh Day Baptist Ministers Conference got off to a good start at Alfred, New York, on Monday, April 13. It was the first such conference in two years and the first that has been scheduled to last for a full week. The general theme for study and discussion was "The Sabbath, as indicated in the program published in full in the March 30 issue.

The participation of the ministers of the denomination was greater than usual. The registration sheet reported 5 Baptist ministers, 5 guest ministers, and 4 theological students in attendance. Of the ministers, 23 are active pastors. Others are secretaries, missionaries under appointment, and students, some of whom have pastoral responsibilities. The executive secretary of General Conference was also present through the conference, and the president, Wayne N. Crandall, gave an address the first evening. In previous years a number of retired pastors have been able to attend. This year former Missionary H. Eugene Davis of Alfred was the only one at the meetings. Some 21 ministers, active, retired, or in other than pastoral employment, were present.

It was the impression of the editor that more than the usual number of visitors attended either consistently or for part of the time. Among these were some interested in the ministry or missionary work and others who were just interested. In the latter category was a retired chemist, a member of the Alhambra University Church, who devotes his time to religious study and activity and seemed glad to participate in the Sabbath discussions. Leslie Welch, a farmer from Leonardsville, N. Y., who has ability as a preacher and has long felt the call of the ministry, made arrangements to accompany his pastor to the conference.

Mention has been made in a previous issue of the expected attendance of a seminary student and a German minister from Washington, D. C. Both were present as observers and were counted as part of the conference. It is possible that more will be heard from them at a later date in the course of the leadership symposiums in the United States and Germany. Roger Cazzoli, newly elected principal of the Maiden Hall Vocational School in Jamaica, did succeed in meeting the travel schedule arranged by the Jamaica Conference. He made his way to America, Africa, to New York City and Plainfield in one day and traveled with the New Jersey ministers to Alfred.

The only minister's wife present throughout the conference was Mrs. Rene Mauch of Montreal. Mrs. A. J. C. Bond, missionary in the early years of the conference, was also present through the conference, but did not have the usual number of visitors in the meetings as did a few of the wives of men in nearby churches. The foreign accent heard in conversations and discussion periods was of more than passing interest, since the participation of brethren born under other flags was new and stimulating. Rene Mauch and his wife are more at home in the French language, Roger Cazzoli, in Italian, and Helmut Strauss, in German. The voice of Rabbi Dr. Jerome Malino, a liberal Jewish scholar, though coming in flawless English, was from another religion and therefore, in a sense, foreign. His informative and thought-stirring lectures will be reported in a later issue by Dr. Melvin Nida, chairman of the conference.

What of the meetings themselves?
An examination of the program printed in the March 30 Recorder would indicate a serious-minded study conference with far too much to be adequately reported in one editorial article. More will need to be said later if our readers are to grasp the significance of the papers presented and discussion followed. One of the major problems will be how to preserve the material that may be accounted of as permanent value. Certain portions of Bible studies and Sabbath papers will be of general interest to Recorder readers and will be published in our columns. Others are too long or too technical for this medium and may not be published. The editor felt the length of some of the papers was too much to be adequately reported in one editorial article. More will need to be said later if our readers are to grasp the significance of the papers presented and discussion followed. One of the major problems will be how to preserve the material that may be accounted of as permanent value. Certain portions of Bible studies and Sabbath papers will be of general interest to Recorder readers and will be published in our columns. Others are too long or too technical for this medium and may not be published.

Leaving to one side the fact that the large and representative group of ministers came to a rather satisfying agreement before the discussion periods ended. The spirit of intolerance and the desire to "have my own way" did not dominate. Bickering and strife were not in evidence. The disappointment evident over some of the approaches to assigned topics was to consider the degree of enthusiasm among the brethren attempted to think through the matters. There was, to be sure, some inclination to avoid serious study, much to the disappointment of the committee to undertake it. It may be reasonably assumed that quite a few went home from the conference.

We have mentioned scholarly papers which made their impression on the minds of the ministers and visitors. Almost without exception the more lengthy studies expressed reluctance to present partial reports when much more research was needed on the subject or related statements were made in the papers which were challenged in the discussions which followed and in informal conversation on subsequent days. Your editor felt that the large and representative group of ministers came to a rather satisfying agreement before the discussion periods ended. The spirit of intolerance and the desire to "have my own way" did not dominate. Bickering and strife were not in evidence. The disappointment evident over some of the approaches to assigned topics was to consider the degree of enthusiasm among the brethren attempted to think through the matters. There was, to be sure, some inclination to avoid serious study, much to the disappointment of the committee to undertake it. It may be reasonably assumed that quite a few went home from the conference.

APRIL 27, 1959
THE SABBATH in the Modern World

By Francis D. Saunders

Across the street from our church in Los Angeles, a automobile dealer has posted a sign in his window: "We Observe Sunday By Closing." This sign seems to signify certain trends in the thinking of men concerning matters religious.

I

There is a definite trend away from antinomianism (against the law) and toward a more emphatic stand on the importance of the law of God. Many Christian leaders who once felt that they stood on firm ground with an extreme doctrine of grace have come to realize that the ground is not as solid as they once thought it to be. They have found to their sorrow that where there is no law, sin has its heyday. Too many of the products of their teaching have turned out to be society's problem children. So we find a trend in our Protestant faith which is toward a stronger emphasis on the Commandments of God as basic to right Christian behavior. Consequently one can find through contemporary writings such statements as those following from the pen of Walter Martin in Eternity, June, 1958: "Antinomianism can be dispensed with quickly, since the Bible nowhere condones lawlessness."

A new search of the Word has had its beginnings in many minds, as lawlessness has become more and more prevalent in our society. For those who believe that the Bible has the answer to the problems of life, this search is made in great hope that the answers will be found. Many searchers have to come to the conclusion that this old law is very important to today's perplexities and problems. In an editorial from the October 27, 1958, issue of Christianity Today, Carl F. Henry states: "A more powerful proclamation of the law is the desperate need today."

This trend toward a more dynamic presentation of the law can be seen in the messages of Dr. Billy Graham and others, as they preach against sin and its effects. In the editorial quoted above, Carl Henry has this to say concerning reformation: "In His Word and in history, God has revealed the means by which He reforms the Church and society. Imperative among such means are the earnest prayers of God's people and the proclamation of Jesus Christ and Him crucified. Another means — if we are to witness a genuine reformation — is the preaching of the law." And further on in the same article: "A vigorous proclamation of the law, and nothing short of this, is the requisite that will drive people to Christ, who is able to cleanse from corruption."

One of the effects of this trend is to reconcile, in the minds of some, the seeming conflict between Paul and James on the matter of faith and works. Dr. Harold John Okenga has this to say on the subject: "Some have attempted to create a conflict between Paul and James on this subject of salvation by faith or by works and faith. The harmony comes in recognizing that faith is the root and works are the fruit of the matter. Whoever has
Another effect of this trend is to destroy the fallacy held for some time by many students of grace, that certain changes have been made in the matter of the law. I quote again from Walter Martin (same article quoted earlier): "The principles of the law, based on the eternal moral character of God, are unchanging and permanent."

Also from Albert Lee (Preacher's Homiletic Commentary - Romans, p. 173): "All God's Commandments are binding on Christians, who have no right to ignore any of His laws under the plea that they do not belong to the present dispensation."

A second trend that the sign in the auto dealer's window suggests is that the Christian world is beginning a re-evaluation of the Sabbath commandment. So appearing again and again we have efforts to legislate Sunday observance, efforts made, no doubt, in hope of giving a new sanctity to the day most commonly observed as a day of worship. This shows that at least some serious thought is being given to the fact that God has commanded a holy day to the Israelites. In his book, What Jesus Really Taught, Clarence E. Macartney makes a number of significant statements concerning the doctrine that Jesus and the early church authorized the change from the seventh to the first day of the week. May I quote a few of these statements: "In the New Testament there is no record of a statement on the part of Jesus authorizing such a change, nor is there any statement or reference to the observance of the Sabbath to the Lord's Day. However, their authority for such a statement is not based upon any recorded saying of Jesus the apostle..." A careful study of the Scriptures can bring one only to the conclusion that Jesus and His disciples were Sabbathkeepers by example and by teaching. As Albert Lewis Clyde has mentioned in his book, page 172: "The historic aspect of the question proves that the Sabbath was not an exclusively Jewish institution and the advent of Christianity did not annul it." Opportunity for Seventh Day Baptist extension and growth should be plainly seen. The convictions concerning the trend are true. Too long have other Sabbathkeepers had the prime initiative in Sabbath promotion. Too often have our Sabbathkeepers come to us by reboud from others with a less sound Scriptural background and doctrine than ours. No longer must we allow the name "Sabbath Day" to be used to convey a holy atmosphere on a man-made institution to the truth that God has ordained and commanded that His holy day be observed and remembered.

This brings us to a third trend suggested by the wording of "Sunday Closing" — namely, that many men are, through the process of re-evaluation, accepting the seventh-day Sabbath as a part of their present-day observance upon Christians. In his book, What Jesus Really Taught, Clarence E. Macartney makes a number of significant statements concerning the doctrine that Jesus and the early church authorized the change from the seventh to the first day of the week. May I quote a few of these statements: "In the New Testament there is no record of a statement on the part of Jesus authorizing such a change, nor is there any statement or reference to the observance of the Sabbath to the Lord's Day. However, their authority for such a statement is not based upon any recorded saying of Jesus the apostle..." A careful study of the Scriptures can bring one only to the conclusion that Jesus and His disciples were Sabbathkeepers by example and by teaching. As Albert Lewis Clyde has mentioned in his book, page 172: "The historic aspect of the question proves that the Sabbath was not an exclusively Jewish institution and the advent of Christianity did not annul it." Opportunity for Seventh Day Baptist extension and growth should be plainly seen. The convictions concerning the trend are true. Too long have other Sabbathkeepers had the prime initiative in Sabbath promotion. Too often have our Sabbathkeepers come to us by reboud from others with a less sound Scriptural background and doctrine than ours. No longer must we allow the name "Sabbath Day" to be used to convey a holy atmosphere on a man-made institution to the truth that God has ordained and commanded that His holy day be observed and remembered.

The Sabbath is God's day, given to man for his highest good. In every part of life we are to strive to find and respond to His presence. "The Sabbath was made for man — not something by which man is to be burdened, bound, but a means of grace, by which he can receive help, strength, blessing."

THE SABBATH RECORDER

FUTURE JAMAICA LEADERS

Mrs. Grover S. Brissay, teacher in Cran­
dall High School, Kingston, Jamaica,
writes. "We are happy to announce that two
of our Seventh Day Baptists were successful in
Cran-Bids (examination). Allen Weston, once a Cran­
dall High School boy but who had to quit school
while in the seventh grade, has been work­
ing to help the family." At the same time
he has been "studying for Cambridge. He . . . made it this year." Jossett Duckett, a student-teacher, also passed Cambridge
this year. "They are happy and we are
happy. These are two we had in mind when we asked for Scholarships for
Higher Education." The purpose of en­
couraging higher education for worthy
students is to more adequately train them
for future leadership. The Missionary
Board’s current budget carries an item of
$200 (on a matching fund basis) for such
assistance in cooperation with the Ja­
maica Mission.

BROTHERLY LOVE IN ACTION

(An article written by Miss Beth Severe, nurse and teacher at Makapwa Mission,
Nyasaland.)

Our medical work has grown so (3,752
patients this month excluding maternity) that we forget at times there are those
opposed to the work of missions — that
is, until we are reminded of what we experienced today.

It all goes back some days ago when a
little fellow named Davide was admitted to
the Annex. He was a very sick boy, but very
good through it all. His mother, grandmother,
and a sister were with him. They were very fine people, always grate­
tful for what had been done for old Davide.

When he came he was too sick to be up, later he was able to sit up, and the last couple of days he
was up and about a little.

About 11:30 this morning I was on my
way down to the Annex from the Pharma­
acy when the grandmother came up saying
that Davide must be taken home. When I asked
why, she said that the father had come
saying Davide must be taken home. So
together we went to where Davide was,
and with the help of one of the medical
workers we tried to find out why they
must go. Davide’s mother explained that
this time, with tears flowing down her
cheeks. She told us that her husband was
sick and that Davide had been up about
him dying some time ago. When Davide
first became sick, the stepfather refused
to let her take him anywhere for treatment.
Later she told me that one night he came
home, not telling where he was going. A
few days later, when the mother saw that
Davide was growing worse, she and the
grandmother took him to us. While
they were here, the father returned to the
village and found them gone, and had
come here threatening to kill them all if
they did not leave immediately.

Dr. Burdick was at the garage preparing
to go to Blantyre, so I went to tell him
about Davide. The husband who had gone
away after threatening the others, re­
turned while I was gone, and from the
railway we heard a great disturbance at
the Annex. When we arrived a large
crowd had gathered, and the husband was
shouting at the top. A tarry-streaked little sister was clutching Davide in
her arms. The mother, fearing her
husband, had run away somewhere and
was hiding. As our doctor approached,
the grandmother took Davide, and crying
said that she would not have him taken
away from her. She helped find an
outstretched one. Together they stood, hand in hand, while the battle raged on between husband and
mother-in-law.

Later when emotions were spent, and
ears wiped away with the back of a
hand, they were ready to listen. Dr. Bur­
dick explained that Davide could con­tinue his medicine in the village, that he
was much improved, and should continue
to grow stronger. With this the grand­
father untied the blanket that bound her
son. He rearranged the clay cooking pots, a plate
containing sugar, a basin of corn flour,
and a smaller basket filled with avocados, and a bundle of clothing, she made a safe place for
the battle of medicine given her for
Davide. This would all go on her head;
Davide would be tied on her back; and
thus they would travel to the village of
the grandmother.

Why is it that Christ has sent His fol­
lowers out into the world? Why is it that
we as Christians must not sit back in a self­
contented manner?

All need the transforming power of
Christ in their lives. Without Him we
are lost and in a hopeless way. It was the
flery sin of jealousy that made this man
threaten his wife and mother-in-law. It was
the killing sin of hate that made him refuse
seeking help for his sick child at a mis­
sion where people of another race lived.
Christ has promised cleansing from all
this if we come to Him. He has promised
that we can live in peace with one another
as in childhood.

As they stood there quietly waiting,
the large light-brown hand covering the
little dark-brown one, I stood back think­
ing that all our lives Christ would have
us dwell together, with trust and brotherly
love among all those created by Him.

No More Bonds

In the last issue (April 20, page 8) an
opportunity was offered for interested
people to die in the construction of a new Seventh Day
Baptist Church at Texarkana, Ark. In­
formation now at hand requires that offer
was to the church from its
other educational organizations in our
churches are not just for our children. Adults can learn. Law­
rence C. Little, writing in the special
issue mentioned above, says:

"The Christian education of children
and youth cannot be fully effective with­
out adult education also. Learning and
change can take place in adult years as well
as in childhood and youth. There are at
least three reasons why every church
should provide a comprehensive program of Christian education. First of
all, the potential strength that can come
to the church from its adults can be real­
ized only as the adults keep on growing
in their Christian experience, insights,
skills, and devotion. Second, adults have
the right to personal growth and the right
to look to the church for help in such
growth. Third, adults have great influ­
ence on children and youth, not only in
leaders in the educational program, but
also through informal contacts."

The Board of Christian Education, Box
15, Alfred Station, N. Y., will be glad to
order a copy of the May issue of the
International Journal for you. Send in
your request with 50 cents to get insight
and knowledge from outstanding edu­
cators.
Theme: Pray, Go, Do

Scripture: Proverbs 3: 6

Meditation: The theme for the past year has been "Pray, Go, and Do." Perhaps it is a good time to stop and take inventory of what we have accomplished? Where have we failed? Was the lack of progress due to lack of prayer or failing to put our prayers into action? I heard this statement on the radio a long time ago but it still comes to mind often: "Prayer is most often answered when a person is up on their toes as soon as they rise from their knees."

Have we been so self-centered that we could not see the need of others? If that is it, we may need to ask more and wait with great humility to receive. We are invited to come to "him who is able to do far more than we ask or think." (Eph. 3: 20).

Make thy petition deep, O heart of mine, Thy God can do much more Than thou canst ask.
Launch out on the Divine,
Drawn out from His love-filled store,
Trust Him with everything;
Begin and find that joy that comes When Jesus has His way. — Selected.

There is no reason why we should not ask and doubt we shall receive large things if we ask in faith, with courage to wait, preparing our hearts to use them.

In many churches this month of May is considered family month. Did you try this past year to unite your family with you in your effort to pray, go, and do? Any project, you know, becomes more interesting if it has the ideas and inspiration of others. To go and do for some one in need of friendliness, comfort, or care may be a rich family experience.

Reading:
The bread that bringeth strength I want to give.
The water pure that bids the thirsty live; I want to help the fainting day by day. I want to give that not pass again this way.
I want to give oil of joy for tears, The faith to conquer crowding doubts and fears,

Beauty for ashes may I give alway; I'm sure I shall not pass again this way.
I want to give good measure running o'er, And into hungry hearts I want to pour The answer soft that turneth wrath away; I'm sure I shall not pass again this way.
I want to give to others hope and faith; I want to do all that the Master saith; I want to do all that the Lord saith; I'm sure I shall not pass again this way.

Prayer Hymn:
O Master, Let Me Walk with Thee


JOYCE BISWURM WINNER OF C. E. AWARD

Joyce Biswurm, president of the Senior Christian Endeavor Society of the First Hopkinton Seventh Day Baptist Church, Ashaway, R. I., has been named winner in Rhode Island and the New England Region in Division A of Christian Endeavor's Citizenship Contest. During the meeting of New England Christian Endeavors at Cambridge, Mass., April 3-5, she received recognition. Eighteen adults and young people from Ashaway were present on April 5 when Joyce was announced as the winner.

Joyce will receive her award at the International Christian Endeavor Convention to be held in Philadelphia, July 6-11. Her essay on "Speak for Christian Citizenship" will now be judged in international competition.

A carload of young people from Ashaway plans to attend the International Convention.

THE SABBATH RECORDER

APRIL 27, 1959

My Call To Be a Missionary

R. J. Cazzio1

"For my thoughts are not your thoughts, neither are your ways my ways" is a familiar passage in Isaiah 55: 8 and it is a verse that induces us to realize in how many ways God can lead people to Him. We have in the Bible a number of examples of the different ways used by God in calling people to work in His vineyard. Jesus and Paul are the two most outstanding examples. But there are hundreds of thousands of cases far less dramatic in which the Lord has called people to be a minister, an evangelist, or a missionary.

I had a personal experience when I decided to become a missionary. My missionary call was in two different stages.

The first stage was over ten years ago after I had completed my studies in college. As most of the youngsters nowadays, I had my own hero. He was not a soccer-player or movie star but a singer of great talent but I am glad, and somewhat proud, to say that he was one of the most outstanding men of this century, Dr. Albert Schweitzer of Africa. The reading of some of the works of this genial French missionary, theologian, and musician had focused my interest on Africa. It was this interest that despite the fact that I had part of my education in a Baptist Bible School, the driving force to lead me to the Dark Continent was the humanitarian and ethical thought of Schweitzer rather than a purely Christian concern. I spent several years in different parts of Africa, and among my different experiences there was some teaching in a rural school of a large mission in Kenya. But most of my work really could be considered missionary work in its intrinsic meaning.

The second stage of my call, and what really consisted in God’s call, was, however, some years later, in 1951, when the Mau-Mau terrorist revolt in Kenya was at its zenith. The call came while I was serving as a social worker in a detention camp where we had several thousand hard-core Mau-Mau adherents.

I was in a team of workers which included Anglican clergymen, Moral-Rearmament organizers, a Quaker, and an Irish Catholic priest. The detention camp where we were working had a good collection of Mau-Mau leaders, most of them educated people and, sad to say, a product of the Christian missions among the Kikuyu tribe. We had been cautioned by the camp superintendent, who told us, as it was apparent, that most of these detained had taken advantage of the six-year Moslem indoctrination training of Jomo Kenyatta, the African leader, and had Communist indoctrination.

I found, for instance, a young ‘detainee’ named W. L. W. J. Boar of Christian Education to become principal of the new vocational secondary school which is expected to open its doors next September. This article is the substance of a message given at the morning worship service of the Plainfield, N. J., Church on April 11. Mr. Cazzio is scheduled to complete his journey from Jamaica on April 27 in order to take up his heavy responsibilities in behalf of the Seventh Day Baptists of that island on May 1.

WOMEN’S WORK — Miss. A. Russell Macensen

MAY DEVOTIONAL SERVICE

By Mrs. Merle Crow
No. 1 L. J. Nebraska

Theme: Pray, Go, Do

Reading:
The faith to conquer crowding doubts and fears, may be a rich family experience.

If in need of friendliness, comfort, or care interesting if it has the bread that bringeth strength you in your effort to pray, go, and do? We shall receive large things if we ask in

Ask for large things, and no doubt we could not see the need of others? If that is, we may need to ask more and wait

The Lord has called people to be a minister, an evangelist, or a missionary. I had a personal experience when I decided to become a missionary. My missionary call was in two different stages.

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I had a personal experience when I decided to become a missionary. My missionary call was in two different stages.

The first stage was over ten years ago after I had completed my studies in college. As most of the youngsters nowadays, I had my own hero. He was not a soccer-player or movie star but a singer of great talent but I am glad, and somewhat proud, to say that he was one of the most outstanding men of this century, Dr. Albert Schweitzer of Africa. The reading of some of the works of this genial French missionary, theologian, and musician had focused my interest on Africa. It was this interest that despite the fact that I had part of my education in a Baptist Bible School, the driving force to lead me to the Dark Continent was the humanitarian and ethical thought of Schweitzer rather than a purely Christian concern. I spent several years in different parts of Africa, and among my different experiences there was some teaching in a rural school of a large mission in Kenya. But most of my work really could be considered missionary work in its intrinsic meaning.

The second stage of my call, and what really consisted in God’s call, was, however, some years later, in 1951, when the Mau-Mau terrorist revolt in Kenya was at its zenith. The call came while I was serving as a social worker in a detention camp where we had several thousand hard-core Mau-Mau adherents.

I was in a team of workers which included Anglican clergymen, Moral-Rearmament organizers, a Quaker, and an Irish Catholic priest. The detention camp where we were working had a good collection of Mau-Mau leaders, most of them educated people and, sad to say, a product of the Christian missions among the Kikuyu tribe. We had been cautioned by the camp superintendent, who told us, as it was apparent, that most of these detained had taken advantage of the six-year Moslem indoctrination training of Jomo Kenyatta, the African leader, and had Communist indoctrination.

I found, for instance, a young ‘detainee’ named W. L. W. J. Boar of Christian Education to become principal of the new vocational secondary school which is expected to open its doors next September. This article is the substance of a message given at the morning worship service of the Plainfield, N. J., Church on April 11. Mr. Cazzio is scheduled to complete his journey from Jamaica on April 27 in order to take up his heavy responsibilities in behalf of the Seventh Day Baptists of that island on May 1.
to talk to people who could not and would not believe us. We were faced with people who had an ideology that offered that they had the better ideas. They argued that we were not speaking to our own people. We had to challenge this Marxist materialistic ideologies.

This time some of us realized how we had forgotten what Paul said to the Romans. We had no better ideology than the one we had coming from Jesus. We had no better ideology than the one we had coming from Jesus. We had no better ideology than the one we had coming from Jesus. We had no better ideology than the one we had coming from Jesus.

In this very verse of the Word of God we had the solution to our problem; and it was then that we realized that we were successful in exposing dogmas and doctrines, but had left aside the core appeal of our religion, that is, to preach the Gospel of salvation of Jesus Christ. The challenge began with a few, but we succeeded to some extent after having emerged, each of us, as a good share of both ideas, and a case of open violence. While I was considering a solution, I came to clearly realize how dangerous it was to produce nominal Christians who had no personal experience of what salvation means to a believer. I also realized how great was the need for skilled people to use their "know-how" and their abilities in coupling them with a preaching ministry, so that we could produce some "new-born" creatures in Christ Jesus.

This realization prompted me to decide to become a full-time missionary in a way that I could use my previous experiences in winning souls to Christ. Shortly after that, and after joining with the Mill Yard Church in London, I went out to Nigeria and later to Uganda, where I was able to meet many of my difficulties and handicaps, I had the privilege to lead some youths to Christ.

Call to Jamaica

The latest development in my missionary call was the invitation of the Jamaica Seventh Day Baptist Conference to become the new Missionary of their new Maiden Hall Secondary/Vocational School which is supposed to provide some forms of technical education for our Jamaican youths. I leave for Jamaica in a few days time, and while I look forward to this new and challenging assignment, I am not ashamed of the gospel, it is the power of God for salvation to every one who has faith.

May Special Issue

The May special issue of the Sabbath Recorder edited by Kenneth Smith, with its 24 pages and its wide use of color, will replace the regular issue of May 11 at no extra cost to regular subscribers. Every subscriber is urged to secure extra copies (15 cents each, 10 for $1.00) for distribution to friends, acquaintances, and others who might express the best of thoughts of many of our ministers. Orders may be sent through the local church or direct to the Sabbath Recorder. They will be honored on a first-come, first-served basis. We cannot, stock large quantities for future orders.

Coming Features

The regular issues of the Recorder will have more than the usual amount of space given to some aspect of the Sabbath because this subject has been the object of some rather extensive research by some of our Jamaican brethren. It is expected that the May 4 issue will feature a very enlightening article by the Rev. Kenneth Smith on "The Sabbath and its Signification." What was the Sabbath's attitude toward the Sabbath? Calvin's? We have been wrong in maintaining that Luther's as some. What makes this question so rich? What forces made possible the acceptance of the transfer theory of the Puritans, which has given England and America the Sabbath and its Signification? These questions will find interesting and well-documented answers.

Spiritual Renewal Services at Ashaway, R. I.

By Rev. Edgar F. Wheeler

Spiritual renewal special meetings were held at the First Hopkinton Seventh Day Baptist Church, Ashaway, R. I., March 24-28. The pastor, the Rev. Edgar Wheeler, brought the following messages:

- "Good News for Our Time"
- "The Price and the Prize"
- "Make Room for Our Menagey"
- "Expanded Horizons"
- "Living in Hope — The Message of Easter"
- "After All Is Said and Done"
- "Variety and inspiration were added to the meetings by inviting other Seventh Day Baptist pastors and a Baptist pastor in the 1947-48 enlistment services at each meeting. Laymen and visiting pastors led in the song services, and special numbers were rendered by individuals, duets, and children's and adult choirs.

Commitment to Christ as Savior, and reeducation to Him, were urged upon them at each service. While there were many of the traditions of faith, we could have desired, there were signs of a spiritual moving. It was felt that these messages had helped, in some cases at least, to prepare the way for seven of our young people to declare their faith in Christ at a later youth rally. We rejoice in these given to Him.

In the concluding meeting, church members present stood and sang "Come Ye That Love the Lord" in a covenant of rededication to Christ.

Average attendance was 69. This number was encouraging in the light of flu epidemic proportions in the community. Surely interest shown and results achieved may be traced largely to the persistent prayer and careful preparation preceding the meetings. The effort had been a special topic for prayer in the Friday night prayer meetings and in private for several months.

The week preceding the meetings, evangelistic workers came together one evening for prayer in the minister's home. The following evening they met for worship, preparation, and further calling. These experiences were in themselves greatly rewarding for those who participated.

We continue to pray that under God's blessing, the results of these meetings may multiply to his glory, and we praise Him for enriching our own faith.

Other Folds and Fields

Foreign Missions

U. S. and Canadian boards now support a total of 25,000 missionaries outside the border of the two countries, a study shows. Better than 80 per cent are related to groups cooperating in the Division of Foreign Missions NCC.

The study also shows that foreign missions is a $150,000,000 per annum enterprise, that China has one of the third of all missionaries from the U. S., but that there are many North American missions boards (97) represented in Japan than in any other country.

— Religious Newsweekly

Okinawa 100,000 Watt Transmitter

While China's 635,000,000 enslaved people are facing everyday hardship, the U. S. is quietly establishing a new "Manuscript of the West by her communist masters; while the individual Chinese is being reduced to an indistinguishable, interchangeable part in a vast inhuman machine by the most frightful form of regimentation in history": the People's Commune — rising on China's threshold is a messenger of hope, "The Hope Radio" station dedicated to tell that God Himself has given the individual soul worth by the Love Gift of His Son.

— Far East Broadcasting Co.

New Churches in Korea

"During the last four years, the Korean Methodist Church has organized 100 per cent of its churches every 10 days," reports the Rev. Dr. Charles Sauer, missionary in Korea. New churches, even in the United States, require subsidy at least partly, "Although many of these new churches are fully or partly subsidized, of the total paid for ministerial support in 1957, 90 per cent was paid by the Korean Methodist Church. Although many of these new churches are fully or partly subsidized, of the total paid for ministerial support in 1957, 90 per cent was paid by the Korean Methodist Church. Although many of these new churches are fully or partly subsidized, of the total paid for ministerial support in 1957, 90 per cent was paid by the Korean Methodist Church.

APRIL 27, 1959
came forward for prayer and rededication. A little congregation has already been built up, and the opening of the 1939 conference is one of the highlights in this beautiful chapel. When the vocational school opens there will be a much greater opportunity to help girls and boys of this age and older to grow in the Christian life and in understanding the blessings of the Sabbath. As you look at this girl you can think of her and the many others who have grown up in such well-organized meetings and have become more and better Christians by the education that is soon to be offered to them by consecrated Seventh Day Baptist teachers. Pray for the boys and girls of this portion of Jamaica and those who love and lead them.

Your attitude toward the Sabbath shows your attitude to God who instituted it, and toward Jesus Christ, who is its Lord.

**NEWS FROM THE CHURCHES**

**NORTONVILLE, KANSAS** — The past year had been a busy one for the various departments of the church, and several new things have been installed in the church building. The old furnace has been replaced by a modern forced-air system, and the church building painted.

In September we held our annual barbecue, and although "the rains came" everything went off well and we had an excellent crowd. In October we entertained the Mid-Continent Association, experiencing the usual good Christian fellowships.

Each quarter a special "Our World Mission" program has been presented. Pastor Lippincott has conducted a teachers' training class and at present is having a baptismal class for a number of young people.

The Tract Committee, with the help of several of the young people, has distributed tracts and special numbers of the Sabbath Recorder to every home in town. On two Sundays the men have cut and split wood for the barbecue this fall.

A Sabbath School band has been organized with nine and twelve young members, which plays every other week for the opening exercises.

**WATERFORD, CONN.** — The annual business meeting and election of officers was held on January 3, at the church. During the first quarter of 1959 we began a study of the Book of John at our Friday night prayer meetings.

During February, when Pastor Burdick was in the hospital and recuperating, our pulpit was occupied by the Rev. Allen Scott and the Rev. Edith Northrop of Niantic, and Chaplain Roderic Smith of the U. S. Coast Guard Academy.

We have sponsored monthly hymn sings at the church, and the Ladies' Aid Society has held several bake sales.

**WESTERLY, R.I.** — The 119th annual business meeting of the Pawcatuck Seventh Day Baptist Church was held Sunday evening, April 12, in the church parlor. A supper of baked chicken with all the trimmings was served to 85 members by the Woman's Aid Society with the assistance of the Senior Youth Fellowship.

The officers for the ensuing year are Karl G. Stillman, president; Elton H. Van Horn, treasurer; Loren G. Osborn, clerk; Wilfred B. Utter and Clifford W. Langworthy, trustees; Dwight Wilson, collector; and Norman Loothas, auditor.

Adoption of the budget for the coming year, plans for working with Pastor Cruzan when he arrives in June, and reports of church committees and organizations were the main items of business transacted. The Rev. Harold R. Cranfill, intern, was present.

The accession of one new associate member was noted — David Walker of Salem, W. Va.

The church's pledge to Our World Mission was increased to $8,200 annually. It was pointed out by President Stillman that this is a binding pledge to pay, and it is conditioned as a challenge to other denominations and other outstanding bills, until it is paid. — Clerk.
### OUR WORLD MISSION

**Statement of the Treasurer, March 31, 1959**

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**Treasurer's Disbursements**

- **MISSIONARY SOCIETY**: $2,226.72
- **Board of Christian Education**: $469.92
- **Ministerial Training**: $801.32
- **Ministerial Retirement**: $725.82
- **Historical Society**: $103.04
- **Women's Society**: $116.66
- **General Conference**: $492.80
- **Tract Society**: $641.16
- **Trustees of General Conference**: $44.80
- **World Fellowship and Service**: $69.52
- **Memorial Fund**: $5.00

**Non-Budget Gifts**

- **March Receipts**: $15.00
- **March Disbursements**: $15.00

**Summary**

- **Current Annual Budget**: $1,296.57
- **Treasurer's Budget Receipts**: $39,355.15
- **Boards' Budget Receipts**: $2,611.94
- **Remainder Required in 6 mos.**: $57,757.91
- **Percentage of Budget Raised**: 50.00%
- **Percentage of Budget Required**: 50.00%

**General Conference Meets at Salem, W. Va., August 17-22.**

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**The Sabbath Recorder**

MAY 4, 1959

**Better Than Gold**

Better than gold is a peaceful home

Where all the fireside characters come,
The shrine of love, the heaven of life,
Hallowed by mother, or sister, or wife,
However humble the home may be,
Or tried with sorrow by heaven's decree,
The blessings that never were bought or sold,
And center there, are better than gold.

— Abram F. Ryan.
Colorado Christian Endeavor Fall Conference at Indian Hills. Pastor Clarke gives the invocation as one of the state pastors.

Our participation in the Boulder Council of Churches goes on through representatives in each division. Herbert Wheeler was Publicity Division chairman last year, and Pastor Clarke was chairman of the Audio-Visual Evaluation Committee. Mrs. David Clarke and Mrs. Vera Wright attended a September 22 workshop for women leaders, and Mrs. Clarke helped present a skit showing the pitfalls of a nominating committee.

Paul Hummel's letter (Sabbath Recorder, Oct. 5, p. 7) indicates our advertising plans, more of which will be reported with related evangelism work. — Press and Publicity Committee.

The Case
Against the Blue Laws
A Catholic President, Pro and Con

The above are titles of thoughtful, well-documented articles that will be featured in next week's special 24-page issue of the Sabbath Recorder. Have you arranged to have sufficient copies for distribution? Gift subscriptions bring all of the regular weekly issues as well as the special issues to your friends. Subscription price, only 50c.

Marriages

Timmerman - Williams. — Merle E. Timmerman, son of Mr. and Mrs. Merle Timmerman of Ord, Neb., and Betty Williams, daughter of Mr. and Mrs. Harold Williams of North Loup, Neb., were united in marriage August 15, 1959, at the Seventh Day Baptist Church in North Loup, the Rev. C. W. Buchler officiating.

Obituaries

Collins. — Nathan Alfred, Jr., was born at Pawcatuck, Conn., Sept. 16, 1891, and died at Richmond, R. I., Oct. 9, 1959. He was baptized and became a member of the First Hopkinton Seventh Day Baptist Church upon profession of faith in Christ on April 26, 1959. In the brief time that he spent as a member of the church, he was faithful and zealous in his service to the Lord.

Survivors are a son, N. Alfred of Manchester; a daughter, Mrs. Dorothy Patnoad of Pawcatuck; his wife, Norma N. Collins of Lower Pawcatuck, all in Connecticut; and a sister, Edith Taylor, Charlton City, Mass.

Funeral services were conducted from Schilke Funeral Home, Westerly, R. I., in charge of his pastor, the Rev. Edgar F. Wheeler, with burial in Hopkinton Cemetery, Ashaway, R. I.

E.F.W.

Births


Recorder Comment

"I have enjoyed the articles in the Sabbath Recorder very much during the past year, so please continue to send it. Also please send me the tracts..."

— Lancaster, Mass.

SABBATH-KEEPERS' 1960 CALENDARS

The logical calendar for use in the homes, offices, and churches of Sabbath-observers. Sabbath, the seventh day of the week, the true Lord’s Day, in color. Space provided for filling in times of Friday and Sabbath sunsets. Fold-back sheets with memoranda spaces on backs. Front set off by a beautiful nature scene depicting a portion of the Creator's handiwork. Inspiring, educational, and important Sabbath truths appealingly presented in Twelve Lessons of new Sabbath-study Series, logically arranged. General topic for 1960, "THE SABBATH IN THE BOOKS OF THE PROPHETS." Intolerant, Constitution-violating Sunday Laws exposed. Our regular low price, 25c each, with new liberal discount on quantities, as follows: 10-49, 5%; 50-99, 8%; 100 or more, 12%. Order early from

The Bible Sabbath Association

Fairview, Oklahoma

Non-sectarian

Undenominational

In This Issue:

"A SABBATH DIALOGUE, 1892"
The Sabbath Recorder

First Issue June 18, 1846
A Magazine for Christian Enlightenment and Inspiration
Number of this Issue: Vol 166, No. 17, Whole No. 5,867

Introducing the Editor
KENNETH E. SMITH

Kenneth E. Smith, pastor of our Denver Church, is again guest editor for a special issue of the Sabbath Recorder. He writes of continuing progress in the building program of the church which he serves and says, "This issue was put together in snatches of time sandwiched into the schedule. I am grateful for the cooperation of those who share in the final result. If we will only use the specials and see to it that they are read widely, our small effort will be a great investment."

Since editing the last special issue Mr. Smith has been elected to the Commission of the General Conference.

The enlarged edition of the Sabbath Recorder is a special project of the American Sabbath Tract Society, 310 Watchung Ave., Plainfield, N. J.

PLAINFIELD, N. J., NOVEMBER 9, 1979

CONTENTS
I'm Glad You Asked That Question! 3
Can the Church Stop the Liquor Traffic? 3
A Sabbath Dialogue, 1892 4
Rev. James Bailey 7
You Can Understand the Bible 5
Dr. Melvin D. Nida 8
Man, Sin, and Salvation 12
Going Beyond the Requirements 13
Rev. E. G. Harris 15
True Forgiveness 17
Rev. Marion C. Van Horn 17
The Case Against the Blue Laws 21

O ur COVER
On the outskirts of the mile-high city of Denver a new church is nearing completion — a relocated Seventh Day Baptist Church. The view from this elevated plain is inspiring, but one must climb the wind-swept heights to catch the grander view lying before the young lady. So, too, we must go higher to get a real vision of the new life to which we are called by our Lord.

"I'm Glad You Asked That Question!" By the Editor

Q. Recently I have been somewhat troubled by the Sabbath issue. Although I have never really observed it seems to me that it would be easier to get everyone to worship on Sunday rather than on Saturday. Isn't one day rest the main thing, anyway? My pastor (Baptist) says that Saturday is Jewish and Sunday is Christian.

A. This question makes two assumptions that must not be overlooked. The two assumptions form the basis of the question. They are: (a) We ought to observe the day that would be easiest for the largest number of people so that we might all worship on the same day; and (b) the "main thing" is that we should rest some specific day rather than a specific day. We do not agree with either assumption. The first is the common present-day attitude that whatever we do, right or wrong, we should do it together. Togetherness is a fine thing if the common cause is right and good and true. If the cause is not right it does not become right because everybody does it. If, as the Bible indicates, there is a right and proper day of worship established for all, the togetherness of ignoring it cannot be made right. The second assumption is also modern. It is an attempt to rationalize our indifference to a specific commandment by saying, "Oh well, we keep the spirit of it and surely God doesn't mind." If we get a specific order from our employer to do something on a definite day, do we do it another day and say to ourselves, "Oh well, it's done, and that's all he really cared about?" You can answer for yourself. (The last sentence of the question is not only untrue, it is an appeal to prejudice not unlike the attitude that originally brought about a change from the "Jewish" Sabbath. Jesus kept Saturday. That is our answer.)

Q. If Seventh Day Baptists are right in their stand why are they not growing like some other groups are these days?

A. This question has something in common with the last one. It is based on an assumption with which we cannot agree. The belief behind the question is simply that if a cause is true it will prosper and if it is false it will fail. If only life could be that easy. Yet millions seem to believe this. That is why everyone is impressed with success and prosperity these days. It's growing and thriving so it must be right. Would God allow truth to diminish? The first answer to this question must be that it is a historical fact that wrong has often swept the world like wildfire. More often than not it has been, "Right forever on the scaffold, wrong forever on the throne." As long as God grants us freedom we shall have it. Don't judge truth by size or growth. Yet, there is something else to be said. Seventh Day Baptists are recovering from two factors which have controlled our growth: one is the location of many of our churches in declining rural communities and the other is a general lack of evangelistic concern during the first half of the twentieth century. We are now engaged in exciting plans to change the tide and we will do our best to spread our message. Strangely enough, however, the Bible concept of the remnant and the New Israel leaves no room for discouragement about size. That is an American heresy.

Q. Do Seventh Day Baptists believe in the second coming of Christ?

A. Two recent tracts on this subject (Continued on page 11)

THE SABBATH RECORDER
It was two o'clock in the morning, Sunday, August 30. Most of the village of Shiloh, New Jersey, was tucked into bed unconscious of the activities of the night, when a beautiful new Chevrolet came speeding into town. The traffic light was blinking its warning, saying, "The curve in the road is sharp — slow down." The driver evidently was not watching for signs and had no intention of heeding them. The tree standing directly in his path was determined not to move, and after a big crash it was all over. The front of the car was literally wrapped around the tree. This drove the motor back toward the driver's seat and the steering wheel up to the roof of the car. The driver never knew what happened. When the ambulance arrived, he was dead.

Yes, he was drinking. The beer can was tucked into his pocket, and he had to look for over an hour before he found it. The beer was gone, and the car was gone. The driver never moved, and after a big crash it was all over. The front of the car was literally wrapped around the tree. This drove the motor back toward the driver's seat and the steering wheel up to the roof of the car. The driver never knew what happened. When the ambulance arrived, he was dead.

Christians, Awake!

Believe me, it is time the Christian Church became alarmed and went into action. There are signs that the church was awake to the menace and something happened. Prohibition didn't last but that is no sign it was not good. It is time we realized that making a thing lawful does not necessarily make it right. The wolf was still a wolf when dressed in the clothes of grandfather and it didn't take a child long to discover this fact. When is the church going to awaken?

Perhaps some will say we must wait on government. What government are you thinking about — the national or state? I would wait for Washington to act. Our capital city has the highest per capita liquor consumption in the country and it is the shame of our nation. Your state government can hardly point a finger of shame. Oklahoma has now gone wet along with the others. According to the figures before the State of Wisconsin has an annual per capita consumption among those over twenty-one of 1 1/4 gallons of liquor and a barrel of beer. Why not check to see what your state is doing?

Some foolish Christian people even try to justify the Liquor Traffic by calling attention to all the revenue it brings into the state. What revenue are you thinking about? You know that, even when you never touch a drop of alcohol or will not spend a penny directly for it, you still spend thousands of dollars each year to promote this business? According to Judge Joseph T. Zottoli, in the Report of the Massachusetts Commission, written a few years ago, there was collected a total of $13,195,226.79 from the beverage alcohol business. Now subtract this amount from $61,000,000, the cost to society and the state, and you have a deficit in excess of $47,000,000. What were you saying about the revenue from the Liquor Traffic?

Who can estimate the cost in dollars and cents when liquor produces poverty, want, accidents, absenteeism, family quarrels, divorce, and loss of life and property? Are you willing to continue to pay the bill for the liquor industry? I want to be counted out!

The business of the Christian Church is not to destroy life but to save it. "Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are." (1 Cor. 3: 16-17, RSV.) The human body is the temple of God. Our democracy, due to the Christian teaching, has come to look upon the individualism as "a little lower than the angels" is mighty lofty thinking.

Then how can the Christian Church stand by and see human lives ruined?

Thank God a few Christians are beginning to ask again. "What can I do and what can the Christian Church do about the Liquor Traffic?" For those who sincerely seek there is an answer.

Work Through Local Government

First of all, use whatever law there is to regulate the sale and use of alcohol. Let me tell you about an experience I had a few years ago. Perhaps it will show a sleepy church and some awakened public officials.

I went to a town hall one evening because the council was meeting and the clerk had called asking me to give the invocation. He said the various ministers were being called in turn. The council was wrestling with the ever-present problem of issuing licenses for additional outlets. They knew the liquor interests would be well represented at the open hearing. They also knew they needed the courage and the leading of the Almighty God. They could be certain the church would not be present to back their action and only one of the ministers would be on hand, and that by special request. The chances were strong that he would leave immediately following the prayer because of the press of important obligations. At least the minister usually did leave, but what appointment could be more important?

Upon my arrival at the town hall I was ushered in to where the councilmen were informally discussing their problem. They felt they must limit the number of outlets and it was in their power to do so. That night they would set the limit even if another request was coming before them. It was not hard to see that these men had the interest of the community at heart.
but where were the church members who should be on hand to back them?

The meeting opened at the scheduled time with the councilmen seated around a large table in the front of the room. After the opening prayer I took a seat in the back of the room to listen to the proceedings of the council. I was representing a certain individual, and stood and read the request for a liquor license. He then spoke at some length about what a fine man and good citizen his client was — and he was earning his fee. In the face of this the council moved to limit the number of licenses issued. You can rest assured the debate was on — councilmen versus liquor interests. When I could keep my seat no longer, I stood and asked to speak. I talked of the evil of alcohol and commended the council on its stand. When their ballots were cast the vote was to limit. I went home feeling I had a small part in a matter that was for the good, but I knew many places were already licensed and that another council could easily raise the number of outlets.

But this story doesn’t end here. About 7:00 o’clock that night I was telephoned, and I soon learned the man on the other end was a member of the council. He said, “I wanted to call before I got out of bed to tell you how glad I was that you stood and spoke at the meeting last evening. I supposed you had gone to the other ministers until I heard your voice. It surely was good to get some support from the floor. Thanks!”

This caused me to realize anew that our elected officials may want to do the right but they need your support and mine. They need the backing of the Christian Church. What would and could happen if Christian people turned out in number to come and express themselves? They could sway public opinion and end an indifferent council. The church could bring tremendous pressure to bear on state law enforcement agencies and set the stage for stopping the Liquor Traffic.

Preacher — Preach
But this can never happen if the preacher is afraid to speak out from the pulpit and then hides his thoughts under a bushel when in public. It is time the minister of Jesus the Christ begin to take his rightful place in the church and in society. He is to form public opinion and should never be molded by it. Of course the secular world will be concerning about religion because, but is this anything new? Doesn’t he always have to swim against the tide? Let him preach again on the topic: "Come Out From Among Them."

One day I sat with a group of ministers discussing the possibility of setting a weekend when each would preach from his own pulpit a sermon related to the alcohol problem. I was amazed at the reaction. One man said, "I am not about to preach on the subject. I have two members who own liquor stores and they would not want to offend them." A third man said that this was also his position. The remaining ministers seemed to get excited and met a date and delivered their messages, but the Christian Church was unable to stand united. Shame on God’s spokesmen for righteousness! Read again the command found in 2 Corinthians 6: 17-18: "Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, and I will be a father to you, and you shall be my sons and daughters, says the Lord Almighty."

But never wait for another to act when in your own heart you know what is right to do. Remember you are a leader, not a follower. This is true of all Christians. I know the man who spoke to the editor of a daily paper about a Christian leader and how the publishing of liquor ads was not in harmony with what he professed. But the paper carry on without this additional money! The paper is published today without this advertising and is doing well. Never underestimate the power of your own witness.

Fellow ministers, we can lead our people out into the clear, clean air of Christian (Continued on page 10)

THE SABBATH RECORDER

A Sabbath Dialogue, 1898

JAMES BAILEY

Question to the clergyman: In your opinion, was the Sabbath given to the whole human race or to the Jews only?

Answer. To the whole race.

Q. Then you believe it was instituted in Eden?

A. Certainly.

Q. And do you believe the fourth commandment to be perpetual and universal in its obligation?

A. Most certainly.

Q. Do you believe the seventh day of the week was commanded to be observed, or only one day in seven?

A. If any day one chooses, after having worked six days, is the meaning of the commandment, it would allow every day in the week to be so observed at one’s pleasure, and one day would be observed by some and not by others, and so all would be confusion, and God could not have blessed nor hallowed a particular day, but the blessing and hallowing must have been on the rest, and not the day, but the commandment says he blessed the Sabbath-day and hallowed it when I was consecrated and set apart for the ministration of God. If the Jew was himself alone and not part of the time myself and part of the time one of my brothers, No, it was the day that was blessed and sanctified.

Q. Then, if God blessed and sanctified a particular day, why is not this day still observed as the Sabbath?

A. Because God has seen fit to change the Sabbath from the seventh to the first day, in order that we should commemorate the resurrection of Christ and the great work of redemption.

Q. Is there any direct command of God for this change?

A. No, there is no such plain command as that spoken by God on Sinai, but the example of Christ and his apostles shows that the change was made, and is as obligatory upon us as a direct command.

Q. Do you believe the example of Christ and his apostles is always sufficient authority to bind us to follow their example?

A. It is when there is unity in their example, as in that of keeping the first day of the week as the Sabbath, and in their teachings concerning baptism, and other like questions.

Q. Would you feel it always your duty to follow such examples?

A. Most certainly.

Q. Well, when Jesus and his disciples went through the field of corn, and his disciples did pluck and eat, what day did they say it was?

A. The Sabbath-day.

Q. And what day of the week was it?

A. As he was talking with the Pharisees Jews, it could have been no other than the seventh day, or the day we call Saturday.

Q. And what name did Jesus call this day by?

A. He called it the Sabbath, but this was before his resurrection.

Q. Then it is said by Matthew, "In the end of the sabbath, as it began to dawn toward the first day of the week," is not the seventh day, the day which the Jews observed, the day which is meant by him?

A. Certain it was.

Q. When Jesus saw the impotent man at the pool of Bethesda and said to him, "Rise, take up thy bed and walk," John says, "and that same day was the Sabbath," was this also the day we call Saturday?

A. Certainly it was.

Q. When Paul went into the synagogue of the Jews at Antioch, and stood up and preached, and in his preaching said: "They that dwell in Jerusalem and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath-day, what day was it which Paul called the Sabbath-day?

(Continued on page 23)
"The Bible is like an old Cremona," wrote Emerson, "it has been played upon the devotion of thousands of years until every word and particle is public and tunable." Carlyle made a similar statement when he said, "In the poorest cottage is a book wherein for several thousands of years the spirit of man has found light and nourishment and an interpreting response to whatever is deepest in him.

Sadly, however, this idealism of a former century is not true in our day, nor for that matter has it ever been true. Even those to whom the Bible is "public and tunable" all too often do not use it as they ought, and many times the music that is produced from its pages is harsh and unlovely. Emerson might well have considered another proverb before his idealism produced one about the Bible. It is: "Practice makes perfect if it is perfect practice." But the Bible can help produce "tunable" music in the heart of man, and it can help create "an interpreting response" through the life of man.

If the promise of Jesus is correct when He said, "You will know the truth, and the truth will make you free," we can be delivered from fear and frustration and all that would hinder us from being our best selves in our "little corners." To this end the Bible is probably the greatest force for good in our day, it is sincerely appreciated and used aright.

The Bible has been defined as "the story of God's activity in seeking to deliver man from all that spoils his life." But if we are to understand the Bible, we must not allow it to usurp its rightful place. It is not the Bible, but God who delivers man. The Bible is a tool; it is not the Deliverer. The Bible can point us to God, but it is God who saves; and just to read the Bible does not mean that we are truly Christian.

This was brought home very forcefully to the author when as a boy he observed an elderly uncouth man who literally swore he read the Bible every day. He had the Bible but he didn't have the Deliverer from "all that spoils his life."

While it is true that the Bible has been a Magna Carta of freedom for many peoples and has been the means of liberation and enlightenment, it has also been used as the keynote for oppression and the restrictor of liberty. It can be used as a tool for evil. One must remember the Inquisition and the Ghetto where oppression was supported by words from the Book. It is even true in our own day that support for racial prejudice is found in the Bible by some who read it. Whether the Bible is a Magna Carta of freedom or a keynote for oppression depends upon the interpretation of the words of the Book.

There are varieties of ways of interpreting the Bible, and as usual the extremes are probably the most well-known and also the most noxious to a real appreciation of the Bible. The extremes mentioned above the interpreter wanted something for himself. He thought he had earned protection by reading or the right to stand in judgment of the ages by virtue of having read. From this we might lead to probably the primary rule to understanding the Bible: It is to be able to pray in all sincerity, "May thy will be done and my understanding be enlightened regardless of what I want." Augustine saw this when he wrote: "Whosoever seems to himself to have understood the divine Scriptures in such a way that double love of God and neighbor, has not yet understood them."

Probably then, the groundwork for all rules of Bible study is simply to study in love: love of God and love to man.

There are some other simple rules that one can add, but they can only be built upon the foundation of love of man and commitment to God. One of these is to read the Bible. This may sound like an unnecessary injunction, but it is surprising how many will argue about the Bible without ever having taken time to read it. The Bible itself is the argument that David wrote the Psalms. There are those who will argue by the hour that David is the author of all the Psalms, but if they would look in their Bible they would read that many of the Psalms are attributed to others than David. We must read to understand and not read to find support for what we think we believe.

This leads to a second rule of Bible study: It is to try to understand the intent of the book and the author. Very serious problems confront us here and the major of these is the chasm of time that separates the author and reader.

We have different viewpoints. We are materialists (immersed in physical concerns) where they were concerned about spiritual things. They saw back of and through every physical phenomenon to that which was spiritual. Their viewpoint was thoroughly theocentric and they sought to interpret the activity of God in all of life.

The third rule of Bible study must be built upon the theocentric viewpoint of the Bible. We too, after having read must seek to find God in our lives and our activities and to conform our lives and our activities to His will. In other words, we must try to put into practice the lessons we learn from our study.

But above all the rules for Bible study that we might produce there is one final word that is the conclusion to the whole ENTER: It is this: Jesus Christ is our example, not only in living, but in study as well.

Jesus himself was an interpreter of the Bible of His day (the Old Testament) and He is our guide in interpreting the Bible today. He left us an example.

Above all the methods and systems of interpretation of the Law, and there were many in His day, Christ seems to have placed man in the final determinative position as to what is the will of God. Man then is the possessor of truth and not some static contribution of the past. It is the present interpreter who is the possessor. God is not bound to any aspect of the past as Jesus saw when He said, "In vain do you worship me, teaching for doctrine the commandments of men." Not even the Sabbath was sacred except as it had meaning for man: "The sabbath was made for man and not man for the sabbath."

To this, of course, this places a tremendous responsibility upon the shoulders of every man. We are responsible to search until...
we find meaning for ourselves within the crazy complication which we call civilization. It is only by the Spirit of truth which He found within Himself and rested secure in the assurance that He had found the meaning of life and would not deny it even in the face of death.

How shall we understand the Bible? Very beautifully F. W. Farrar has summarized the answer: "We shall never go far astray in the interpretation of Scripture, even though we be but wayfaring men and fools, if we strive by our theology to regulate our life, and to sway the whole movement of our intellect by the spirit which Christ manifested and by the Divine example which He set.

In interpreting the Bible as in our daily living we should "never be joyful save when we look upon the face of our brother in love."

Can the Church Stop the Liquor Traffic? (Continued from page 6)

living where the germs of alcohol will die if we are not afraid to preach and live the truth. We can have a part in stopping the Liquor Traffic.

Live Your Faith

However, it is not enough for the preacher to use his courage and a woman in the church must learn to stand on his own two feet for what is right. I like the courage of the soldier boy who said when the devil were passing out, "I'll take milk." It was later that some of his buddies came and said, "We would have taken milk too if we had known you were." How many people brought up in fine Christian homes fail to stand the moment it counts for the most. Stop drinking socially and live your faith.

Let us teach our boys and girls the evil effects of alcohol. Why not let them perform some simple experiment such as putting one plant in a glass of alcohol and another in a glass of water? Leave them there and see what happens. I wonder why it is that all liquor ads show the person holding a glass ready to drink but never a picture at the height of his sickness. Reason: One does not need to know the man who becomes an alcoholic starts by taking his first drink. That great inventor, Thomas Edison, has a word for them: "I have better use for my brain than to poison it with alcohol. To put alcohol in the human brain is like putting sand in the bearing of an engine." Don't fail to teach them the truth as it is revealed in the Bible, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20: 1).

Christian laymen, do you have any stock in a liquor company? If you have, sell it today or your judgment will be corrupted by it. Evil and right cannot be yoked together. Remember to live your faith.

Christian people should be persons of distinction. This was pointed out by Dr. Charles M. Crowe in an address on "Men of Distinction" when he said: 1. Men of real distinction are individuals enough to be governed by the facts of life. 2. Men of real distinction should be independent enough to resist high pressure, commercialized social custom, and propaganda. 3. Men of real distinction are responsible enough to know that they cannot escape the implications and penalties of their own acts, and are men who are willing to exercise self-restraint for the public welfare.

If you use the liquor traffic, then you should be a distinguished individual, learn to live your faith. Remember: "Your body is the temple of God and the Spirit of God dwells in you." It is the reason why He has given you the grace to be a distinguished individual, to be able to rise above the world to which you belong. It is this Spirit in the church that can and will stop the Liquor Traffic. But God is waiting on you to live your faith.

"I'm Glad You Asked That Question!" (Continued from page 3)

are available from our publishing house and you will see that the answer is "yes." If the questioner wonders if we emphasize this teaching, let me say that some other Sabbathkeepers do, the answer would be "no." We do not believe in predictions and setting time which is intended to coerce by fear. Our church is not of this world and it is the practice of most Baptists. The motive for our preaching is the first coming of Christ as Lord and Savior. The victory is already won, but we shall "catch the batch and pray."

Q. I am convinced that the fourth commandment means the seventh day and it seems clear that Jesus observed the seventh day, but doesn't the Bible say that the law was nailed to the cross?

A. I fear that we sometimes use a dramatic phrase such as "nailed to the cross" without thought for its meaning. We are apt to suppose that we have settled the matter if we have a Biblical word or phrase to question is raised. It may be proper to say that the law is nailed to the cross if we mean what the Bible clearly states, that is, the law as the Christ. We cannot longer valid. Jesus has become the Way to God; the means of salvation. The involved ritual and ceremonial code has become obsolete because what it once did Christ has accomplished. But Jesus could not have spoken more plainly than He did in stressing the commandments of the moral law: "Ye are my friends if ye do whatsoever I have commanded you." He says that those who minimize the commandments will be least in the Kingdom, and not a "pot or title" should be taken away from these commandments. He not only observed them, but went further than the letter of the law. Murder is committed in the heart and adultery in evil desire. We are not saved by the works of the law — in that sense one may say that the law is nailed to the cross. Our observance of the moral law is even more demanding than that of the Old Testament for we are to keep the law in the spirit of Jesus Christ and in response to what He has done for us. If we truly love Christ the burden of the law is lifted in the joy of doing what is pleasing to Him. His "resting in the Sabbath Day" and we cannot forget that.

Q. My pastor says that the observance of Sunday is not commanded or taught in the Bible, but that the church established the day in honor of the resurrection of our Lord. The observance of the Sabbath was given in creation, while the Lord's Day was given in redemption.

A. Your pastor is in agreement with most Biblical scholarship in regard to Sunday — it is post-Biblical. I do not know your denominational loyalty and that makes it a little more difficult to answer your question, if it is a question. You have raised the big issue of Sabbath.

Does the church have a right in any century to change a Biblical teaching? Some would say that the "apostolic church" had the right and is in authority equal with the Bible. The Baptist position is quite different at this point. We contend that the church could never honor Christ by changing the observance of the Sabbath which He instituted — to do so would be to dishonor His commandment. The Bible ought not to be contradicted by the church at any time. The Sabbath was given in this way that there is not a shred of evidence that it was replaced by the resurrection. The day of Christ's resurrection seems to be open to controversy and yet it is to be set apart whether it is Sabbath or Sunday. Since Christ spoke of the Sabbath as His day in the Bible it seems presumptions to call Sunday "the Lord's Day." The evidence seems to point to the point that Sunday was "explained" by reference to the resurrection some generations after it had been adopted from Roman religion.

Q. How do Seventh Day Baptists compare with regular Baptists in doctrine and practice? Are you really Baptists?

A. We are really Baptists. The observance of the Sabbath is the only distinguishing characteristic which sets us apart from other Baptists. We are all Baptists. (Continued on page 50)
Man, Sin, and Salvation
KENNETH E. SMITH

What Is Man?

It might surprise us at first to discover that there is a Christian view of man. We think of religious faith as having to do with God and His nature, and, of course, the Christian religion has certain views regarding Jesus Christ and the Holy Spirit, but what is the reason for studying about man? Actually, our religious faith depends just as much on what we think about man as it does on what we believe about God, and the two are very closely related. For example, some religions in the world have a very low regard for man as such. There are persons who regard human existence as a great burden; life is an evil to be endured. This they believe because of their religion, not despite it. What does the faith of Christianity say about man and his nature?

First of all, man was created by God. That is important. It means that God wanted human life on this planet and He fulfilled His will in the creation of man. Human life is not a cosmic accident. God created man.

Second, God created man with the capacity for divine fellowship. God did not create man by a whim. The Bible says that man was created “in the image of God.”

The Psalmist says that man is “a little lower than the angels.” Whatever this means to the theologian, one thing is clear: Man is more than the highest form of animal life. He comes, in the words of the poet, “trailing clouds of glory.” Man was made for eternal life in fellowship with God and with people. We now see why all of this sounds rather idealistic, and since we have lived long enough to know that sometimes men can be a whole lot lower than the angels, we know that this is not the whole story about man. Nevertheless, the Bible does give us a glimpse of God’s intention for man and lifts the veil just a little on what he might be if he fulfilled God’s eternal purpose. Man’s rejection of God’s will is the story of sin, and our glimpse of God’s perfect will is the life of Jesus our Lord.

If the Bible tells us that man is heavensounding, it also tells us that he is earth-born. That is what makes the study of man so confusing. It is a study of contradictions. Man is an Adolph Hitler and a David Livingstone, a saint and a killer, a creative genius and a ruthless animal. There is some of this strange mixture in each individual of the species called man. The Bible paints no one-sided picture and neither does the historic Christian doctrine of man.

Now there have been attempts to explain how the evil and the good in man are to be separated. You will still hear people say that the body represents this world and is the evil part of man’s nature, while the spirit is of God and is the good part. That idea was strong in Greek philosophy back in Bible times and it still prevails in some parts of the Orient. It is not Christian. Let us not pretend that the lusts of the flesh belong to our body and the noble thoughts belong to our spirit. As a matter of fact, it is precisely in our hearts that the Bible places the blame for sin. Man is sinful in his will, that is, right in the heart of his innermost being. Christian recognizes no inner sanctuary that is free from sin. The whole man is sometimes a saint and sometimes a sinner.

We have said that man is made for fellowship with God. This implies two things about him that we ought to look at rather closely. We need to understand the meaning of sin unless we get these two points in mind.

First, if man is going to have fellowship with God he must be a free being. That is, he must be able to accept or reject fellowship. We could not conceive of a friendship in which one of the persons was forced into it. In fact, it is the essence of friendship that a person wants to be a friend and could, theoretically, choose not to be. Any human relationship could be otherwise than it is since human beings are free to love or not love, fellowship or not fellowship, obey or not obey. Every good choice implies that we might have chosen the wrong. It sounds very obvious, but it is very important. Man is a free being.

Second, man is a person only as he relates himself to other persons. He is, biologically speaking, a high type of animal and there is just no use trying to deny it. But (and this is sometimes not said) he is much more from the Christian point of view. Man is a person as God is a Person. The lower animals are not persons and do not, therefore, have the capacity for fellowship or relationship with God. It is possible for a human being to have some sort of relationship with a dog, for example, but that relationship must be limited by the very nature of the dog. Between human beings the relationship can extend to infinitely high levels, indeed, to levels of creative thought where we can think God’s thoughts after Him. The dog is limited, while we limit ourselves by choice. Our growth as persons lies in our relationships. No matter what our IQ or our native ability every one of us is, to a large extent, for growth and that is in our relationship with God. He is the Perfect Person.

It would be much easier to understand the nature of man if we were not a sinful creature, lost and confused, willfully different, yet a little lower than the angels, made in the image of God, and taking whatever meaning there is to be found in his existence from his relationship with God.

Just as we cannot know man apart from what God is, neither can we know man apart from what sin is. Let us ask the question: What is sin?

What Is Sin?

Our society doesn’t talk much about sin. Surely one reason for that is our lack of a “sense of sin” and a confidence that we are not worse than other people. When we do talk about sin we reveal our confusion as to what it actually means.

Sin is broken fellowship with God. If men do not believe in God they will not understand what sin is all about; if men have little concern for God and His will for them they will have little sense of sin in their lives. The word “sin” can only be understood as a religious term. It is not crime or anti-social acts (although sin is surely involved in such), it has to do with the relationship between a man and God.

Sin is not mere acts of wrongdoing. There are millions of people who cannot conceive of sin apart from “shock”, “drinkin”’ and “card-playing.” A sinner is thought of as one who does certain public acts which are regarded as sin. Thoughts and attitudes are not so easily detected so that the gossip is not as bad as the person who is being talked about. The Bible makes it perfectly clear that sin is man’s condition and his sinful acts are the outcropping of his inner state. The way that our society has twisted the meaning of sin is not really so new, however. Jesus called the Pharisees “hypocrites” because they were concerned about all details of public piety, but forgot that their inner lives were full of sin. “All have sinned,” the Bible tells us, and we have all fallen short of the holiness of God. Let us keep in mind that sin has to do with what we are, rather than with specific acts which are outward indicators of what we are.

Sin is self-centeredness. We have said that God has created man because He has an eternal purpose. God’s will for each man is each man’s part in that eternal purpose. Because it is a purpose free to choose his way, he has two alternatives constantly before him. He is heaven-bound
and earth-born. He is in a life-and-death struggle in this momentous choice. Earth and heaven, life and death, are both at issue. Both are after him. There is God's will and his own will. The sin of man is his desire to be his own god. Even when he thinks he is at his best man cannot be quite sure whether he is listening to God or himself. Sin is the self-centeredness which we cannot overcome and which contaminates everything we are and all that we do.

There is a loneliness and lostness in sin. In the parable of the Prodigal Son Jesus gave us a picture of the relationship between man and God. The young man wanted absolute freedom and that meant leaving home. Only when he found himself in desperate need did he realize that he had no one to turn to except the father who loved him. The rejection of God is the most terrifying loneliness a man can know. Our society is full of loneliness for the Father's house.

This sense of lostness in our society leads to much of the evil in human relations. A man is not right with God he is not right with his fellow man. Most of the common causes of aggressiveness and violence are found right at this point. Self-disgust is veered with apparent self-importance. Guilt and anxiety are covered up by a pretended indifference and carelessness. Sin makes people sick. Psychosomatic medicine is merely the discovery that man's body breaks down under mental and spiritual pressures. Much of the suffering is the price we pay for guilt and pride. Guilt because we know what we are really like, and pride because we must keep up the front.

Sin is death at work. Sin is spiritual and physical death to the person and his society. Wholeness for most is to be found in complete surrender to God's will. But we are unable to conquer ourselves because of the fact of sin, and, though we know the right and good and true, we cannot conquer sin in absolute. Best efforts to reach up toward God are undermined by the outset by our motives and our attitudes which are always mingled with self-will.

The analysis of man's condition is rejected by most people as too pessimistic; in too dim a view of man's capacity. Let us say again, however, that we are talking about sin as a religious concept. Only a truly religious person has a real sense of sin and we do not hope to convince everyone that he is a sinner. Indeed, this is the work of preaching and it remains perhaps the most difficult message that the Church has to give. The body looks like a crepe-hanger, and it is historically true to say that society has never enjoyed being called sinful and corrupt. In that sense the Christian faith is unique.

Yet, it is the task of the Church to see man much as God sees him. From the perspective of a holy and righteous God sin is an important factor in the created man for fellowship and loves His creature even to the extent of the Cross, is sin really important? The only way to view sin is from the Cross of Christ. If this be the cost of sin let no man ever minimize what it means to the Christian.

The awful impasse of sin is obvious. Sin is not something external to man's nature but is indeed a part of man's will. Man cannot will not to sin because his will is sinful. Between sinful man and a righteous God there is a gulf, a void, which no man can cross. Only God can span it. That is the story of the Christian Faith; that is the Gospel. "God was in Christ reconciling the world unto himself." If this is so, it is the greatest news this lost and lonely world has ever heard!

What Is Salvation?

Everything that we have said about man and sin must serve as the stage setting for history's greatest drama — the story of salvation. We have seen the impasse of man as sinful and out of fellowship with God. The primary meaning of salvation will be that the impasse is broken and man is restored to the relationship with God that he was intended to have. Salvation will transform the death and decay of sin into complete and whole life.

The key to the Gospel is stated very well in a phrase from the Bible: "God...

(Continued on page 22)

THE SABBATH RECORDER

Going Beyond The Requirements

There should be something extra special about a real Christian, just as there was something very special about Jesus, our Lord. We should seek to express some special quality in life which will set us apart from the ordinary run of people.

This special quality will be seen in many ways. One such way which we would emphasize today is a willingness to go beyond the bare requirements of the law. It is in this way that we become "the salt that savors" or the light on a hill which cannot and should not be hid.

In Jesus' day the scribes and Pharisees stuck to the letter of the law. They sought to get by with a minimum of goodness. They did just what the law required of them and no more. And in some instances they worked out detailed laws which allowed them to circumvent the real meaning and spirit of the law.

Jesus tried to strike through this maze of detail to the heart of the law. He came, He said, to fulfill the law and not to do away with it.

Now the way to fulfill a law is to keep it unreversedly, to live above it, not to try to get around it. Applying this matter to our moral code, when driving a car? What a standard, to live above it, not to try to get around it. Applying this matter to our moral code, what constitutes work? If instead of the light on a hill which cannot and should not be hid. The Sermon on the Mount tells us over and over again that going beyond the bare requirements is the distinctive mark of being a Christian. The "going of the second mile," the "turning of the other cheek" — these are all illustrations of that special "sparkle," that extra something which makes us truly Christians.

If we just speak to those who speak to us anyway, what have we contributed towards making the world a more friendly place? Nothing. All we have done is to just break even, and eventually we will be left with a grouchily headache will set back a half dozen people who are only breaking even.

Now this may sound like "small potatoes" — rather piecemeal. Well, it is not! A great principle of life is involved here — the principle of goodness being so radiant, so overflowing and uncalculated that it goes beyond the bare requirements and becomes a positive, uplifting force for good in the home, in the community, in the world.

This is a life-changing principle. It is
of the very essence of Jesus' teaching. If we don't have that sparkle, that something special, that marvelous willingness for Christ's sake to go beyond the bare requirements, then we may well wonder as we take inventory whether we are Christians at all! If we are not helping those who cure the evils, could we possibly be a part of the evil? Here is something to give us pause.

A church-going woman once commented quite seriously, "I cannot love my enemies and feel like a hypocrite to say that I can, but I have learned one thing, I can keep out of their way. I can leave them alone." This statement, which seemed to be accepted by the group as being real wisdom, revealed to me how far short we have fallen. Jesus never said to leave our enemies alone. He said, "Pray for your enemies."

The Sermon on the Mount has been called impractical. But if the turning of enemies into friends is the desire and longing of our hearts, Jesus' teaching is a very practical way to go about it.

Pray that God will remove the barriers of self-blame and pride from our own hearts and presently we will find that the other person is no longer an enemy. It takes two to make a quarrel. Let us begin our prayers by asking God to change us, by asking Him to give us the chuckle and a very -practical way to go about it.

We remember that the requirements for two very good friends are restored to our personal safety. Jesus' loving-kindness of going beyond the bare requirements, then, oh then, we will become the soul-winning people God meant us to be.

And just a few words about this special quality mark our own souls safe. Jesus' warning is sharp and clear. Unless we exceed the skimpy righteousness of the scribes and Pharisees we will never enter the kingdom of heaven. Is there any mistake in this clear warning?

When engineers ascertain the amount of strain a bridge may take and set up a sign "maximum weight of load," we understand that they always post a weight which allows for a "margin of safety." They figure the amount of strain which the bridge may take and then post a lower figure. The difference is the margin of safety.

You and I need a margin of safety in the moral and spiritual realms of life. If we aim to keep just within the bounds of correctness, our morality will come under a time of temptation when the moral wall will collapse. We will know within ourselves that we are not fit to be around people. Presently, others will know it, too.

Such a margin is stored up in hours of personal devotion. Does it sound quaint to be told that we need the "Quiet Hour" reserved for our personal lives, time in which to read the Bible and pray along with God? Well, then, let's be quaint. For God knows, this is our need.

The days we are renewed and radiantly alive for Christ, this is a marvelous thing. This is the sparkle that makes our faith attractive to others. Christ looks at our prim respectability, our skimpy righteousness, and says, "It is not enough. It will not keep your own soul safe and it just never will win another." He would have us go beyond the requirements and do it with a chuckle. Break out of this terrible circle of discouragement and seeming futility by living out the Sermon on the Mount as God's man and woman today.

The world looks wonderfully different from the point of view of the arena of life. So let us step down out of the bleachers, stop criticizing others, and give our efforts to those who are working hard at this matter. Let us resolve to try to be more faithful in our witness, taking as our purpose, "Every Seventh Day Baptist able to give a reason for the faith we hold and proud to give it."

In this year of grace we Seventh Day Baptists are being granted a little more time in which to serve God and to present our distinctive Sabbath truth as a part of the Gospel message of Christ, our Lord. This day and hour, this very moment, let us ask God to grant us the inner spiritual renewal which we will need in order to rise to this occasion. With His help we will go beyond the minimum requirements and make some real sacrifice for His sake.
Forgive Us Our Trespasses
As We Forgive Others

In the election campaign in 1884 Cleveland's opponents had said some uncomplimentary things. One of his cohorts had gathered and brought in a long list of misdeeds of the opponent. Cleveland started to read the papers, stopped and tossed a whole sheaf of papers into the open fireplace, remarking to the effect that we all need to be forgiven of many things. Perhaps this is why the states have all the monopoly on the mud. In another campaign another presidential aspirant, McKinley, remarked similarly and added that if we spend all our time digging up dirt to get even, they will surely win the election.

So many times the things that arouse our resentments and start us to retaliating are so little and insignificant. Try at such times to admit that you are not seriously injured. You can be assured that such hurts are seldom fatal. I have known persons to harbor insults for eight, ten, or twenty years. They are still alive, and happy, except for that one grudge—that one unforgiven remark.

Ask yourself if the unkind act represents the extent of God's forgiveness to the person. Does he do kindness for other people? With a change in your own spirit could you draw from him kindness to yourself? What anachronism of a sin are you? "Truly, God is the Son of God; they are the sons of God." All too often the sinner hardly hopes to be restored to complete fellowship. But God expects it of us.

Saul was surprised that David had not killed him in the cave. It would have been justice, perhaps. It would have been the expected treatment. But true forgiveness goes far beyond simple justice, and does not stop with the expected treatment. Instead of returning evil for evil it overcomes evil with kindness. Only the grace of God enables one to forgive in such a way, and the goodness of God will always lead to forgiveness. If it is a true doctrine of faith then it will point out duty and undergird duty in our practical relationships.

Forgiveness Is a Covenant

If we come back to our story of Saul and David now, we find that so far as David is concerned, Saul is restored. He is David's king. He is the Lord's anointed. But see what is involved here. When any sin is committed two persons are always involved, the sinner and the one sinned against. Sin is always recognized as man against man or as man against God. Now, forgiveness also involves two. And to be effective it also must be man to man. It is not enough to go and ask for it, or, one must come and offer it. It is a relationship between two. There is always a part in it for both parties.

In the story of Arthur and Guinevere, where she has sinned against him, he in forgiving her says, "All is past. The sin is sinned. And to me, I forgive thee even as the Eternal God forgiveth thee the one thing thine own soul the rest." There was also something for Guinevere to do for herself in regard to the forgiveness offered by Arthur. If forgiveness is to be complete the sinner must accept the offered grace.

Saul did accept from David, with contrite heart, the offered forgiveness, and the two men became parties to a covenant. David was true to it even after the death of Saul. Both men called upon God to witness their covenant.

One of our best-loved benedictions in the Bible comes to us as a sin and forgiveness. The story is a little involved because Jacob had not stolen the family treasures as Laban accused. But when Laban discovered his mistake, together they piled up a heap of stones into a monument and sat on it and broke bread and prayed, "The Lord be between me and thee forever. Neither one from the other." Forgiveness was given and received and complete fellowship "under God" was restored.

Forgiveness Is an Atmosphere

The very atmosphere in which we "live and move and have our being" is one of forgiveness. Even the material, earthly atmosphere has all the elements of forgiveness. In a community where two persons lived a certain neighbor would often start a fire and burn leaves or green grass or trash. How disagreeable it was! Often the bedroom windows had to be closed in order to sleep at all. But in a few hours they could be opened again and the stench would be gone. God's forgiveness, the good that man is doing, is dispersed into the atmosphere. This would.
be true even on evenings when there was no breeze to carry it away. It is truly wonderful how God has worked His spirit of forgiveness even into the air we breathe.

Who hasn't had the experience of driving along the road and coming to a place where a certain little animal has been struck, and what a smell! Then you come along again in a day or two and dread to pass by that same place. What a relief it is when you get there and the odor is all gone. Well, that is the way it is with true forgiveness. It takes away all the bad smell in our relationships, and the ill will. It clears the air. It is the very air you breathe. It is spiritual air for the soul.

There is nothing that can so unite two people as true and complete forgiveness. A man who had an unusually happy and long married life was asked if his wife had no faults. "Oh yes," he said, "she has her faults all right." The friend said, "Well, what are they, and if she has such faults, how can you be so happy with her?" The old man thought quite a bit and said, "Well, anyway, when I married her I knew she had some faults, but I was sure her good qualities outweighed her bad ones. So, I forgave her faults, and it has been so long ago I can't even remember what they were, and we have surely lived a happy life."

The practical working of forgiveness is in deeds, not in words.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hast ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

I'm Glad You Asked That Question

(Continued from page 11)

denominations in the World Baptist Federation and our policy and beliefs give us more in common with Baptists than with others.

Q. I agree with the Seventh Day Baptist position in every way, but I cannot join a church where some of the members smoke. The Bible says that our bodies are the temple of God. Why does not your denomination do something about this matter?

A. This is a good, honest question and I shall try to answer it in the same spirit. Most Seventh Day Baptists do not smoke, but, as you have observed, many do. Our ministers do not smoke and I doubt that anyone of the members would consider such a member among us if he did. It is to be regretted when a prospective member is offended by personal habits of a few members. That is part of the case of a churchman who smokes, as it seems to me. However, there is another side to the issue which I hope to make clear to you. Some of our local churches do not allow smoking, but the General Conference cannot take such a position. As Baptist churches we practice autonomy in the local church. Each church provides its own requirements and its own discipline. Some who do not understand our procedure suppose that we are lax about such things. We are not. Each may accept or reject God for his convictions and for his conduct. This is a terrible personal responsibility, but the church cannot usurp that responsibility. In some cases the Bible speaks clearly and discipline is justified. In many cases, however, interpretation is needed. While the church is to guide and persuade, it yet remains for the individual to determine what is God's will. In the specific problem which you have raised the writer would agree with you that the Biblical idea of the body as God's temple guides my judgment as regards smoking. Other Christians may not see it that way, though for the life of me I cannot see how they can. You have the right to interpret for myself, I must grant that right to my brother. One last thought: You say that you cannot fellowship with a smoker. The church you do join may have in its fellowship gossips, liars, and cheats. There may be some who smoke, but in secret.

Perfect persons find few to fellowship with in this world.

Most Americans do not like Sunday blue laws. In one state a curfew regulation sends thousands of angry fans out of the ball park at six o'clock on Sunday. Why not have the church minister of such a law?

The answer is not hard to discover. When the churches were unable to hold the line against Sunday baseball a compromise was reached which would assure that attendance at the Sunday evening church services would not be disturbed by baseball. Obviously, the law has a religious purpose in that state. Some states have regulations on trade during morning hours of Sunday when church services are going on. Who can doubt that such laws are religious in nature? Indeed, it is the churches, ministers, and councils of churches that initiate such laws in most instances. To the persons who have no intention of attending church such laws are a nuisance and an affront. Yet, under the banner of "a Christian nation" the blue laws remain in effect and, in many places, they are on the increase.

Strangely enough, the promoters of Sunday legislation do not consistently use a religious appeal. When the separation of church and state is pointed out as an objection to such legislation the socioeconomic argument is used by the blue law groups. The question is a simple one: "Is Sunday legislation religious in character and motivation, or is it primarily a social and secular concern?"

A review of Sunday laws in the states that have them is very revealing. Such religious terms as "the Sabbath," "Sabbath-breaking," "the Lord's Day," "the Christian Sabbath," "violation of the Sabbath," "profanation of the Lord's Day," etc., are used in a majority of such laws. Some of these laws have been revised to omit such religious terms, but the motivation of the laws seems rather clear. Religious worship is to be protected.

It would be impossible to deal here with the history of such legislation, but early American laws were the direct descendants of laws in church-related countries. Puritan legislation was based on a church-state relationship which the Constitution does not allow. In 1610, for example, the Colony of Virginia issued this regulation:

Every man and woman shall reap in the morning to the divine service and sermons preached upon the Sabbath day, and in the afternoon to the divine service, and catechising, upon pain for the first fault to loose their presentation and the allowance for the whole week following; for the second, to lose the said allowance and also to be whipped and suffer other punishments. (— Articles, Laws and Orders, for the Colony, the 24th of May, 1610.)

Most of these laws have been revised or repealed, but many of them have been changed only in the severity of the punishment.

In the 19th century many of these laws were given court tests across the country and the result was judicial confusion. Often the court upheld the "sacredness" of the day by quoting Scripture or otherwise trying to prove that the law was based on the divine authority of the Christian religion. Official rulings declared the law intended to "consecrate the first day of the week as sacred time," or "to promote morality and advance the interests of religion."

One cannot avoid the question: Do the courts of the land have as their function to decide the Christian faith? Is it the business of the legislature to determine what is sacred time? Ought the court to appeal to the Christian Scriptures as authority for its rulings? If not, where then are these questions can only be "yes" in countries where church and state make no pretense of separation.

The Supreme Court of Indiana has stated the matter with clarity.

When our existing government was created its creators determined that there were some matters in which the majority should not control the minority; that there were some things... (Continued on back page)
was in Christ, reconciling the world unto himself. If we can begin to grasp the meaning of that simple statement we will have real insight as to the Christian doctrine of salvation.

Christianity is not an idea about God, and salvation is not a matter of knowing the truth. If that were the case the intellect would have a head start in the Kingdom of God. Christianity is a person to person relationship. We are saved as a person to person relationship with Jesus Christ.

Salvation is not initiated by man. It is the act of God. Any idea of salvation which comes from man is to be rejected. For example, there is the notion that man attains to salvation by doing the right things or by accomplishing something. Christianity is not an intellectual activity. While the Bible describes salvation in terms of "newness of life," we are to be made over. We are no longer "of the flesh, but of the spirit." That is because God puts a new power for good within us. Our will is to do God's will. That is, our wills are converted and we live to please God. The Bible says it is a new birth. A new dawn has come to our lives and we put off what Paul calls "the old nature." Even though we have the means and the power to be new creatures we need to grow in Christ. We need training and guidance. We need fellowship with God and the Church. We need the support of prayer. We need to study and to know the Bible. We must "grow in the grace and knowledge of our Lord Jesus Christ." The new birth is a beginning.

A SABBATH DIALOGUE

(Continued from page 7)

Q. What is the seventh day?
A. It was the seventh day.

Q. What name is always given to the last day of the week by Christ, the evangelists, and by Paul?
A. The Sabbath-day.

Q. And how many years after the resurrection was it that these writers wrote these things?
A. It is supposed to be from ten to sixty-three or sixty-four years.

Q. Yes, long enough, truly, so that if the Jews had been changed at the resurrection these writers would not have continued to call the last day of the week the Sabbath, but the first; but as they universally called the seventh day the Sabbath as the first, it has been so called from the seventh day by this name, the force and obligation of apostolic example, and you are not required, by your own agreement, to follow this example and always call the seventh, instead of the first day, the Sabbath? Remember that neither Jesus nor his apostles ever used the word "Old Jewish Sabbath," "New Jewish Sabbath," or "Christian Sabbath," though they would have had good reason to do so had the Sabbath been changed by them. I do not care to show at this time that if you follow apostolic example in the observance of the Sabbath, you are to keep the seventh day instead of the first, but when you have acquired the habit of calling the seventh day, instead of Sunday, the Sabbath, and when you have taught your people this habit, then it will be very easy for you to acquire the habit of following the practice of the apostles, and the Early Church for centuries, in the observance of the seventh day. But, without saying more concerning the observance of the Sabbath, you have agreed that you will follow apostolic example, and are you not convinced that their example obliges you to apply the word "Sabbath" to the seventh day in the same way as people of the days, I must change my habit of speaking, and if I should speak of the seventh day as the Sabbath, I can hardly make my people believe that we have any authority for the observance of the first day, but rather of the seventh.

Q. Trusting that you will keep your promise and remember that no power in the whole earth ever called Sunday the Sabbath until within about three hundred years, and that now only a few English-speaking people so call it, and that the nations of all others, more than twenty-five languages, call the Sabbath by no other name than Sabbath, I bid you Good Bye.
(Continued from page 21)

over which the legislature should not have authority; that in some things the people should not be within the power of the legislature. Such is our organization of government, our constitution. One of the subjects withdrawn by that constitution, in the Bill of Rights, from legislative interference, is that of religion; and the writer has no hesitation in saying, highly as he individually values the Sabbath, that if the "Sabbat" law is upon the statute book for the protection or enforcement of the observance of that day, as an institution of Christian religion, it cannot be upheld; no more than could a law forbidding labor on Saturday, the Jewish Sabbath, or on any and all other days of the week, which may be in the fulfillment of a requirement of a creed, set apart for religious observance, by any portion of our citizens, whether Christian, Jewish, Mohammedan, or pagan.

— Thomas Jefferson, 15 Ind. 409 (1860).

Let us ask these questions:

1. When persuasion fails do we turn to legislation? It is manifestly the responsibility of the church to teach and preach its doctrines with conviction. We could wish that the church were more successful in this great task of bringing Christian training to the people in the pews. The observance of Sunday is variously regarded by the several denominations in their official statements. Some appear to attach the same authority as that given to the seventh-day Sabbath in the Scriptures while others do not claim any relationship between the first day and the seventh.

Christian leaders have often lamented that the official position of their church is not regarded by the general membership when it comes to the observance of Sunday as sacred time. The preaching and teaching ministry of the church has not been convincing at this point. Now, is it the right of the church on the American scene to turn to legislation to coerce where it could not persuade? All the first-century church asked of the government was toleration. Are we asking for government assistance in backing up the claim of the Christian majority that Sunday is sacred time? It would be legitimate in Britain, Denmark, or Spain but not in America.

2. Do American Christians want business to cease on Sunday? The answer to the question would appear to be no. It is not even certain that ministers and councils of churches actually represent their people on this issue. If all church-going people ceased Sunday shopping the problem would not exist for the churches. The fact seems to be that an increase in business is often noted immediately after the church hour of worship. That simple fact cannot be ignored in the discussion of blue laws.

3. Is there any place to stop with Sunday legislation? The nature of business and commerce is such that the problem of regulating some businesses and not others is very complex. For example, what about drugstores which sell a remarkable variety of merchandise? What about grocery stores that are almost department stores? Competition overlaps considerably from one type of business to another. When Sunday closing is mandatory some businesses will be discriminated against. Blue laws have always created more unfairness in the business world than they have ever alleviated.

From time to time Congressional committees have considered whether Sunday legislation is right and proper. The following report is an adequate defense of the position of most Sabbathkeeping Christians and is in complete harmony with the position of the Seventh Day Baptist General Conference:

"The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. We are aware that a variety of sentiment exists among the good citizens of this nation on the subject of the Sabbath day; and our Government is designed for the protection of one, as much as another. One denomination of Christians justly celebrated for their piety, and certainly as good citizens as any other class, agree with the Jews in the moral obligation of the Sabbath, and observe the same day; . . . . It is not the legitimate province of the Legislature to determine what religion is true, or what is false; . . . . It is a right reserved to each citizen; and while he respects the equal rights of others, he cannot be held amenable to any human tribunal for his conclusions. Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."


The city of Safed in Galilee (elevation 3,962 feet) was perhaps in view when Jesus said, "A city that is set on a hill cannot be hid." Be that as it may, the same verse applies it personally to His followers. And, makes us more willing to have our Christianity exposed to view. May we be to the people among whom we witness as a city set on a hill.