with many recommendations made to a special church meeting that were adopted and put into effect.

Plans are being made to entertain the Eastern Association in Western in June.

The choir presented a cantata, "The Crucifixion," on Friday evening, April 15, as our church participated in traditional Holy Week joint services with the other churches in Western. The junior choir, under the direction of Mrs. Dwight Wilson, joined the senior choir on Easter Sabbath morning in one of the anthems appropriate to the season.

ALBION, W15. — At the annual church business meeting Pastor Victor Skaggs received a unanimous call for 1960.

After the fellowship dinner, January 30, the first workshop in the Program for Advance was held. The beginning of the Seventh Day Baptist denomination in America was considered. The second workshop was February 13 with discussion of the church and emphasis on the work of the members. A pot-luck dinner followed the regular morning service to enable people to stay. These workshops were led by Pastor Skaggs.

After the fellowship dinner, February 27, a workshop on church organization was conducted by Mrs. Eleanor Walters. On March 12 Pastor Skaggs was in New Jersey on Conference business. The Sabbath morning service was conducted by the young people with Miss Donna Rejerson as leader. She was assisted by Miss Nina Skaggs who gave the junior message; also by Miss Margaret Skagg, Miss Barbara Green, Miss Barbara Kenyon, Rollin Williams, and Robert Kenyon, Jr. The senior and junior choirs both sang during the service.

The Lay Development Workshop, April 9, was the third session on the organization of a Seventh Day Baptist church. Plans had called for two sessions but due to interest and discussion a third session was held. This was conducted by Mrs. Eleanor Walters, and was of special importance to us as the church voted at the quarterly business meeting to revise and rewrite its constitution.

— Correspondent.

Accessions

Daytona Beach, Fls.

By Baptism:

Charles B. Brossier II
Louise E. Brossier
Joy Kenyon
John Leonard

By Letter:

Mrs. John (Geraldine Thorngate) Leonard
Shiloh, N. J.

By Baptism:

Betty Mae Davis
Jane Ellen Harris
Clara Regina Richardson
Miriam Ann Richardson
Darleen Elaine Wendell
Philip Clifford Davis
Jeffrey Randolph Fogg

Babcock. — A son, Charles William, Jr., to Mr. and Mrs. Charles Babcock of Battle Creek, Mich., April 11, 1960.

Fisher. — A son, Michael Ray, to Mr. and Mrs. James H. Fisher of Houston, Texas, on March 27, 1960.


Parrott. — A son, Matthew Ross, to Mr. and Mrs. Charles (Bill) Parrott, Jr., of Williamston, Mich., February 1, 1960.

Spells. — A daughter, Pamela Jean, to Mr. and Mrs. Errol Spells of Battle Creek, Mich., April 15, 1960.

Obituaries

Hubert. — Jeannette, was born in Haarlem, The Netherlands, July 14, 1881, and died in Battle Creek, Michigan, February 4, 1960. She was married in Amsterdam in 1907 to Henry J. Hubert. Upon coming to this country in 1915, they made their home in San Diego, California, where Mr. Hubert died in 1918. She came to Battle Creek that same year. A faithful member of the Seventh Day Baptist Church, she sang in the Battle Creek Church choir for twenty-six years. She was an enthusiastic home gardener.

Surviving are a daughter, Mrs. Elizabeth Van-Schaardenburg, of Battle Creek; two grandsons; two sisters, Mrs. Nicholas (Marie) Ludwig of Glendale, Calif., and Mrs. Jacob (Elizabeth) Wilderom of The Netherlands.

Farewell services were conducted from the Royal Chapel in Battle Creek with her pastor, the Rev. Leland E. Davis, officiating. Final resting place, Memorial Park Cemetery, Battle Creek Township.

L. E. D.
A glance at the table of contents and the format of this issue will indicate to the reader that Mrs. Rasmussen has presented something uniquely helpful to those who search for encouragement in living the Christian life in these days of stress and insecurity. She and her contributors have well grasped the need of the hour and have brought the light of the Bible to bear on numerous problems.

Mrs. Rasmussen comes to this task with a background of wide experience and training and a consuming desire to serve the Lord with her many talents. She attended the University of Nebraska in her home state and then went on to Yale University for an advanced degree in the nursing profession. After her marriage to Stanley Rasmussen in 1948, they lived in Chicago and worked in the local church of their faith. They then went to Minneapolis where her husband was doing graduate work. Here they were instrumental in organizing a Seventh Day Baptist church with the assistance of nearby pastors.

When Dr. Rasmussen’s work called her to California she found opportunity to serve the Pacific Coast Association as the first editor of Pacific Tidings, a paper designed to draw together the scattered people of like precious faith. Taking a year leave of absence she and her band held faculty positions at Salem College, Salem, W. Va. A mother of three children ranging from 10 to 15, Mrs. Rasmussen had opportunity to gain the family perspective. Her experience also includes working with youth in Pacific Pines Camp. She expresses hope that the young people who have contributed material for this issue and those who make wide use of it will receive a blessing.

Comments on this issue may be sent to the managing editor at Plainfield or to the editor at 1410 Buena Vista Ave., Livermore, Calif.

Anyone who has spent much time in military defense work of any kind has been exposed to a lot of talk about “priority.” Without “priority” a project will never proceed, no matter how promising it looks or how interesting. But almost anything can be pushed through — if it can get a high enough “priority.” Priority ratings are indicated in various ways, sometimes by rather silly methods such as “top” priority for the less needful work, “top-top” priority for important matters, and “top-top-top” priority for the essentials.

We meet the same situation in our private lives. We may want to buy a new car — but the money must go for food. Or we may want to see the fifty states and the rest of the world too — but we can’t leave the job. Eating usually has a “top-top priority over new cars or long trips.

The question now is this: What or Who — has the highest priority in your life? There is a highest priority, whether we are conscious of it or not, and it affects all our decisions in one way or another. The first priority is just that which is most important to all of us. It may be merely to stay alive — for most of the world’s people, that is most important of all. For others, it may be comfort, or power, or respectability, or love of family, or any of an uncounted number of things for which people have given their lives.

Our Logical Choice

What is at the head of our own “priority list”? There is only one logical choice. We believe, as Christians, in God the Creator of all things. Since these created things are at best only a product of God — an expression of His, not His own — thing, not even the whole universe together, can claim priority over God.

God also created mankind, and each of us individually, and in that order, then, to give highest priority to any particular person or people. No loved one, no family, no nation, can compare in importance to God. Therefore, He must always come first. To put Him second — or last, as some do — is ridiculous as well as wicked.

Having put God in first place, we have to ask: He wants to do. Otherwise we have in fact put our own desires first.

The story is told of a barber, chatting about the plans of a customer who had just left the shop. This customer was hoping to go to the jungles of South America to serve as missionary to the Awa tribe. That tribe was then very much in the news, as they had just killed the first missionaries to reach them. Said the barber, almost prayerfully, “I hope I never get religion like that!”

Most of us, consciously or unconsciously, are like the barber. We really don’t want to get religion quite like that. A life with God really in control is just too unpredictable — too frightening. We are, literally, afraid of what God might ask.

What Is Demanded

This is not surprising, because God’s demands are not modest, not easy. Listen to Jesus’ words again. “If any man will come after me, let him deny himself and take up his cross daily, and follow me.”
(Luke 9: 23). Or, more specifically, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14: 26).

God has a habit of asking people to give up the one thing in their lives which they most want to keep. Consider the rich young ruler (Luke 18: 18-27). He was a good man. He would do a lot to help Christ's cause. But Christ said, "No other gods before me," includes everything. God leaves absolutely nothing we can call our own. Nothing at all.

From a human standpoint, this is intolerable. Granted the young man had a right to such complete control over us, why should He ever exercise it? Why does God sometimes make demands on us that we would hardly expect to make on our own children?

The partial answer when He asks a question like, "What will men give in exchange for their life?" is: "What is the//*church/* worship of the church is a baking sheet. It is a place where we are asked to give up what is our own. It may even keep many of us in the church because our possessions — money, time, etc. — are so long as God can use them. So that we are willing to believe that this is not sufficient to God as a test of our love."

In Luke 14: 26, Jesus thought it was, "Whoever will come after me, let him take up his cross and follow me." He is not asking us to give up something we cannot do, but to make a choice.

Different Things Demanded

In brief, God demands different things from different people. But the phrase, "no other gods before me," includes everything. God leaves absolutely nothing we can call our own. Nothing at all.

From a human standpoint, this is intolerable. Granted the young man had a right to such complete control over us, why should He ever exercise it? Why does God sometimes make demands on us that we would hardly expect to make on our own children?

The partial answer when He asks a question like, "What will men give in exchange for their life?" is: "What is the church's role in the world?" We are asked to give up what is our own. It may even keep many of us in the church because our possessions — money, time, etc. — are so long as God can use them. So that we are willing to believe that this is not sufficient to God as a test of our love."

In Luke 14: 26, Jesus thought it was, "Whoever will come after me, let him take up his cross and follow me." He is not asking us to give up something we cannot do, but to make a choice. Choose whatever we may — we must submit our wills to Him in anything and everything.

Stay Not Away

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price.

— Isaiah 55: 1

MALETA O. CURTIS

It may be possible merely to recognize the existence of God intellectually but God is love and to come to Him we must love Him. The reverse of this is also true: to love Him we must not fail to come to Him.

If you catch a glimpse into the life of the man who lived a life that was tolerable. Granted, we cannot do every single thing God demands of every single person. But we can do some things.

Different Things Demanded

In brief, God demands different things from different people. But the phrase, "no other gods before me," includes everything. God leaves absolutely nothing we can call our own. Nothing at all.

From a human standpoint, this is intolerable. Granted the young man had a right to such complete control over us, why should He ever exercise it? Why does God sometimes make demands on us that we would hardly expect to make on our own children?

The partial answer when He asks a question like, "What will men give in exchange for their life?" is: "What is the church's role in the world?" We are asked to give up what is our own. It may even keep many of us in the church because our possessions — money, time, etc. — are so long as God can use them. So that we are willing to believe that this is not sufficient to God as a test of our love."

In Luke 14: 26, Jesus thought it was, "Whoever will come after me, let him take up his cross and follow me." He is not asking us to give up something we cannot do, but to make a choice.

Choose whatever we may — we must submit our wills to Him in anything and everything.

If you catch a glimpse into the life of the man who lived a life that was tolerable. Granted, we cannot do every single thing God demands of every single person. But we can do some things.

Different Things Demanded

In brief, God demands different things from different people. But the phrase, "no other gods before me," includes everything. God leaves absolutely nothing we can call our own. Nothing at all.

From a human standpoint, this is intolerable. Granted the young man had a right to such complete control over us, why should He ever exercise it? Why does God sometimes make demands on us that we would hardly expect to make on our own children?

The partial answer when He asks a question like, "What will men give in exchange for their life?" is: "What is the church's role in the world?" We are asked to give up what is our own. It may even keep many of us in the church because our possessions — money, time, etc. — are so long as God can use them. So that we are willing to believe that this is not sufficient to God as a test of our love."

In Luke 14: 26, Jesus thought it was, "Whoever will come after me, let him take up his cross and follow me." He is not asking us to give up something we cannot do, but to make a choice.

Choose whatever we may — we must submit our wills to Him in anything and everything.

TIs a paradox: it makes no sense, purely human terms. Yet experience — the experience of thousands of years — shows it to be true. Kierkegaard said that faith becomes truly a faith at the exact point when it ceases to be reason.

(Continued to page 22)
Robert Boyd Munger in What Jesus Says speaks of a "home in the heart" which must be cleansed with the help of Jesus before He can come there to live. Sometimes, as in my own experience, it takes hours and days of prayer and the loving and wise counsel of an understanding pastor. I do not mean to be discouraging; I am not saying that the final home of the Christian is somewhere in the universe. The home of the Christian is in the heart. 

Jesus Says

Oursler's The Greatest Book Ever Written which will get the book of life to the Bible, and with the guidance of the Spirit to search out the truths there for us. Mr. Vos says, "The deeper things of the Holy Word you always have an answer, or in a convenient place where one can find himself. Someone has suggested that a pocket Bible can be placed on a shelf over the kitchen sink, or in a coat pocket. Jesus was seen to subdue Satan by quoting Scripture saying, "It is written ... " If your mind is filled with God's Word you always have an answer, for Satan, for an inquiring friend, or for yourself. Let God feed you daily.

Plan for Study

One writer has said, "As helpful as books may be, no book about the Bible or commentary on the Bible should ever take the place of the Bible itself." It is difficult to understand why it is hard at first to sit down and just read the Bible, which is God speaking to us. We have found ourselves turning from chapter to chapter wondering in a time of need, a daily devotion booklet with a few Scriptures on a special subject can be carried in a purse or in one's coat pocket. Jesus was able to subordinate Satan by using Scripture saying, "It is written ... " If your mind is filled with God's Word you always have an answer, for Satan, for an inquiring friend, or for yourself. Let God feed you daily.

Learn to Pray

The daily Bible reading habit, however, is ineffective unless we accompany it with earnest and humble prayer, yet many of us have felt we did not know how to pray. How many times have we asked with the disciples, "Lord, teach us to pray?"

We can read many books about prayer and prayer techniques, but we can learn to pray only by praying. Gradually the experience becomes more meaningful and we find ourselves really talking with God.

THE SABBATH RECORDER

Often it is necessary to wait quietly until we are conscious of the presence of God. Dr. Day suggests a technique of meditation before prayer: "Take off your hat (figuratively)" as a sign of reverence, knowing you are in the presence of God: "shut the door;" shutting out all memories and thoughts which disturb you; "open the windows" and allow God's fresh air to blow through your soul and the sunshine to shine in; "fold your hands," a sign of rest, quiet, and peace. By this time you will sense that God your Father is beside you and you can speak with Him in perfect confidence.

There are longer periods of prayer, flash prayers wherever we may be, prayer groups where we unite our hearts and our petitions. Frank Laubach in Prayer, the most powerful force in life, states that during the day, in the chinks of time between the things we find ourselves obliged to do, there are moments when we can pray.

Abide and Believe

Dr. Day's book was a gift to me and on the dashboard of my car. "Mad things are wrought by prayer than this world dreams of when we pray." 

Asking

Seeking

Knocking

Believing

Accepting... Thanking...

One so often asks without believing he seeks and knocks and still doesn't accept what is held out to him; and how many times do we forget, like the nine lepers, to thank Him.

We ask and expect to get everything we think we want rather than what God knows we need. We quote Jesus when He said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). But it is the abiding that counts. We scarcely know the meaning of abiding in Christ. If we abide in His will, then we will ask according to His will and "believing" will receive.

(Continue to page 19)
The Day to Remember

a workshop on practical Sabbathkeeping

verbatim my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. — Exodus 31:13.

Beverly: There might be justification for it, that special talents and training not be sacrificed. However, I wonder if we take enough initiative in seeking alternative solutions.

Beverly: My opinion is that the best thing to do would be to pray earnestly, expecting an answer, and then abide by the answer received. If you don't receive an answer...

Leader: Although you are prepared for a skilled profession, and the only job you can get requires you to work on Saturdays at first. What should you do?

Beverly: Beyond using the day as it was intended, as a rest from our work and activities of the other six days — and for worship — I believe our Sabbaths will be more meaningful if they are not spent in just the same way each week. One Sabbath we may spend most of the afternoon with someone who needs our friendly interest. Another, we may feel the family would benefit by getting off somewhere alone. We need to be creative in our Sabbathkeeping.

Leader: "Creative Sabbathkeeping"...that doesn't sound like a worthwhile goal.

Beverly: There might be something they want, or else it fits in our modern world.

Leader: Why are you speaking of a Sabbath observance as long as he lives, he will do well to have Sabbathkeeping to point toward the future rather than the past, to urge future observance rather than to reflect on past experience. Hence the observer is reminded that as long as he lives, he will do well to have Sabbath observance imprinted on his mind.

THE SABBATH RECORDER
half hour earlier and get off early. If your request is denied, you could quit and look for other work. Some individuals have found satisfaction in giving that half hour’s wages as their Lord’s Acre Project or as a special gift. On the other hand, I wonder if squabbling over that half hour would do more harm than good — or vice-versa — in letting strangers know about our convictions. It would seem that each individual would have to answer to his own conscience about giving an account to God for his reasons for working on the Sabbath.

Leader: We all agree that a doctor must care for sick patients on the Sabbath. What about other professions that are concerned with the public health and safety? Should nurses, firemen, or telephone operators work on the Sabbath?

Beverly: Perhaps we could say that the farmer, like the housewife, should do only those chores which must be done each day. Obviously, he cannot feed the cows twice on Friday afternoon so as not to have to feed them on the Sabbath.

Beth: My husband works on a farm for his dad and really needs much of the regular work to be altered. Some farmers feel they have to go out into the fields but I think they are wrong not to trust their crops more to the Lord. Farmers do have a problem finding ways to make their Sabbath restful and honorable to God.

Leader: Suppose your hot water heater has been broken for ten days and the repairman comes on Sabbath?

Katherine: I would consider this an opportunity to witness for my Sabbath and my Lord, and ask him to come back another day. Even if there was illness in the family or some other reason for needing it, we should stop to think, “I’m organized now so that heating the water on the stove is no longer such a burden.”

Beth: Yes. The ox isn’t in the ditch so bad that he has to get out that very afternoon, is he?

Leader: We think many types of recreation are all right on this day, but may you sew or knit, if you like to?

Beth: I know a very sweet woman who loves to crochet on Sabbath afternoon. Her husband is aghast if she felt she was cheating God she wouldn’t do it. In my case it wouldn’t work. I’m not good at it so my mind would not be free to make our Sabbath honoring God.

Leader: Should children be encouraged to play suitable games on Sabbath?

Della Fern: Yes, and especially the type that includes participation by other family members.

Katherine: We can’t expect them to sit around and “twiddle their thumbs” or they will grow to dread the day.

Leader: If you play the only French horn in a high school band so that they can hardly do without you, should you participate in band activities even if those are on Sabbath day?

Beverly: I would not neglect developing a child’s musical abilities because of this possibility. If a child is really indispensable to the group, he might be allowed to participate if done without compromising the spirit of the Sabbath.

Leader: Could this apply to any desirable group activity, if absence would detract from the success of the activity?

Beverly: One lone Sabbathkeeping family I know has just such a criterion for regulating Sabbath day activity and has done so without destroying the spirit of the Sabbath.

Leader: Has anyone had any actual experience with this sort of thing?

Katherine: When I was a junior in high school I played a clarinet in the band. We couldn’t have more than two excused absences, so when my third excuse rolled around for missing because of not marching in a Sabbath day parade, I lost my letter and it really hurt at the time. Now, it’s not nearly so important as the fact that I’m proud that I stood up for my convictions.

Beth: In most cases, if I played the only French horn and they really wanted me, they’d better plan their band activities for some time other than Sabbath.

Leader: We’ve had some interesting discussions on these problems. Before we go on, are there any other comments?

Beverly: Yes. I firmly believe that we Seventh Day Baptists should take an active part in community affairs. We have much to contribute, and, also, it is a good way to make ourselves better known. As Sabbathkeepers we must sometimes do some skillful juggling in order to contribute our part. An example would be the rummage sales which are invariably held on Sabbath day, at least in our community. The Seventh Day Baptist member can contribute her share by sorting on Friday rather than selling on the Sabbath.
What's Bad About It?

I have said, Ye are gods; and all of you are children of the most High.


HELEN THORGATE

This brief article, here reprinted, gives us a simple formula for our own moral decisions. The truth and the distilled wisdom found herein make these truly “words to live by.”

Is she has a horror course of action?

When I written on her heart, “words of Christian lives, well, . . . .”

One evening, when | is that and why?

Do not feel that one bad could be used to be a prime example of

When someone grows up in a fairly protected environment, caught by well-meaning elders who see him and think he is a genius or a prodigy, or a “pushover!” One small word can be over the edge that signifies good from evil.

If such a young person were to go to Las Vegas, Nevada, and play ... gambling is wrong. Then there’s everything they can be accused of gambling.

Even in ordinary cities the bars and cocktail lounges are designed to have the pandemonium of town, and other bad things.

(Continue on page 22)
The SABBATH RECORDER

One Step . . . Two Step . . .

Ye are the light of the world. A city that is set on a hill cannot be hid.

— Matt. 5: 14.

MYNOR G. SOPER

In this article we are able to take a good look at a specific activity in the light of Jesus. The question is, "Is it the best and finest course of action?" We are grateful to Pastor Soper for having the courage to write on a subject about which he knows them of us having shades of opinion.

While the term "co-existence" is a rather new one, the idea is not new. Long before the Russian Communist leaders demonstrated the idea of two ways of life — or two ideals which are diametrically opposed and letting each other live, so to speak — other forces of evil had already put the plan into effective action. Whenever and wherever evil cannot gain the upper hand or extinguish righteousness and seeks to speak — other forces of worldliness, seemingly harmless activities, they have actually been helping along the cause of evil.

Now unto him that is able to keep you from falling, and to present you faultless.

— Jude 24.

When we hear the story of a Christian's life, all too often it seems to follow a familiar, three-part pattern.

Act I: the younger generation has opportunity to learn of God and His ways.

Act II: a rejection of religion, a departure from morality and the ways of God, and indulgence in some or many unwise or immoral activities.

Act III: a recognition of personal wrongdoing, repentance, and a return to God.

Every one of us realizes there is great need to hear about the experiences of converted wrongdoers, for the world is full of people who must find out that God can help them turn to better ways. Furthermore, no other story compels a listener's attention like the tale of one who has indulged in orgies of drunkenness, or dabbed in depths of immorality, and who has then experienced conversion and the saving power of God.

Jesus Himself instructed us that there is more joy in Heaven over one sheep that had been lost than over the ninety-nine which stayed in the fold. Still, such stories do not always have a happy ending. No, a great many are found. Many prodigal sons do not get back home.

We need to hear stories about God's saving power and find out how lives can be changed through His power. We need to know about the keeping power of God, also.

Not very often does anyone witness wholeheartedly to the keeping power. Once a lovely lady 94 years old told of going to a prayer meeting in a strange church in a strange city, where testimonies were given. One man told of being a sinner, becoming ill, repenting, and finding healing; a woman gave a similar story; others spoke on the same theme.

Our lovely lady found all of this just too much, so she stood up and told them that she too had fallen short of being all God wanted but had been forgiven for her failings; but what she wanted to do was give thanks for the keeping power of God. From her earliest youth He had kept her from grizuiv sin; He had guided her steps, He had kept her close to Him.

She went on to tell of spiritual guidance she had received, as when she prayed to know of any additional thing God wanted from her, and felt compelled to study the Sabbath question and so changed her belief to the seventh-day Sabbath.

She spoke of the fact that she found it distressing to hear stories about "sheep," especially when young people were present, for they must never get the idea that it is interesting or pleasant or safe to be away from God.

Perhaps the reason why this kind of witness is seldom heard is that everyone is reluctant to say, in effect, "I'm a pretty good person — I've never done much of anything wrong." All of us remember Isaiah's words, "All we like sheep have gone astray." The familiar phrase has the same meaning today. We have turned every one to his own way.

Yet humility must not keep us from witnessing to the protection and security we have from God. We owe Him much more than our silence.

We must tell others how to claim the keeping power. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee because he trusteth in Thee" (Isa. 26: 3).

We must never fail to acknowledge the magnitude of the spiritual protection we receive. "No man shall preserve the goatherd out and thy coming in [role this time we will look at the subject of co-existence.

(Continue to page 18)

THE SABBATH RECORDER
Wayfaring

But he knows the way that I take; when he has tried me, I shall come forth as gold. My foot has held fast to his steps; I have kept his way and have not turned aside. I have not departed from the commandment of his lips: I have treasured in my bosom the words of his mouth.

— Job 23: 10-12.

When we ask: “What are you doing?” or a study to do when you are asking what he is doing. Simple questions, frequently because greatly, and we are not to be happy and succeed in saying, “Have you made a plan? Is your goal? You must plan on it, for each plan the way his life will be self-lessly abandon himself to the guidance of God and the chances of circumstances.

The One Great Way

Whatever the specific ten desires seeking a goal in life, it is the same thing that behind every bit of planning, one desire: to achieve happiness. Young people possess a persistent hunger for happiness, and a tainty that they know what it is, absolute conviction that it can be achieved. They do have doubts and fears, of course, but at the same time they show a real assurance that everything will be wonderful.

Are they right?

Not quite a century ago, Matthew Arnold wrote chilling words at the end of his poem, “Dover Beach,” and these words become an answer to this question:

For the world which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love,
nor light,
Nor certainty, nor peace, nor help for pain.
And we are here as on a darkling plain
With confused alarms of struggle and flight.
Ignorant armies clash by night.

knowledge, that life can be full, that really explains the way, question young people posses. This is why we put out what our “way” is.

God

One thing God is good at: making trouble, at trying to show that He is God.

Back by the Jews five times, I have been beaten with rods three times, I have been stoned once, I have been shipwrecked three times. I have known exhaustion, pain, long vigils, hunger, thirst, doing without meals, cold, and lack of clothing” (Phillips).

Things like this happened not only to this man but to many and many another in that time.

Here, then, were thirteen men of whom twelve followed the Way of God as taught by Jesus until the end of their lives. Does it sound as if this way brought happiness to any of them?

The Answer of Twelve

If you think not, listen to their own words:

Peter: “I set no value on my own life as compared with the joy of finishing my course and fulfilling the commission I received” (Acts 20: 24, Moffatt).

John: “Yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write that our joy may be fulfilled” (1 John 1: 4, Moulton).

Peter wrote the one perfect phrase about the Way for the “joy unspeakable and full of glory” (1 Peter 1: 8, KJV).

These were gloriously happy men, who preached of the good news Christ brought. With life admittedly full of trouble, the Way of these men must be a good way to choose, then, for though they were well acquainted with pain and suffering, they knew a happiness so great they called it the compelling name of joy.

Our Guide

When we choose this Way, we are able to follow a Guide who once traveled the same road we will go, and we know we can trust Him without reservation because not once during His lifetime did He ever falter or swerve so much as a hairbreadth from the true Way. He is our Lord Jesus Christ, and it is a glory and a high honor to go in His steps.

There is more to it than just following after Him, though, for in addition we will always have Him beside us as we go. Although He died, He still lives, and we have His faithful promise that He will never leave us, for He said, “Lo, I am with you all the days, even unto the end of the world.”

The Book: We Need

A well-known book, the Bible, was written specifically to tell us about our Guide and about following His Way. If we are inexperienced with the Bible it may at first be hard going, but many who are new to it tell that as they persist it suddenly "opens up" to them. And there are other books that also open up with study, as we know, but the Bible is unusual and even mysterious because with it, this opening up process is one that never stops. There is always some new insight to be found.

Although this quality of the Bible keeps anyone from feeling certain he knows all, there is to know about the Way, there are many things that are made wholly clear. Jesus wants His followers to be like Him, truly to follow Him in both belief and practice. Even new seekers in the Bible realize some of the things He wants.

What He Wants

We must be unfailingly friendly, trying to find something to like in everyone. Dislike, hate, malice, envy, jealousy, anger, and other negative emotions are wrong, and lead, as Kipling once said, to the "darkening of the Way." It is wise to be wary of passing judgment on anyone, for justice is a specific attribute of Almighty God.

Morality is important. We who follow Him should take no part in activities we consider questionable even though we run the risk of being thought unfriendly or uncooperative when we fail to participate.

Self-denial is always found, though it may not show, for we may have families, friends, children, comfortable homes, good food, books, music, and other things. We need to give up anything, however (even any of those things), that might keep us from following the Way. The simple general rule is to refrain from doing anything wrong (whether wrong for us or wrong for everyone), and the final self-denial is to keep even from thinking about wrongdoing.

In addition to self-denial, you will find

THE SABBATH RECORDER
humility in people like this. We have been well advised not to be "puffed-up," that is, not to try to show ourselves as better than we are. This means we should not see ourselves as better than we are, either. It is important to recognize clearly how far each of us falls short of the perfection of God.

Finally, the Way is a way of service, and we never follow the footsteps of Jesus more closely than when we are caring for those in need. The poor, the helpless, the sick, the old — all of these need us, and our feet are truly on the Way when we care for them.

"Guide thou my feet, I do not ask to see The distant scene, One step enough for me." T.L.R.

One Step — Two Step
(Continued from page 14)
continually bow down our spirit and worship God. We should be as careful of these temples of the Holy Spirit as we are of our churches, to keep them undefiled. We were created with the instincts to propagate life, but if that were all we would be nothing more than animals. We were created to propagate life by a plan which God Himself ordained — that as men and women come into adult life, they should be attracted to one another and that finally by the mutual love of two special people they should, with the blessings of God the Father, "become one flesh." And thus life continues. But the relationships which come from the intimate fellowship of a man and wife should be carefully reserved for that day. In other words, our bodies should be kept holy as God planned.

What has dancing to with this? Simply this! By dancing, we come into close bodily contact with the other sex and thereby stimulate the natural biological drives of our bodies. Such stimulation is not good either biologically, psychologically or under these circumstances. What is a perfectly natural and wholesome biological drive under legitimate circumstances is, under these circumstances, exploited and made a less wholesome thing, even sometimes a thing of the gutter.

So now some will say, "Because your mind is evil doesn't mean mine is." I think that is dodging the issue! I will admit that there are probably many who love to dance simply because of the rhythm. That still does not cause one to be immune to the biological and emotional excitement which comes with physical contact between the two sexes. The question we should ask ourselves is, "Does dancing and its implications help me to keep my body holy, as a temple of the living God should be kept?"

Other Results
But that is not the only result of dancing (in fact, it would be nigh to impossible to name or know all the results). When Christians go to a dance they are fulfilling the first purpose in the plan that evil has spawned, for they are attempting to love righteousness put themselves in a position of mutually endorsing, with lovers of evil, a program where evil can have the god of this world. Christians are cooperate or coexist with evil forces — only as long, of course, as evil finds it necessary or expedient.

When Christians either young or old attend dances they are putting themselves in an atmosphere which leaves them open to wrong influences. The public dance breeds such things as jealousy, fighting, drinking, and immorality. I have seen its influence in the armed forces, in cow towns, and in colleges. Never does it have a purifying effect upon its participants. Jesus said, "By their fruits ye shall know them."

Another thing which happens if we go to dances is that we encourage others to do the same, and this may be the very place that proves to be their downfall. Dancing under well-supervised conditions may eventually lead people to seek the same type of entertainment under less favorable circumstances.

Perhaps what we need to do is to define the purposes of Christians and those of the enemies of righteousness.

Our Christian Purpose
Once a person becomes a Christian, his mission then is to glorify the Father in heaven, in such a way as will draw others to Him, that they too may be forgiven of all wrong and receive eternal life. We must ask ourselves this question, "Does dancing glorify my heavenly Father?" This should be our guide in all matters of conduct. For Jesus said, "Ye are the salt of the earth" (Matthew 5:13) then for Christ's sake, let's abandon it! The sacrifice will be worth it.

Those who would opposes communism appeal to others on the basis of loyalty, love of freedom, and the democratic way of life. I would appeal to you on much the same basis: loyalty to Christ and love for the way of righteousness. If we take the time to define who our enemy is, what his aims and goals are, and the tactics he employs, we will see that dancing is just one of the "front organizations" he uses to promote the way of evilness and evil can coexist, and thus he will eventually destroy us. What steps will you take regarding this matter? Any step takes sacrifice and dedication.

Pastor Soper is at present serving the North Loup, Nebraska, Seventh Day Baptist Church. He was formerly pastor at the Seventh Day Baptist Church of Los Angeles, California.

Stay Not Away
(Continued from page 7)
Worship with Others
We can hardly estimate the value of corporate worship in developing our devotional life, when we gather together with other Christians in love and united purpose for worship of God through praise, prayer, exhortation, and instruction.

We enter the sanctuary with reverence laying aside all our daily cares and burdens, sitting quietly in the presence of God, directing our thoughts away from ourselves to Him. We sing our praises, bow in humble prayer, and feel a business of fellowship with our brothers and sisters in Christ as we worship the Father.

"I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122:1). "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple" (Isa. 6:1). When we consider this vision, we realize what we are, for with Isaiah "we have seen the King." But by His grace we are cleansed and are stirred to present all of ourselves to Him ready to do His will. Let us never neglect this gathering together in God's house for worship!

Witness for Him
If our lives are emptied of wrong and filled with the Spirit, if we worship, pray, study, and have association and fellowship with God and with other believers, something is bound to happen to us. There will be pictured in us that greatest of all miracles, the transformation of a life, and those about us will not only hear what we say, but they will see the fruit of the Spirit manifest in our lives — "love, joy, peace, longsuffering, gentleness, goodness, faithfulness, temperance." We can actually experience abundant life, victory through Christ.

When this happens and we are filled to overflowing then, and only then, can we give out to those about us of the beauty of which we have received and be true witnesses for Him. This is the purpose for which we were sent into this world, that we may witness to the sufficiency of Christ, not to a record of our own good deeds and faithfulness.

Mr. and Mrs. Gleason M. Curtis are members of the Riverside, Calif. Seventh Day Baptist Church. They are active in Lov Development and Pacific Pines Camp programs. Mr. Curtis is a deacon; and as trustee gives much time to the maintenance and improvement of church property. Mrs. Curtis is assistant to the pastor in editing The Church Chimes. She is church librarian, and also treasurer of the Pacific Coast Association.
1811

Henry Clarke

"Water baptism confers no grace..." (p. 10)

"Faith was ever a prerequisite for Baptism..." (p. 10)

"A suitable candidate for baptism, must be an adult person; one capable of hearing and understanding the doctrine taught; and also of speaking to confess the Lord Jesus Christ..." (p. 10)

"But a memorial of infancy baptism has a direct and natural tendency to beget in the minds both of parents and their children a false hope of an unwarranted dependence." (p. 171)

This group of quotations is found in Samuel Stennett, An Answer to the Christian Minister's Reasons for Baptizing Infants (London: 1775).

1904

George B. Shaw

"The proper subjects for baptism are all those who give credible evidence of having been regenerated by the Holy Spirit..." (p. 40)

"Baptism is the immersion of a believer in water as a token of his regeneration through union with Christ." (p. 43)

From George B. Shaw, Pulpit Gleanings (Plainfield, N. J., 1904)

The Rev. Oscar C. Burdick is Assistant Librarian at the Pacific School of Religion, Berkeley, Calif., and leader of the Bay Area Seventh-day Baptist Fellowship.

(Continued from page 12)
I don't wash my hair.

Beth: I do think since you don't wash your hair, they'll be dirty when you get to church.

We May Choose

We can see now why God makes this total demand upon us. God wants us to amount to something, to be more than blind existences in a meaningless array of events. He wants us to share in the divine nature — God really wants us to become like Himself. We don't have to do it, of course. If a man really wants to be put in jail, he can generally find something to do that will get him there. In the same way, a man may refuse to accept the freedom and joy of God's presence — if he prefers to be confined by his own nature. We have indeed the freedom of choice — even the freedom to lock ourselves up and throw the key away.

These things that we worship instead of God, these false gods that get so magnified and seem so mighty, they are wrong merely because they keep us away from our true freedom. It is love, not jealousy, that says, 'Thou shalt have no other gods before me.' We have gotten comfortable in our little round of private pleasures and duties, just as a prisoner gets to be comfortable in his chains. But it is no selfish tyrant who takes those chains off — it is Love in person.

Beth: Should we do our bathing, shoe polishing, and similar preparations?

Beverly: Such preparations as shampooing and shoe polishing can teach a child to plan ahead for the Sabbath.

Beth: Should the shoes you wear through the week be worn on Sabbath, too, maybe they should be polished Friday night or Sabbath morning or they'll be dirty when you get to church.

Beverly: I would imagine you wear the same skin through the week as on the Sabbath, so possibly it could be bathed after the beginning of the Sabbath. Take for instance my farmer husband, he wouldn't he smell nice for church if he made all preparations on Thursday night or even Friday morning? I do think since you don't wash your hair every day, it could be done before Friday sundown.

Della Fern: Most of the preparation should be done the day before, and always plan for more on Sabbath, for guests around the table add to Sabbath fellowship.

Beverly: The Sabbath is more rewarding to me personally if dishes are done — and beds are made.

Katherine: In a workshop on the Sabbath at the Lost Creek Church, soon after we moved to the new home, we ways try to make the Sabbath more enjoyable to each member of the family. One idea mentioned was that a woman's hands should never have to touch the Sabbath. Of course, in most families we agreed this was impossible but, nevertheless, we agreed it would be nice.

Leader: What activities are essential?

Beverly: Church, or, if a lone Sabbathkeeper, a devotional period, seems to be the one essential for everyone who truly wants to observe the Sabbath.

Katherine: Yes, and then even if we don't enjoy afternoon or evening meetings, I think it is our duty to God, our church, and ourselves to support any activity the church may try to carry out.

Della Fern: A church-going family is a happy family. Also read the Bible, and study nature and God-given things around you in other ways too, with one another.

Leader: After the essentials, how should we spend the rest of the day?

Beverly: I would say that recreational activities which are not pure entertainment and are pursued by the family or with a small group of friends would be acceptable.

Della Fern: Remember some of the wonderful hikes over the West Virginia hills we've taken together on Sabbath afternoons, Beth?

Beth: Yes! And just food for thought — a person works in an office or somewhere else where he gets little exercise, would he be more rest for him to sit and read, or play some strenuous sport?

Leader: Is there anything else to say about the way we act on this day?

Pastor Wheeler: Let me add that the way in which adults and parents now interpret and observe the Sabbath will make many indelible impressions on the children and other members of the younger generation.

Leader: Now it is time to see if we can come to any conclusions. Pastor Wheeler, will you draw from what we have said, and lead us in this?

General Conclusions

Pastor Wheeler: Everything I have heard strengthens the conviction that I have always held, that planning is the key to successful Sabbathkeeping.

Della Fern: What a truthful statement that is. We haven't made some plans, you lose part of the value of the Sabbath, although our planning should be flexible to meet unexpected needs. But this statement brings me to think in terms of my future, because, as I graduate from college, unless I plan to some extent where to teach, I would probably not get in a location near a Seventh Day Baptist church.

Pastor Wheeler: We must plan for each Sabbath, then, but in addition, Sabbath planning should be done for our whole life. It seems to me that we have agreed, though, that no general set of rules can ever be made that will cover every situation.

Beth: I believe that if there were any such set of rules that could be made, God would have made them, and shown them to us in such a way that it would be unnderable.

Della Fern: Wouldn't we find that the rules done Sabbathkeepers make would be different from those of others? Yet we are all Sabbathkeepers.

Katherine: Each individual or family has to think his Sabbathkeeping through. Jesus' controversy with the Pharisees was over this point. They had formulated a list of "Do's and Don'ts" which took away from the true Sabbath spirit.

Beth: What would our religious life be, anyway, if all we had to do was obey a set of given rules? When we don't, God, thinking, testing, and judging, then the results are ours. This makes for a growing religious experience.

Della Fern: Yes, through experience and the love of God we obtain strong faith.

Pastor Wheeler: We must think for ourselves, as you say, not only in Sabbathkeeping but in everything — but, should we think for others, too? At least, should we to the extent that we always avoid doing anything which might be misunderstood?

Katherine: Yes, unless it is a matter of life and death. We are told in Paul's writings to be careful not to make our brothers stumble. We are not to hesitate to hold on Sabbath, knowing full well He would be understood.

Beth: If we want others to see what Sabbath can mean, we must do everything we can to help them and avoid all that could cause them to fall.

Pastor Wheeler: Shouldn't we be excepting.
tionally careful in this respect when we become parents? What we do must be absolutely consistent with what we want our children to do on the Sabbath.

Beth: This is the same principle as "Don't send your children to church—take them."

Beverly: I personally tend to feel that it is easier for the parent to be completely consistent in himself than in making or helping to make these decisions for his children.

Pastor Wheeler: It is hard, isn't it? I've heard people say that in training children to become Sabbathkeepers, it is better in the long run to be too lenient than to be too strict. What do you think?

Katherine: An elderly deacon we know has often remarked that he now realizes he was too strict with his children and as a result they have all left the Sabbath. As I think about this, perhaps it was more that he failed to provide positive, wholesome activity instead of telling them "no" to everything they wished to do.

Della Fern: Being too lenient is as bad as being too strict. Parents should explain their ideas, and let the children explain to them, and together come to a conclusion. I think, too, often parents don't listen to the child's point of view... and they don't explain enough about what they believe to the child.

Beverly: Each family has to set up its own objective criteria for regulating Sabbath day activities and then appraise each situation which arises. In this way some questionable activities may occasionally be allowed, but if each situation is considered as it arises, there isn't much danger of its being run away with.

Pastor Wheeler: We all seemed to agree that churchgoing is important. Could we say that only illness should interfere with attending church activities?

Katherine: I think, generally, that this should be true.

Della Fern: Once in a long while a good walk through the woods alone on a Sabbath morning might have more value than a church service, depending on the person's attitude and feelings.

Katherine: We might call this "preventive medicine."

Della Fern: We all do need some type of devotional activity daily, though, and on the Sabbath it should be greater. No matter where you are or what you are doing, the Sabbath should be kept with a different attitude of heart and mind.

Pastor Wheeler: As I think of what has been said during this workshop, it seems that we feel that what we do on the Sabbath should be uplifting, worth while, helpful to others, helpful in bringing us closer as a family, and in bringing us closer to God. Whatever we do, though, isn't it necessary that we don't let it become a burden? For example, we may write letters for the pleasure of visiting with friends, but not because we owe several and must get them done.

Beth: Most certainly this! Yes, the things we do on Sabbath—don't do—lose all their meaning and usefulness if they become burdensome.

Della Fern: This is where many of us young people become weak. Often there are things that we could do to better God's Kingdom, but we find an excuse such as writing letters that we owe, or studying for tests, yet afterwards we wish that we hadn't.

Landis: Is there anything else?

Beth: I'd like to add one more thing. We have expressed ourselves throughout this workshop as to our opinions about Sabbath observances. These things are very close to our hearts. But let's not forget that however holy we try to keep God's Sabbath, it is not enough to give us entrance to the Kingdom of God.

Pastor Wheeler: Let us remember, also, to be sure that there are ten commandments rather than one, and each of them of necessity complements the other nine. Every single one of them is essential, significant, and practical. Let us remind ourselves also that there are seven days in a week rather than one, toward which we should have a Christian attitude. Only as one rightly interprets, "Six days shall ye labor," can he wisely realize practical benefits, through "remembering the sabbath day to keep it holy." Finally, let us realize that even though Christ declared, "Tis enough to be 'Lord of the Sabbath,'" this will be but "sounding brass, or a tinkling cymbal" to us unless Christ is also Lord of our lives.