Corrections

The address of the Little Rock Seventh Day Baptist Church is 801 North Polk Street, Little Rock, Ark. The street name was incorrectly reported in the March 16 issue.

Accessions

By Letter:
Richburg, N. Y.

Mrs. Gertrude Burrows
Mr. Victor Burrows
Mr. Duane Burrows
Miss Susie Robinson
Mr. Paul Baker
Mrs. Hannah Baker
Mr. Hubert Case
Mr. Willard Case
Mrs. Vivian Case
Mr. William Irish
Miss Lorra Greene
Miss Edith Blouvet
Mrs. Cora Hurley
Mrs. Mabel Davidson
Mrs. Jesse Young

Van Horn-Hurley. — Carroll Dean Van Horn, U. S. Air Force, son of Mr. and Mrs. Lloyd Van Horn, of North Loup, Neb., and Terry Anne Hurley, daughter of President and Mrs. K. Duane Hurley, of Salem, W. Va., were united in marriage on April 19, 1955, at the Seventh Day Baptist Church, Salem, W. Va., by the Rev. C. W. P. Hansen and the Rev. Duane L. Davis.

Births

Carli. — A daughter, Susan Gall, to Glen and Joan Carli, Riverside, Calif., on Aug. 4, 1958.


Elnor. — A daughter, Karen Suzanne, to Jack and Anne (Babcock) Elnor, Riverside, Calif., April 6, 1959.

Irizarry. — A son, Craig, to David and Dixie (Crouse) Irizarry, Los Angeles, Calif., Mar. 20, 1959.

Obituaries

Cockerill. — William Henry, son of Richard and Jane Davis Cockerill, was born June 21, 1872, and died December 18, 1958, in McAllen, Texas. He was married to Emma Sager at Grafton, Wis., April 27, 1904. In 1927 they moved to Edinburg, Texas. He was a deacon in the Edinburg Seventh Day Baptist Church. Mr. Cockerill is survived by a daughter, Mrs. E. S. (Alice) Kiland, of Red Lake Falls, Minn.; a son, Edward J., and two grandsons, William H. and Edward J. Jr., both of Rice Lake, Wis.; two brothers, Hugh L., of Berlin, Wis., and Walter B., of Milton Junction, Wis.

Funeral services were held in the Edinburg Seventh Day Baptist Church with Pastor James M. Mitchell officiating. The body was sent to Rice Lake, Wis., for burial. — J. M. M.

Williams. — G. Grover, son of George D. and Estella Hall Williams, was born Oct. 30, 1888, at West Edmeston, N. Y., and died Feb. 13, 1959, at his home in Leonardsville, N. Y.

He attended Leonardsville schools and Alfred University. Mr. Williams was a retired machinist and a veteran of World War I. He was a member of the Leonardsville Church.

He leaves a brother, Roger A.; four sisters: Mrs. Nellie Davis, Mrs. Minnie Sawner, the Misses Mary and Elsie Williams, all of Brookfield; a niece, and several nephews.

The funeral was held from the Leonardsville Seventh Day Baptist Church, the Rev. Addison Appell officiating. Burial was in Leonardsville Cemetery. — A. A. A.

Daland. — John Norton, son of William and Agnes Norton Daland, was born at Elizabeth, New Jersey, July 16, 1885, and died in Edgerton Memorial Hospital, Edgerton, Wisconsin, March 28, 1959, following a prolonged illness.

On June 24, 1914, John Daland was united in marriage with Nellie Furrow at Riverside, California.

John Daland was baptized by his father at Leonardsville, N. Y., in 1900. As a long-time member of the Milton Seventh Day Baptist Church he was faithful and active in its life and program. His judgment and counsel were valued in many important church matters through the years.

The major contribution made by John Daland came through his more than fifty years of teaching and leadership in Milton College: as head of the History Department; as dean, and twice during his association with the school as acting president.

Surviving are his wife and a daughter, Elizabeth, both of Milton; a son, Robert, of Storrs, Conn.; a sister, Mrs. Gregory Hall, Durham, N. C.; two brothers: Clifton, of Battle Creek, Mich., and Alexander, of Rockford, Ill.; and two grandsons.

A memorial service was conducted at the Milton Seventh Day Baptist Church on March 31, by his pastor, the Rev. Elmo Fite Randolph. Interment was in the Milton Cemetery.

E. F. R.
The Sabbath Recorder
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A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. KENNETH E. SMITH, Editor

REV. LEON H. MALOTY, Managing Editor

September 26, 1979
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Introducing the Editor
KENNETH E. SMITH

The editor of this special issue of the Sabbath Recorder is Kenneth E. Smith, pastor of the Denver Seventh Day Baptist Church. A graduate of Milton College, Milton, Wis., and Garrett Biblical Institute, Evanston, Ill., he also attended Salem College, Salem, W. Va., and the Alfred School of Theology, Alfred, N. Y. He is a member of the Denver University of Edinburgh, Scotland, where he studied philosophy of religion. He holds the M. A. degree from Northwestern University, Evanston, Illinois. Prior to his present pastorate he served the Albion and Milton Junction, Wisconsin, churches and taught philosophy at Milton College. Active in ecumenical relations, he is clerk of the Denver Area Council of Churches and a member of our denominational Ecumenical Committee.

Mr. Smith grew up in Westerly, Rhode Island, and was a member of the Pawcatuck Church until he left home to go to college in 1947. In 1949 he married to Dorothy Heingin of Milton, Wisconsin. They have two children: Linda (7) and Donald (4). They have recently moved into a new home on Wadsworth Boulevard in Denver, on the site of the new Seventh Day Baptist Church to be built there soon.

The guest editor is not entirely new to his task since he is the editor of The Advance, a quarterly publication sponsored by the Denver Church for Sabbath promotion.

It will be observed that this special issue brings us a cross section of Seventh Day Baptist leadership, speaking to the spiritual problems of our time. "What are Seventh Day Baptists saying today?" Here is a partial answer to that question. We trust that this is an issue for thoughtful reading and re-reading.

"Bartimaeus! Bartimaeus! Just wait until I tell you the news!" breathlessly exclaimed the only close friend Bartimaeus had. "People are talking about a man called Jesus, who has a small band of close followers. Those who have listened to Him teach say they have never heard such wisdom. And they say He has power to heal all sorts of diseases. He has healed lame men and lepers and people with palsy. I've heard He even raises people from the dead. And Bartimaeus, they say He can give people their sight who have been blind all their lives!"

This was thrilling news to blind Bartimaeus of whom we read in Mark 10: 46-52. In this account we are not given any details about Bartimaeus' life, yet we know that he surely had a story, so let us do a little imagining as to what his story might have been.

Bartimaeus' father, Timaeus, and his mother were poor people. When they realized that their son was blind they were heartbroken. Carefully they saved from Timaeus' meager wages to get enough money to take him to the doctors in the hope of finding help for their boy. But it was of no use and finally they had given up any hope of Bartimaeus' every being able to see. Life was hard and often very bitter for him. He did what he could to help with the family finances by begging in the streets of Jericho. Now that his parents were gone, it was his only means of livelihood.

Bartimaeus had only one close friend who was willing to take time to help him find a good street corner where he might sit, and who visited with this lonesome man from time to time. They talked about the Romans and the condition of their country, and also about the Messiah who would come some day and put an end to this foreign yoke.

Now this wonderful news that in the land was a man with power to heal— even blindness! The good friends often talked about Jesus and the rumor that He was the promised Messiah. Bartimaeus' hopes soared. Wouldn't it be wonderful if this Jesus would come to Jericho and perhaps even heal him? But the days were on and much time passed with no sign that Jesus was even near Jericho. Gradually, the hope that had sprung to life in him faded and almost died.

Then one day as Bartimaeus sat begging at the edge of Jericho, on the road that led toward Jerusalem, he heard the noise of a crowd of people coming his way. "It must be a large crowd," thought Bartimaeus. As they drew nearer, his curiosity mounted and he called out to a passerby to ask that the crowd meant. But none of them had time to even bother to answer him. They were hurrying to join the crowd. Then he heard the voice of his friend calling his name as he hurried to him.

"Bartimaeus! Jesus is coming. We must get Him to help you!" By now the crowd was upon them. Hope flooded back into

THE SABBATH RECORDER
Bartimaeus' heart — but would Jesus have time to be bothered with him? He began to call out to Jesus, 'Son of David, have mercy upon me!' Those who thronged past told him to be quiet and not bother the Master. Panic seized at the heart of Bartimaeus. He couldn't make Jesus hear because of the noise of the crowd, and they were passing him by. The one chance he had hoped for soon be lost. Jesus just had to hear him and he cried out desperately for Jesus to have mercy upon him.

Suddenly the crowd was still. They had stopped. His friend was saying that Jesus was calling for him to come. Quickly, Bartimaeus got to his feet and as his friend led him to Jesus, he was thinking, 'Jesus did have time to bother with me!' Several days before Jesus reached Jeru­sa­lem in that throng that shouted His praises, and quite a few miles down the road, He had decided that now was the time to go to Jerusalem to keep an ap­point­ment that all history had been wait­ing for. The Bible says that He "steadfast­ly set his face to go to Jerusalem." Jesus was headed for the most important appoint­ment the world has ever known; yet all along the way He stopped to help anyone who needed Him. He had a great story to come. It was to be told and the great story was that salvation might be for all men. How this hurt them. It seemed so unfair that Jesus — the greatest teacher ever, the greatest phys­i­cian of the downtrodden and sinners, the one who could some day be king — should have to die. Certainly they could go somewhere else so this thing could not be necessary. Jesus took time to explain carefully to these heartbroken men that this was the way His heavenly Father wanted it. "And besides," He said, "I have still other work for you to do. I will be in the grave only three days and nights. Then I shall be alive again. You will see." Later on, Jesus took time out of His busy schedule to settle a quarrel between these same devoted men concerning who should be first among them in importance. The wisdom of His advice to them con­cerning the desire to be first, comes ring­ing down through the ages to guide us when we feel that we are being neglected, and make us feel that our integrity tends to become egoistic. "Whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all!"

The triumphant march actually had begun when Jesus "steadfastly set his face to go to Jerusalem." However, it really (Continued on page 14)
Fire is the Great Destroyer. From time to time throughout history, the burning of books and manuscripts. Bonfires have been built in order to rid the world of ideas and unwanted opinions. Worse yet, in the fanaticism of religious intolerance human beings have been burned up like the books they wrote in order to obliterate their ideas. Out of the ashes of such confabulations we ought to have learned a great lesson: Truth will not burn. Books and bodies are but earthen vessels, but truth is eternal.

An ancient king sat before the fire in his summerhouse reading the scroll of a prophet. Perhaps if Jeremiah had written with more caution — but, alas, he was a prophet, indeed. Even kings were not to speak the truth. So the king read the scroll, cut it into pieces, and burned it. Jeremiah did what any prophet would do; he wrote another scroll stronger than the first. It burn, but truth will not be downed.

The Church ought to know this fact. Galileo was forced to recant his views of the universe, but still he knew that he was right. Perhaps he felt that an academic opinion is worth dying for, but he knew that the truth about the cosmos does not depend upon the opinion of the Church.

When in 1600 Bruno was burned at the stake for his scientific views the Church saw the folly of its action. By destroying a man’s life you do not destroy his beliefs — not if they are true. If only the wisdom of Caiaphas had been preserved in Christian history. How often has organized religion been fighting against the truth, and against the Almighty.

A church historian has said: "The blood of the Church men died with a song on their lips and a sense of privilege in their hearts that they should be chosen to die for the truth. Better, they believed, to die in the truth than to live in a false one.

The little ribbon-maker of London who was hanged in 1661 held this conviction. Someone has said that the martyrdom of John James was to perpetuate his name for a thousand years. It is amazing to find a man dying for a truth about which most men care not at all. Millions of people know that the Sabbath is Biblical truth, and yet do not see to care. The death of John James is a protest against indifference.

Indeed, indifference is a greater destroyer than fire. Fire can destroy the body, but indifference can destroy the Spirit. It is an awful thing to hear a man say, "It is my own business as to whether or not I attend church." Indifference is the cancer of the Spirit. It is hard to watch a man die inch by inch. There is nothing harmless about indifference. It is the mortal enemy of truth. It destroys it just not caring enough.

About a century ago it was popular to debate certain issues of the day. One of the religious issues centered around the question: Did Jesus die "in order to observe, Sabbath or Sunday?" It was the hope of the Sabbath reform movement that Christians would see the truth and in the light of that truth accept the Sabbath in their lives. Today we see that our task is not so easy. It would be possible to find thousands of contemporary Christians who would agree with almost every facet of our case for the Sabbath. They know it is the historic and Biblical Sabbath, the day that Jesus and the apostles observed, they know it is "the right day to keep" as they put it. The amazing thing is that they do not observe it nor do they intend to. It is recognized as true and valid, but they are indifferent to its observance.

This is the most insidious enemy we shall have to face. In a clean-cut, logical argument truth need never have a fear. Even in the face of burnings and stonings, when the vehicle of truth is utterly destroyed, the truth itself goes on through new ways and means. Even the cross is not the end of it. But when men no longer care what is the way, and the truth, and the life, society enters an ebb tide in spiritual things. Thus, we behold a generation throning to the Church, but caring not what church, what creed, what gospel. Religion without discernment is idolatry.

It is a time of testing. The greatest test that truth must face is the content, impassive, indifferent generation who "call me Lord, Lord, but do not the things which I say." But faith in God is coupled with the conviction that right is not "forever on the scaffold," and the knowledge that, in all things, God has the last word.

K. E. S.

Get Ready for The Dawn

In a small dry cave a few miles from Jericho a precious library of ancient manuscripts awaited human discovery. During the fall of Jerusalem, the rise of Christianity, the Dark Ages, the discovery of America, wars, scientific advance, almost two-thousand years crammed with history, the scrolls rested in their quiet, remote hiding place. Then one day a Bedouin boy threw a stone into the tiny opening of the cave and they were discovered. It is one of the most amazing contacts that modern man has made with the ancient world. For centuries scholars wondered about certain aspects of life in that time and place, then, suddenly a veritable deluge of information poured forth.

This is a parable of the way in which God works — the way in which all history moves. "The mills of God grind exceedingly slow, but they grind exceedingly fine." Every truth and every idea has its periods of dormancy and its periods of fulfillment. God has a way of making preparation. The New Testament reminds us that Jesus came, not by the will of man, but according to the plan of God from the foundation of the world — "in the fulness of time."

In spiritual progress man goes by fits and starts. There are golden ages and long desert stretches in which there is battle to nourish the roots. Surely the high point of spiritual life is to be found in Jesus Christ and the spread of the apostolic church. Yet, within a few centuries after Christ men reached a new low in religion, education, and culture. The "dark ages" almost lost the New Testament. It certainly lost the Christlike qualities of the first-century church and most of the social and ethical idealism of primitive Christianity. It lost the Sabbath as a specific day and as a religious idea.

Yet, in the Reformation of the 16th century much that had been lost was regained. Justification by faith, the authority of the Bible, the priesthood of all believers, the right of private judgment — this was surely a divine outpouring and a new peak of spiritual growth. The Sabbath, lost in a time of decline, was not restored to its rightful place in the Reformation.

Every truth will have its day, and nothing can stop an idea that comes in its day. Yet truths are preserved and restored by human agents. Truth, like the Dead Sea Scrolls, can wait, and wait, and wait, but men are impatient. We Seventh Day Baptists have the stewardship of the Biblical Sabbath. For this truth, as for all others, the day will dawn we know not when. The essential armament of our faith is that it will dawn. In a time of conformity, convenience, and economic priority God sees the truth, but waits. That does not mean that we should be inactive in our mission for Christ and the Sabbath. Indeed, the door may be just now ready to open. We will not know unless we push.

K. E. S.

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The power and permanence of Christianity in the history of the world, in spite of human elements which enter into the organization and work of the church, is due to the spiritual leadership of Christ. Without this, the human element is little more than a rope of sand. The best forms of polity, lacking divine presence and power, are like machinery without motive power, a skeleton unclothed with flesh, or a bloodless heart. . . . This truth is of deep importance to us.

A great truth has been placed in our keeping, the possession of which creates a momentous and glorious mission. Whatever we may hope for or seek to attain of power, efficiency or wisdom must come through the leadership of Christ and our obedient following of Him who is Head and Leader of all His people.

We must be convinced of the high and holy mission to which we are called as servants of Christ, and as Seventh Day Baptists. Nothing worthy of our time and place can be attained without conviction. We shall be flabby of soul, lacking in power, and wanting in zeal, without this conviction. The victorious people are a worthless people. God himself cannot use such for any great purpose, or in any high and noble service. 

We stand for an unbroken Bible, the divine authority of the Ten Commandments, the undivided spiritual rule of the Sabbath, and the glory of redemption through divine love. These cannot fail. If we fail in any respect it will be because we do not rise to the true conception of what our place means, of what our mission is.

Under the divine leadership of the uncondquered and all-conquering Christ there can be but one final result, victory for all truth, and victory for each worker who, in the name of truth, and relying on God, does well his part in the world’s work. May God aid us to follow Christ’s leadership to such victory.

A. H. Lewis, Year Book, 1904.

THE SABBATH RECORDER

"The vitality of a man’s religion is in what he thinks about from day to day."

As A Man Thinketh

Elmo Fitz Randolph

Man’s capacity to think is placed very near the head of the list of our human attributes. The mysteries and puzzles of the thinking processes have intrigued and challenged sages and scientists down through the ages. From the educators and psychologists we frequently get the reminder that our minds afford us a greater potential than we have yet imagined. Some one is reported to have said, speaking of our ability to think, "The greatest undiscovered territory in the universe lies between our ears."

It is clear to all of us, of course, that thinking cannot be accomplished in any sort of intellectual vacuum. The process of thought can only begin and operate when there is an object of thought. To think requires that we have something to think about. This fact immediately brings the importance of what we think about into sharp focus. We become aware, then, that the true measure of a person is not to be discovered in his brain power — how brilliant or searching is his mentality — but, rather, his value as a person is discernible in the objects toward which he turns his thinking. We cannot truly know a man until we know what he thinks about.

The Apostle Paul exhibited profound insight when he counseled the Philippian Christians of the New Testament Church in this wise: "Finally, brethren, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things" (Philippians 4:8). Here is a proclamation of the power of positive thinking. We may interpret Paul as saying, in effect, "Friends, you have some important choices to make. It is only possible to channel your thoughts toward one object, or set of objects, at a time. Be sure to make your choices in the matter of what you think about on the level of concern and interest that will be in keeping with the life and teaching of our Lord Jesus Christ."

The pages of history bear eloquent testimony to the importance of what people think about in any given period of the past. With all of the error of mankind’s ways, we have great cause to thank God that in Christ we have received the Way of Life that lifts our whole being above thoughts or actions that have their origins in selfishness or meanness.

Realization that we are making history every day places a frightening and demanding responsibility upon us. What are the objects of thought with which our American minds are preoccupied in this present age? Will historians some day say to us that we devoted the power of our minds too much to bombs and not enough to brotherhood — too much to conquering space and too little to conquering ourselves? With all of the material blessings that have accrued from our devotion to physical science in this age, will it be said that we are a nation of block­ ing out the far more meaningful and necessary powers of the Holy Spirit? Perhaps the message found from the pen of Elmo L. Lindsay, has a message for our time.

Elmo Fitz Randolph is the pastor of the Milton, Wisconsin, Seventh Day Baptist Church. He is a graduate of Salem College, Salem, W. Va., and the Alfred University School of Theology, Alfred, N. Y. From 1938-1942 he was pastor at Alfred Station, N. Y., and then to the Milton Church in 1944. Besides his pastoral duties he is professor of Religion and Philosophy and a member of the College Board of Trustees.
There's machinery in the butterfly, there's a mainspring to the bee. There's bluegrass to a daisy and contraptions to a tree. If we could see the birds the chirping sound with psycho-analytic eyes, with X-ray, scientific eyes, we could see the wheels go round. And I hope all men who think like this will soon lie underground.

An examination of the importance of what we think about is never complete until it is applied to oneself. In the exercise of pondering what Christians or Americans ought to be thinking about there can be no escape from facing the interests and the concerns that occupy my own mind and thought. (What a self-revealing experience we would have if every object of our thought could be recorded and tabulated for just one day.) Such a research project might shock us with the discovery that a great many ideas are planted in our minds and become the object of our attention through communication.

Not only is it important to accept personal responsibility in the matter of what we think about, but also behooves us to register an honest concern over what we think about ourselves. I have often reflected upon the counsel of a college psychology professor who said, “If you don’t think well of yourself nobody else will.” How many persons, especially among youth, have lost their sense of individual worth in the sight of God and men as a result of living through the tedium and anonymity of life in a large city in the military service? The insight of the ancient psalmist gives us the right perspective at this point as he reminds us:

Is man that thou art mindful of him, the son of man that thou dost care for him? Who is he that thou art mindful of him, the son of man, that thou carest for him? (Psalm 8: 4-5.)

The main trouble with common sense is that it is so uncommon.

The study of God’s Word, for the purpose of discovering God’s will, is the secret discipline which has formed the greatest characters. —Selected.

“Are we able to do the job — to be the salt of the earth?”

SALTY CHRISTIANS

ERLO EVERETT SUTTON, D.D.


Text: “You are the salt of the earth; but if salt has lost its taste, can its saltiness be restored?” (Matthew 5: 13.)

We are living in a materialistic age; an age of physical power and monetary values. We ask: How far and how fast can we go? How long can a man-made moon circle the earth, how much damage can an atom bomb do? We also ask: How much money do we need for our army, our navy, and our air force; how much should we give or loan other nations; what will the total budget be, and how much deficit will there be; and how many billions of dollars debt can our country carry without a collapse?

These are questions that in the minds of many people seem to determine the efficiency of a state or nation, but there are also other standards of measure, such as ethical, moral, religious, and educational standards often emphasized by President Eisenhower. Perhaps we should measure the efficiency of our nation by these latter standards more, rather than so much by our physical might. Applications of these standards might even strengthen our physical powers.

We are sometimes led to wonder if church people are not stressing too much the buildings and paying too little to build better personal relations for the pastors’ families? How much were they able to increase the salaries of pastors and denominational workers?

These questions are important, for Christian churches should have good buildings and pay reasonable salaries but if church members are really “the salt of the earth,” some other important questions must be answered in the affirmative. Among these are such questions as, how many souls have been won to Christ and church membership during the past year? How many have been won to Christ through evangelistic efforts during the past year, and what has been the increase in membership of the denomination?

We are aware that some will say, “In considering the work and efficiency of a pastor, a church, or a denomination, increase in membership should not be considered, for the work of the Holy Spirit is unseen.” However, these are visible blessings of His work. During the season following Pentecost the “salt” that was spread by the disciples of Jesus had some very visible results. Of their work among the people it is said, “And the Lord added to their number day by day those who were being saved.” The work these “Salty Christians” were doing created such opposition among the Jewish leaders that some of those who were preaching Christ were arrested and put in prison. The work of Acts has this to say:

(Continued on page 21)
God's Drawing Power

FRANCIS D. SAUNDERS

Newton's law of inertia states that every action produces a reaction. Take a plumb bob and hang it from a string, give it a push and you will see this law in action. Each swing of the pendulum causes it to swing in the opposite direction. There is something within us, in the nature of man which reacts in like manner. You smile at me, and in spite of myself, I smile back. A lad "socks" another in the nose, and there will be a reaction, probably similar in kind. You receive a gift from a friend, and feel that you should reciprocate and send one to him.

Our text suggests that there is a similar type of obedience to Him, the realm of the spiritual. "Submit yourselves therefore to God, resist the devil, and he will flee from you. Draw nigh to God and he will draw nigh to you." And the Lord's promise is given by inspiration: "If ye love me, keep my commandments." We draw near to God through the way of obedience and loving obedience to His revealed will as found in the specifics of His commandments. These are summed up by our Lord's command, "Thou shalt love the Lord thy God with all thine heart, soul, mind and strength; and thou shalt love thy neighbor as thyself." We never feel as close to the Lord as when we are serving Him and loving others. Each act of obedience is a step nearer God, and every loving act of service brings us nearer His throne.

A message on this theme would certainly be incomplete without mention of a personal experience.

With Christ as Savior and Lord.

This is the basic principle taught by Christ in the fourteenth chapter of John: "Enter in at the strait gate. For wide is the gate, and broad is the way, which leadeth to destruction, and many there be which go in thereby; But small is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." He who draws near to God must come as prescribed by the Lord: "Enter in at the strait gate." It is the "narrow way." It is the way of the cross, the way of obedience, the way of love. The more closely we follow in this way, the nearer we draw to the Father.
Time To Be Bothered
(Continued from page 4)

got under way, with a crown, shouting His praises, not at Bethany as we usually think, but twenty miles down the road at Jericho. It was here that He took the time to heal blind Bartimaeus and as He went on His way to keep this most important

He Himself had previously said that He was the gate to eternal life and that by Him and Him alone could a person enter into eternal life. He said to Nicodemus that a person must be born again in order to inherit that life. The question came to Nicodemus as to everyone, “How does one become reborn?” The answer is to stop seeing Jesus in any light other than as the One who died and paid the price for your sin personally. Until you see your need for a personal Savior, as Bartimaeus did, you will be just one of the crowd under the wrong impression; one of a crowd who causes Christ to cry as He did then, “O Jerusalem, Jerusalem! How often would I have taken you to myself as a hen takes her chicks under her wings, but ye would not!”

Just as the hurrying throng of that day caused Jesus to weep over them, so must the hurrying crowd of each generation, as they rush thoughtlessly on.

Jesus still has time to be bothered. He will still stop for any individual who is in need and speak peace to his heart. When you have individually cried out to Jesus in your need, and experienced what a change He can make in you — then He has made His triumphal entry into your heart — where the pomp and glory shall never fade!

“The search for material remedies to cure our spiritual distresses can have only one end — failure. Only when we accept the truth that man does not live by bread alone will there be laid a foundation stone of a civilization worthy of the name.”

— T. S. Eliot.
Men of Distinction

(Continued from page 5)

...many people, even within the framework of the church, can get drunk and become involved in accidents or tragedies with apparently no qualms of conscience. The carelessness of error. Often the church does not speak because it has been partly responsible. It has not had the men of distinction who have been set aside for worship and religious instruction — the Jewish faith might have passed from existence in a matter of a couple of generations. There is also an area where we need to be men of distinction to distinguish between holy time and common time.

A few years ago at a ministers' supper during Conference, there was a discussion as to which pastor represented the northernmost church. No pastor was present at that time from either New Auburn or Dutch. The vote was narrowed to Adams Center, New York, or White Cloud, Michigan. Not finding complete agreement the president of Conference called for a vote to determine the answer. But Dr. Loyal Hurley pointed out that latitude and longitude are not decided by majority vote.

It was here that the president in jest made a remark which had more truth than the jest. He said, "Seventh Day Baptists have been deciding such issues by vote for years, and I see no reason for changing now." Too often the church has attempted to decide not only questions of latitude and longitude, but other questions which have absolute values by the vote of the people.

Family relationships are basically religious and the moral implications of human relations are the concern of the church. The church has attempted to make the distinction between what is holy and what is common, between what is clean and what is unclean.

As Seventh Day Baptists, we are conscious of the value of the Sabbath day as holy time: "Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God." The Bible teaches us that there is a difference in the days, yet we are aware that many Christians have said that it makes no difference as to which day you worship God. One of the main responsibilities of those "men of distinction" in the Israelite nation was to help the people make the distinction as to which day was the Sabbath and the other days of the week. Many historians have concluded that were it not for this distinction setting the Sabbath aside for worship and religious instruction — the Jewish faith might have passed from existence in a matter of a couple of generations.

But we do find that if the church is to fulfill its obligations, it must from time to time take a more positive stand upon many of the moral issues which confront contemporary society. It needs those men of distinction who are able to distinguish between the holy and the common, and between the unclean and the clean.

DOn'T LET THEM OVERHEAR YOU!

The next time you are asked to teach a class or serve on a committee and you feel inclined to say "no," remember that someone is listening. We are surrounded by a great cloud of witnesses. What do those unseen witnesses think of our excuses in the face of duty? Next time you start to say that you have done your share, don't let Kagawa hear you! When you start to say that you are giving all you can give, don't let Francis of Assisi hear you. Beware the presence of David Livingston when you say that we are giving too much to missions. When you talk of closing the church in August don't let the Apostle Paul over hear you. You would only embarrass yourself. And when the Sabbath seems less important than some selfish pursuit, there is John James in the midst of us.

But, what is more important, we cannot dismiss the Cross when we make our excuses in the neglect of duty. The Cross is the eternal symbol of the Christian Way — "Father, not my will, but thine be done."

Text: "Thou shalt love the Lord thy God . . . and with all thy mind" (Luke 10: 27).

Love is the basic law in the Christian faith, the principle of all sound conduct. Jesus caused a vast simplification of religion when He summed it up as love to the Father-God and the brother-man. The first and great commandment He declared to be, 'And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' In this message I wish to accentuate the importance of loving God with the mind. On the whole, we love Him with our hearts, our emotions, our soul; and there are those who love Him with all their strength. But with our minds and wills, nay, we would rather use our minds for intellectual processes must be brought into captivity to Jesus. Macaulay used to tell a story about a certain Hindu who would go about doing a vegetable diet. A scientist let him take a microscope and show him the inner workings of the body. The Hindu understood nothing of it, but he was content. He said, 'It is the same thing in both cases. There is no difference between a Hindu and a Christian. Both are equally great.' On this point, I believe he was right. The真理 of the intellect, and the power of love, are one and the same. The intellect is the tool of the soul. The mind is the instrument of the heart. The soul is the guiding light of the heart. The heart is the resting place of the soul. The mind is the instrument of the heart. The soul is the guiding light of the heart. The heart is the resting place of the soul. The mind is the instrument of the heart. The soul is the guiding light of the heart. The heart is the resting place of the soul. The mind is the instrument of the heart. The soul is the guiding light of the heart. The heart is the resting place of the soul. The mind is the instrument of the heart. The soul is the guiding light of the heart. The heart is the resting place of the soul. The mind is the instrument of the heart. The soul is the guiding light of the heart. The heart is the resting place of the soul. The mind is the instrument of the heart. The soul is the guiding light of the heart. The heart is the resting place of the soul.
mind. Then we engage in the fearless quest of reality.

III

Wise Tolerance

We love God with the mind when we live in the spirit of a wise tolerance. I feel that I am safe in saying that intolerance seems to grow as one of the rankest weeds in the garden of the human heart. It was found in my community. The Central School System brought forth its proposition for the building of equipped schools. We find people who want tolerance from us, but refuse to give us any tolerance for our thoughts, actions, or beliefs. That is not right, nor should it be so accounted.

The Arkansas River, in the western part of Kansas, is about a mile wide and only a half mile wide and shallow that their Christian experiences in college. We bump against as the ferry coming into its slip. Eventually we get straightened out. When we are jarred on both sides we must go to God, who helps us find the truth, because He is the truth.

I have often thought of this conversation. We try to come in on the straight course that God has given us and Christ by His perfect example has shown us. When we miss it a little, or left there are these somewhat painful bumpings on either side to bring us back to a straight course and safe landing.

There are diversities of operation, but the same Spirit. After all, the churches are but a framework for the working of the Spirit of God. We need to out-live, out-think, and out-do if need be, and then give the world from its chaos. In other words, there is need to: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." We need, also, to love our neighbors as we love ourselves. If we do this, we truly shall be living as Christ wants us to live, as true followers of His. We shall then be called Christians, when we can live Christlike lives, having love and Christlike fellowship with God the Father and Christ the Son, and letting the Holy Spirit lead and guide us all of the time.

The Inadequate Ones

"And the Lord said unto Moses, I will send thee unto Pharaoh that I may bring forth my people. And Moses said, Who am I, that I should go to Pharaoh, and bring forth the children of Israel? I am not eloquent, I am slow of speech, and of a slow tongue." 

"And the angel of the Lord appeared unto Gideon and said to him, The Lord is with thee, thou mighty man of valor. And Gideon said, Ah Lord God, if I have in thee saved Israel shall I save Israel? Behold my family is poor in Manasseh, and I am least in my father's house."

"And the word of the Lord came unto Jerahmeel saying, Behold I have ordained thee a prophet unto the nations. Then said Jeremiah, Ah, Lord God, behold, I cannot speak, for I am a child. And the Lord said, Who shall send, and who will go for us? And Isaiah said, Woe is me, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." What was that you were about to say: You can't do it? K. E. S.

Salty Christians

(Continued from page 11)

say of the preaching of these early Christians: "Many of those who heard the word believed; and the number of men came to about five thousand."

Thus it seems that early Christian writers were interested in the number added to their fellowship, which was an early test of the efficiency of their work. If they felt it worth while to do this, then certainly the Christian Church today is justified in giving the number won to Christ another in the church as a measure of efficiency.

A church filled to overflowing week by week, or that is so crowded that it is obliged to hold two or more services on the day of worship, gives evidence to non-churchgoers that it has something people want. It may be in part the soul-searching message from the pulpit, or it may be because of the lives of those who are "the salt of the earth" and worship there.

If ever there was a people since the beginning of the Christian era, who, from their positions, with their political advantages, their commercial influence, and their Christian churches, ought to be able to fulfill the noble office of being the salt of the earth, it is our own nation and our own church people. But for this holy property of Christian salt we are individually responsible. It depends upon us. Through Christian service it is quickened and given greater saltiness or power. By sin, through carelessness or self-indulgence, it is neutralized.

In many ways our Christian churches are doing a wonderful job of salting the world for Christ. Some evidence of this is to be seen in new church buildings and an increased percentage in church attendance. A survey made by the Institute of Life Insurance shows the greatest boom in church building ever known in the United States in order to accommodate record-breaking congregations. About $410,000,000 have been received in loans from the country's insurance companies for the erection of new buildings. In addition to churches, church-related educational institutions, and church-related hospitals. This does not include loans from other sources that are paid by church members. Another survey taken by the Gallup Poll in 1958 shows that an average week's attendance of about 20 million in 49% of the adult population. This is a visible evidence of the Christian saltiness in America.

In addition to the work at home, American churches are spending money and energy in all’ the world, and have placed the salt of Christianity in many mission fields, which is bringing visible results. There are large and beautiful church buildings, substantial, well-equipped schools and hospitals, with mission fields using them, an honor to the denominations that are active to non-Christians who see them. Good buildings, filled with devout worshippers and manned by Christian teachers, doctors, and nurses, give a strong evidence to Christianity that poor equipment cannot give.

We feel that it might be better to strengthen, put more salt, if you please, in the church on earth, by making them outstanding as religious, educational, and hospital centers, rather than seeking new and unknown fields that seem to be inviting help, sometimes for selfish ends or personal gain, and fields where there have been failures time and again. We also wonder if it is not possible, for the sake of the denominations, to spread their efforts so thin that they fail to salt thoroughly enough to preserve the salt. We are making a salt brine so weak that it will preserve nothing. Perhaps a few well-equipped centers, especially in non-Christian lands, would attract more people, and win more souls to Christ than a much larger number of small, inefficient stations. We should remember that the Apostle Paul was turned away from fields where he thought he should preach the Gospel, and where he wanted to go.

There are mighty forces at work to destroy the effectiveness of Christian efforts, and Christians wonder how long their saltiness will last. Such a case can it be restored? Yes, it can, but not to any great extent
through physical or material power. It can be done through a spiritual awakening. In this way, the people may lose some of its saltiness, it can be reseasoned through the Holy Spirit working in the hearts of those who have made again to salt human lives with which they come into contact.

We are learning more and more about physical control and use them. We ought also to learn how to control and use laws belonging to the spiritual Kingdom. The same Power that created the physical world with all its riches and hidden powers, can carry on the work of re-creation and regeneration of the souls of men.

By personal persuasion, by public preaching and evangelistic efforts, as well as by the Christian ordinances, administered largely through the Christian Church, God is pleased to carry on the conversion of the souls of men, and the restoration to life and vigor the spiritually dead and withered members of the church, restoring them to their saltiness.

"Ye are the salt of the earth." True Christians are the salt of the earth, and the Christian Church is their home; what would this world be like were it not for Christian people and their churches? By example and instruction they see the world with whom they come in contact and help to make life more savory. May it be said of all of us, "You are the salt of the earth."

DEAD WEIGHT
I've been a dead weight many years, around the church's neck.
I've let the others carry me,
And always pay the check.
I've had my name upon the rolls,
For years and years gone by;
I've criticized and grumbled too;
I've been a dead weight long enough,
Upon the church's back.
Beginning now, I'm going to take a wholly different track.
I'm going to pray and pay and work,
And carry loads instead;
And not have others carry me.
Like people do the dead. — Anon.

THE SABBATH RECORDER

JERUSALEM COMPLEX
(Continued from page 15)

think that the people thought they had to be on top of Jerusalem dirt in order to make their worship of the Lord on Sabbath day effective. But think about the idea for a moment. It may be that many people in our Christian circles today are like the others in the same array of the church, who have lost the following of Jesus when you are away from home? The same kind of Christian you were "back home" before moving to the city? As loyal to the cause of Christ when it becomes necessary to be a nonresident member or a "Tone-Sabbathkeeper"? Do you have a Jerusalem complex?

Take the first question. For many people it is an anxious time; it is good to get away for a while from the responsibilities and disciplines of regular life. Some feel that occasionally they should skip Sabbath activities at church to head for the mountains or the shore — or just stay home. Jesus Himself said to His disciples (Mark 6:31). "Come away by yourselves to a lonely place and rest a while." But we must question ourselves. If the need for renewal and re-creation is so important, do we not must occasionally get away from the experiences of living according to Christian standards? Is there a place and time appropriate for a "vacation from God"? Or does this idea seem to evidence a philosophy of a limited God and a limited response to His call? I believe it does.

A salesman tells me that at the sales conventions of his company, he is the only person present who abstains from the use of alcoholic beverages. Many of the others present will have a cocktail there who do not drink at home. Many of the others in Christ's church are in the same work, but feel that this is a necessary part of their experience in a city convention. This sounds to me like a strong Jerusalem complex.

Another discrepancy is sometimes seen in the change in young people when they face their first experience away from parental influence and environment. Perhaps the young man may lose his military service, and overnight his standard of ethical and moral behavior are sweener, perhaps all for the first time, the values others place on Christian experience (or lack of it) and the Jerusalem complex he has in his own faith crops out in his attitudes and actions. He reasons that because he does not have the restraining influences of former times, his life is his own to use or abuse as he sees fit.

We are told that many of the youth of America in military service overseas, who have given our country such a bad name by their lack of morals, are young men who grew up in Christian homes and the churches of our country. But they had the Jerusalem complex — and seemed to believe that they had left God and His way behind when they told the home folks good-by.

The Jerusalem complex may be evidenced by a college student. Away from home for the first time, he, too, discovers that his study habits, his personal behavior, his ethical standards, and his church participation are up to him. This does not always result in the "swamping of the soldier" to make a Christian, but wonder if we have given the impression that Christian faith is only exterior standards and measurements; not a personal experience of the individual with Jesus Christ that will be present wherever one is. If we have a conception of "Jesus Christ, the same yesterday, today and for ever," he will either be true to the Sabbath conviction he had been taught that he found his own faith in the Sabbath of the Lord, and through this experience, he found Jesus Christ, and the living Christ, the place where he lives, will not affect the kind of a Christian he is.

A young man away from home influences was told it would be necessary for him to attend classes in the university on the Sabbath. This was contrary to his own background and the faith of his parents, but he had never had to face it by himself before. He recounted that it was in his own soul searching — in his own decision to be true to the Sabbath conviction he had been taught that he found his own faith in the Sabbath of the Lord, and through this experience, he found Jesus Christ, and the living Christ, the place where he lives, will not affect the kind of a Christian he is.

Sometimes we find folks coming back to the Sabbath. Once more they show an active interest in Sabbath worship and the Christian cause that they had ignored in their new homes. One man has said at one meeting, "I never miss Sabbath worship attendance until I come back to West Virginia." I believe this is the Jerusalem complex and needs to be replaced with a firm personal faith in Jesus Christ which will go wherever the man goes and accompany each motive and action of his life.

When the early Christians were forced to flee the persecution around Jerusalem, the newly founded Christian Church did not weaken and die. After the martyrdom of Stephen, The Acts says, "And on that day there was great persecution against the church in Jerusalem; and they were scattered throughout the region..." How—
ever, these followers of the risen Christ did not say, "Well, we are sorry that we have been separated from the home church. We will miss the brethren and we wish them well. We will visit them when the persecution is over, or if we have a vacation. We are sorry that it is necessary to move where we cannot attend church or train our children in the faith." No indeed; far different was their reaction.

Acts 8: 4 says, "Now those who were scattered went about preaching the word." They carried their faith with them. And the spirit of their Christian experience caught fire wherever they went, with new groups of followers of Jesus springing up and new churches being established. So it developed that their persecution and dispersion were responsible for the first great persecution is over, or if we have a vacation. We are sorry that it is necessary to move where we happen to reside, or whatever we are near other Sabbath or Sabbathism as God's holy Sabbath day while we are near other Sabbath-keeping Christians or locally affiliated with a Seventh Day Baptist Church, then God's Sabbath will be real and holy for us even if we find it necessary to move to a new community. And if we possess the kind of Christian experience the Early Church had, we will carry the message of our faith with us!

Let each of us thoughtfully re-examine our individual faith, lest we be guilty of a limited concept of God: lest we, too, be suffering from a Jerusalem complex! Let the words of Isaiah 40 speak again to our time:

Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable.

He gives power to the faint, and to him who has no might he increases strength.

Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the Lord shall renew their strength.

They shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.

The Words of A. H. Lewis (1891)

"As a loyal follower of Christ I must treat the Sabbath as He has shown me, by example and precept. When it ceases to be true that Christ kept the Sabbath and taught His followers thus to do, I can cease to keep it; not until then."

"I am a Seventh Day Baptist because I accept the Bible as the supreme and only rule of faith and practice in matters of religion. Christ rejected the 'inferences' and 'traditions' which Judaism had added to the plain commandments of the Old Testament. He condemned those who made 'The law of none effect' through their traditions. The same authority compels me to reject the inferences and traditions which have come to us through the perversion of Christianity by paganism."

"There is no instance of the acceptance of unfounded tradition and illogical efforts at argument more prominent than the association of the observance of Sunday and the change of the Sabbath with the resurrection of Christ. It is entirely unscriptural. The Scriptures never associate Christ's resurrection with the observance of any day, or with the abrogation of the Sabbath."

"As we have already stated, the primary purpose of the Seventh Day Baptists is not to gain members unto themselves; it is rather to spread truth patiently and persistently, calling the attention of the church to its dangers and seeking to induce Sabbath reform upon the permanent basis of God's divine law."

"Two alternatives lie before the church: to yield all Sabbathism and go down in the tide of holidayism now gaining so rapidly; or to return, without compromise, to the firm foundation of God's law. Here the Seventh Day Baptists make their stand. On this ground they are willing to await the verdict of coming years."