Christ made a real challenge to His followers when He said, "If ye love me, keep my commandments" (John 14:15). What commandments? The commandments of Jesus were those of God, eternal, unchangeable laws given to mankind for all time, yet applicable for any period of history. The basic presentation of these laws is summarized in the Decalogue (Exodus 20:3-17), given not to the Hebrews alone, but so many Christians erroneously claim, but to everyone and not to be confused with ceremonial laws that were fulfilled at the cross. They are basic because they are the foundation upon which a moral society can be built.

Jesus also quoted from the Old Testament Scriptures the great commandment (Deuteronomy 6:4-5) and included the second like it (Matthew 22:37-40). Here again is a summarizing of God’s laws into two major parts: "Thou shalt love the Lord thy God ..." and "Thou shalt love thy neighbor ..." The Ten Commandments can be classified in these same two categories: (1) our relation to God (first four); and (2) our relation to man (last six). The degree by which we try to keep these commandments, indicates our love to Christ. At the same time God’s love for us, preceding and supporting His commands, gives us through acceptance of His Son, as our Savior, the power to keep these commandments and thereby express our love to Christ. Grace fulfills the law but does not repeal the law.

In reality He is saying to us, "If ye love me, love God," and "If ye love me, love your neighbor." To love God truly leads to love of neighbor. Then as our love of others develops, our love of God expands because we have expressed more of His love.

The keeping of the commandments is founded in love. God is love, and His love came first (1 John 4:7-21). Thus the circle grows. First God, who is love, loved mankind so much that He gave His Son "to be the expiation for our sins" (RVS). God’s love reveals our need to be saved from the sins of mind and flesh. Through our faith we accept the gift of redemption and are forgiven. Through the continued faith we are able to grow in grace wherein the Holy Spirit gives power to live in loving obedience to the commandments of God.

T. R. S.

Our Free Church Heritage

The polity item from our Statement of Belief expresses a heritage we may not fully appreciate: "The Seventh Day Baptist denomination is historically, like other Baptists, congregational in polity, and desires that its churches and its members shall continue to enjoy freedom of conscience in all matters of religion."

It is not necessarily a sin that we have many denominations. Perhaps God intended it to be so. Man had made the church an instrument of power over mind, body, and (so man thought) souls of all Christians. The division through the Reformation was a blessing — but this freedom can be abused if we use it for selfish interests.

Freedom of conscience calls for responsibility by spirit-led people seeking for and thinking after the thoughts of God. The Free Church movement with ministers as leaders and spiritual advisors, can be and is in this world an influence without direction, and an ideal basis for a united church in the future.

T. R. S.
God or Fate?

We hear much today concerning fate. "It was fate," "You can't plan your life against fate." "It was destined to be that way." Some of this may be just talk, but for some people it is said in earnestness. Just what is fate, or destiny, or free will?

In the dictionary we find there is no clear distinction made between fate and destiny. On the other hand, as a stepping-stone in our thinking, permit us to make a distinction. Let us use the word fate to represent that which happens to a person beyond his control or the influence of someone else. It just happened. No one planned it to happen. For destiny let us have it represent that which happens, good or evil, as the result of planned effort by the person or by someone else, separately or in a combination of efforts. In this we can bring in the power of God.

Now life, as the writer sees it, is composed of fate, destiny, and choice (free will). There are happenings in one's life which come about unplanned. It may be due to forces of nature or powers of men producing results different from the purpose of these forces or powers. In other words, one has choices in life. Even under the worst circumstances there are more choices than one would ever realize and in the average life choices are more numerous. Blind submission to fate leads to fatalism, and yet there is no complete dependence on God's presence mold our lives so that we permit fate to control us.

Destiny brings God into the picture. This writer does not feel that God makes detailed plans for all his upon a person's life. In some things He does direct. Some people are chosen for a specific task, and God will direct certain events to produce the results He desires. For all men He has a planned destiny of life — the choice of accepting His plan of life and eternity or of rejecting it. Both choices have their consequences.

In the life we now live, by placing our faith and dependence upon God, we can let God's presence mold our lives so that the events of life and our personal choices can be brought into the destiny of life that is in harmony with God's plan for mankind. That which God has destined, whether specific events or a life's calling, and that which is by personal choice then becomes united in God. Fate? Yes, things do happen. Choices? Many must be made. Destiny? These, together with God's Will turn fate into destiny and choice into guided living.

T. R. S.

BE PREPARED

We face an unknown future. We do not know the span of our own lives — we do not know whether the atom of life is for good or evil — we know not when Christ returns. So let us be prepared — prepared for life or death, good or evil, or to meet our Lord. Then we can give forth our best in Christian living and service, and in promoting the Gospel of Christ. Accept Christ by faith and find by experience His salvation is true, and a joy.

T. R. S.

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Saved by Faith

Keynote Sermon

Erlo E. Sutton

There is a peculiar tenderness and quiet pathos about the narrative from which I have taken my text for this sermon. Like the sickness and death of Lazarus, it stands out as a touching incident in the Gospel records. We know little of this woman, save that she lived a profligate life in the city, that she was called a sinner, and that she was repentant and came to Jesus in the home of a pharisee.

Somewhere, somehow, she had come into contact with Him, she unholy and He holy, and this she now realized. Her old waywardness and pollution, which hung like a millstone about her neck, must be dropped. She had become sorry and ashamed of self through the touch of a holy life, and in Jesus she sees a hope of redemption. She had evidently been seeking an opportunity to come into His presence, for she had ready an alabaster flask of ointment by means of which she hoped to express her adoration and faith in Him.

The incidents of our Scripture lesson took place in one of the Galilean towns where Jesus was probably surprised at receiving an invitation to a meal in the home of a pharisee. Such courtesies on the part of a class that prized itself on its exclusiveness, and who were very intolerant of those who did not agree with them were exceptional, and besides, Jesus' teachings were opposed to the leaven of the pharisees whom He openly condemned. Jesus laid emphasis upon character and purity of heart: the pharisees upon tithes, even upon garden herbs, and formal observance of the law, and overlooked moralities of the heart. In spite of these differences, Jesus refused no open doors, and welcomed any opportunity to influence needy souls.

There was a simplicity and frankness in the social life in the East that is difficult for our Western civilization to understand. Usually the door of the guest-chamber was left open, and uninvited people, even comparative strangers, were permitted to pass in and out during the festivities, or to take a seat by the wall as spectators and listeners. So it was in this case, as Jesus and other guests reclined at the pharisee's table, with their bare feet projecting behind them. The usual drift of uninvited guests in, among them, almost unnoticed, was "a woman of the city. When Luke uses the expression, "a woman of the city, who was a sinner," it seems to indicate her loose relations to the public life of the city.

Having in her hands "an alabaster flask of ointment," for a purpose that soon became apparent, she sought the place occupied by Jesus and stood directly at His feet. Accustomed as she had been to hiding her evil deeds in the darkness of night, nothing but the emotion of deep repentance, and the faith that Jesus could help her, could have taken her into this guest-chamber in this full light of the lamps and the gaze of scornful eyes. No sooner does she reach the feet of Jesus than her heart broke with emotion, and a rain of tears fell upon the feet of Jesus. However this was not part of her plan, but impromptu emotion and tears she could not restrain. Hastily wiping the Master's wetted feet, she anointed them with the fragrant nard from the flask, an act of adoration, love, and faith.
This woman’s knowledge as to where Jesus was had not come to her in a casual way by gossip in the town, but by seeing and hearing. She had not already determined, and she was anxious to find Jesus and carry it out. Her act of anointing the feet of Jesus was a deliberate act, evidently Jesus recognized it as such, and it was not displeasing to Him who was always ready to help those through faith and repentance, sought Him.

This erring one who now puts the fragrant ointment on the feet of Jesus, since she felt unworthy to pour it upon His head, was a penitent sinner, but now, through her faith, is a forgiven soul. Somewhere she had seen Jesus, perhaps as He passed through the streets or multitudes in which she may have been. She was then in forbidden paths, the paths of sin which, steep and slippery, lead down to death, but His words arrested her attention, for they gave her new light, faith, and hope. His presence of purity and love, like an arrow, struck to her heart, giving her the consciousness and conviction of sin. Then, too, she may have heard the words of Jesus that spoke forgiveness to some other soul, and thought that she might have a similar experience, hear words that to her would make all things new, a new heart within and a new life without. Because of these thoughts, she may have felt, as expressed by Isaiah, “O Lord, I will praise thee; for thou art great, and dost marvellous things; iniquity and sin depart from me.” (Isaiah 12: 1) — the song of a soul saved through faith.

Often some sermon, word of a friend, printed page, or a song, may turn the thoughts of a sinner to God and Christ and repentance, and all too often the work seems to be done in vain and the sinner turn to God. Simon found fault because this woman had washed His feet and for the love much; but he who is forgiven little loves little.” Then turning to the woman, Jesus said, “Your sins are forgiven.” Simon, “Which of them will love him more?” Naturally Simon replied, “The one whom he has forgiven more.”

This woman had washed His feet; therefore He had evidently Christ of all His graces put most honor upon faith. Those who know that their faith has saved them may go down in peace, may go rejoicing on their way. The more we express our sorrow for sin, and our love to Christ, the clearer evidence we have of the forgiveness of them, for it is by the experience of a work of grace wrought in us that we obtain the assurance of an act of grace wrought for us. This woman did not ask whether Jesus was able to forgive sins, in a way answering their question, for she loved much; but he who is for­given little loves little.” Then turning to the woman, Jesus said, “Your faith has saved you; go in peace.”

This would confirm and strengthen her feeling that her sins were forgiven, and that she was justified by her faith. All these expressions of sorrow for sin, and love for Christ, were the effects and products of faith; and, therefore, as God is the author of all graces, so does Christ of all His graces put most honor upon faith. Those who know that their faith has saved them may go down in peace, may go rejoicing on their way. The more we express our sorrow for sin, and our love to Christ, the clearer evidence we have of the forgiveness of them, for it is by the experience of a work of grace wrought in us that we obtain the assurance of an act of grace wrought for us. This woman did not ask whether Jesus was able to forgive sins, in a way answering their question, for she loved much; but he who is forgiven little loves little.” Then turning to the woman, Jesus said, “Your faith has saved you; go in peace.”

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"To Know Him"
Denise K. Green

Like a great many people whose childhood is founded on Christian training, I accepted Christ as my Savior when I was a young girl around eleven years old. Many times afterward, I have wondered, "Was I really ready?" In my teens, usually during a camp experience, I often wished that I could recapture that first joy and "new life" feeling that comes when one makes the first public acceptance of Christ and requests baptism. I felt the glow of others who were newly experiencing this, and wished that this later time might have been the occasion of my first experience also, for now I felt and understood so much more. As I thought about my feeling upon this matter, I came to realize that I could rededicate my life to Christ, but ever strive for new stimulation to Him and the work of our heavenly Father.

Paul has said in the Scriptures, "I know whom I have believed." I am afraid that I even yet cannot say this wholeheartedly with Paul. This may sound strange coming from one who is writing of her Christian experience. I feel that I am yet a "babe-in-arms" Christian and that I can really know Christ and the Father in a much deeper way than I do now. Again, I feel that this "knowing" is a part of growth in the child of God. We must not be satisfied with the knowledge that God is our Father and we His children, and that His Son loved and saved us.

We must come to know Him in our hearts, to feel Him with us at all times. Great Christian believers from New Testament times to devout people of the present have endeavored to practice the presence of Christ every moment of the day and found it not easy. Yet what a glorious experience they relate of perhaps the few minutes in which they did succeed. I think every sincere Christian longs for this presence and we must continue to long for it! Knowing God in part serves to make us desire to know Him wholly. And paradoxically, the more we know, the more there is yet to know.

"Christian faith" is an oft-used term in a testimony. Have many of us really taken much time to think about the components of our personal Christian faith? It is easy to speak of our heritage of Christian faith through the ages — the evangelism of the first disciples, the martyrs of our forefathers, the Reformation of Martin Luther and more — but the question, Why do I believe in God? is more searching. Many of us thank Christian parents and training in the home, but there are those converts who cannot say this, so the real reason must lie deeper. Elements of nature always speak easily in science and his inner soul wants to give the glory to a Higher Being. The scientist probes into a problem as far as he can, but the inevitable answer must come out whether he accepts it or not — "In the beginning, God . . . ." Well, why God? Why not Zeus or Baal? It is said that every age and every people has the craving to worship some being higher than itself. Thus, each culture has chosen its own god and worshiped accordingly. To be truthful, circumstance has put us into the (Continued on page 23)

THE SABBATH RECORDER

Worship is inherent in man. There is in human nature that which causes people to seek after a power greater than themselves. Many religions have resulted in the search for this power. Ranging from the idea of the existence of a supreme power in the universe to that of definite personalities, and from the belief in many gods to that of the one God, mankind is instinctively religious.

By means of experiences and knowledge we Christians have had, imperfect as they may be, we can look back through history and see God as the one supreme Creator and Sustainer of the universe, reaching out to mankind. His love caused Him in His creative process to bring forth a being capable of experiencing His presence. Not only has He made this possible, He also has given special revelation from time to time out of which have come the Holy Scriptures (2 Tim. 3:16, 17).

Many have sought after God but found only gods of their own minds. The Hebrew people were able to find the living God, the Creator and the One who planted in man the desire to find Him. Among them were men of God who were inspired to lead the people into worship experience with the Divine, and through whom the record of God's dealings with men has been recorded in the Scriptures. Thus we have Abraham, Moses, Isaiah, and great hosts of others recorded from Genesis to Revelation, and in the history of the Church since New Testament times.

Inasmuch as man has been given a free will of his own, it is only natural that he will try to modify and accommodate God's revelation with that of his own thinking. It is not strange that by the time of Christ the rules and forms of worship for many had become purely ritualistic, the following of which in their minds seems to have fulfilled the requirements of worship without drawing near to God. This can result in outward whiteness but inward filthiness. We Christians of today are not exempt from this danger. Yet, we can be so intent on the ritualism — ablution or simple, ancient or modern — that we fail truly to worship God. Even evangelism can break down when methods (even though good) rather than results are emphasized. Drawing near unto God through Christ, His Son and our Redeemer, is that which matters. Whether it is liturgies of the past or present or simple, free worship forms matter little if experience with God is the result.

The supreme revelation God gave to man is in His Son Jesus Christ (John 1:1-18). Born of a virgin, completely dedicated to God in a sinless life, He came teaching and healing, that men might better know God. With His death upon the cross, He became the Lamb of God and His blood the sacrifice for all mankind who would by faith accept this great gift of God. No longer is there need for burnt offerings and blood sacrifices. Simple symbols found in baptism and the Communion are the only required forms for Christian observances. These symbols — baptism, as profession of faith, and the Lord's Supper ("as oft as we will") — express God's redemptive gift. This same thought should permeate all worship. All congregations and their leaders need to develop seriously and prayerfully their forms of worship, whether liturgical, simple, or combination, so that the people in and influenced by

THE SABBATH RECORDER

(Continued on page 23)
that congregation may find the presence of the living God according to their natures and needs.

The Christian faith in reality is the continuation of the faith expressed in the Old Testament Scriptures (Heb. 11:1-12:2). It is the fulfillment of that in which the prophets proclaimed. The Jews have turned away from the message their own prophets proclaimed, and still look for the Messiah who will come to save them. This is where we, ourselves, come more faithful members than we might have expected. This is true in my home.

Some (Harold, an active member of the Piscataway church when I was pastor, prepared this message which he later included in a booklet "Thoughts," dedicated to Harold G. Kellogg. A few years later he gave his life for his country. This message is republished by permission of his father, Frank R. Kellogg, Dunellen, N. J.)

First of all, before we can receive real help and guidance from public worship, I am very much inspired by the words of one of my former teachers: "Going or staying, going to the chapel in the woods. This chapel was completely made of large stones, and the pulpit was made of large stones piled one upon the other. A tree on each side of this pulpit formed an arch over the speaker. The seats were made of split log. Here we could worship in perfect silence; not a train or auto could be heard. Only two people were present. One was singing of the birds and the rustling of the leaves. Could anyone ask for a better place to worship God? The closer to nature I am, the closer I am in fellowship with God.

"Why call me Lord, Lord, and do not do the things I say?" (Luke 6:46)

That which is vital for prayer is that we have a humble heart and a reverent attitude toward God. To God, it is service. To us, it is social. In order to get full benefit from prayer, we need to keep our heart and attitude in the right mood. Our attitude or mental set determines, in a large measure, the type and degree of benefit we get from the service.

Worship from the Keyboard

Gladys S. Randolph

Worship is an attitude. Praise, adoration, prayer, and meditation may all be forms of worship, depending upon the attitude of the worshiper. The church organist or pianist, as the case may be, can influence the attitude of the congregation from the keyboard. Whether it is during the Sabbath service, baptism, wedding, funeral service, a prayer meeting, or other service, appropriate music should be played for the occasion, and should be well done so as not to detract from the spirit of the occasion. The consecrated church musician is attempting to set a mood of worship and turn people's minds toward God. Sacred music need not always be solemn or soft. The Christian has a great deal about which to be joyful, hence, exalting music expressing praise and adoration should be part of our more joyous moments. The good church musician anticipates the proper types of music needed for the various services. In a sense, all the services of the church are means of worshiping God.

The organist or pianist is perhaps second only to the minister who is conducting the service, in responsibility for the degree of smoothness with which the service is conducted. Often times the minister depends on the person at the keyboard to connect the various parts of the service.

In the case of the Sabbath service the organist is expected to follow an order of worship and to play the prelude, responses, anthems, and hymns unannounced — but all at the right time. To change the order, could very easily cause confusion and disrupt the worshipful attitude in a service. During Communion and baptism, hymns played softly may be very effective, if wisely chosen. When the service is over, at certain times when the organist needs to be especially judicious in solo numbers used to reflect special feelings. Consciously or subconsciously the congregation can be influenced by music.

As a more frequent worshiper from an organ bench than in a church pew, I personally would give witness that a church organist has a great responsibility and the privilege of helping to create a background for the many services of worship.

"Praise Him with stringed instruments and organs" (Psa. 150:5).

"I Will Sing Unto the Lord"

Don V. Gray

This fragment from the one hundred fourth Psalm can say to us all that needs to be said on the subject of church music, if we care to explore it.

First of all, it is an expression of willingness or even of determination. In this acceptable year of our Lord, the second year of our Lay Development Program, it is a good time to take a long, careful look at our own personal attitudes and at the kind or amount of our church music.

Ask yourself, "Do I as a choir member (and if you can sing, why aren't you in the choir?) come to rehearsals on time, and give full attention and interest to the rehearsal, or do I come late or not at all (what 'we're singing this morning?), or do I keep up a lively undercurrent of conversation (usually extremely witty) while other parts are being worked?"

Ask yourself, "Do I as a director or as an organist really consecrate my talent and my imagination to this task, or do I view it as just a duty or a cross to bear? Do I see to it that all of the musical talent of the church is used, or do I neglect to give occasional opportunities to new talent which has developed (it does, you know!) or to older talent which may have some incentive if it is to keep in shape?"

In the second place, (although "unto the Lord" really has to be in the first place), we all need to ask ourselves questions like this: "Do I as the minister or organist really consecrate my talent and my imagination to this task, or do I view it as just a duty or a cross to bear? Do I see to it that all of the musical talent of the church is used, or do I neglect to give occasional opportunities to new talent which has developed (it does, you know!) or to older talent which may have some incentive if it is to keep in shape?"

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ship, or in addition to that, to enhance a beautiful thought or to help drive home a well-planned sermon?"

I believe that if each of us in his own position would honestly answer these and similar questions there would be some improvement in our church music. We would never be guilty of using cheap, easy music just because it was convenient, or of taking worship time for recital-type numbers which have only their difficulty to recommend them.

There is a wealth of music in the middle ground between the two extremes mentioned above — music which is rewarding to the singer and uplifting to the hearer. To find it and produce it in proper amount and at proper times in the church year takes much study and full cooperation between choir, leader, organist, and pastor. To have done such a thing well is a great satisfaction. Why shouldn’t it be? It is for the glory of God!

The Singing Congregation

Lois M. Wells

"Sing aloud unto God our strength: make a joyful noise unto the God of Jacob" (Ps. 81:1). Man was created to express himself in words the expressive capabilities of sacred music, hymns, in their simplicity, can meet the spiritual needs of all who find it necessary to practice at least once a week. The false assumption that the congregation can sing at sight anything between the covers of the hymnbook may account, in part, for the ineffectiveness of much congregational music. In addition, the congregation, unlike the choir, has great disadvantages in being scattered over a wide area and in not having its members seated according to their vocal parts. The keys of the hymns are often too high for those who sing only the melody. With a little training many of these people could learn to carry a harmony part.

Would it not be well in our Lay Development Program to schedule an occasional rehearsal for the congregation or plan a song service in such a way that hymn singing will be improved? Strong leadership from the organist, the choir, as well as the minister in the pulpit can do much, also, to stimulate a wider and more courageous participation in the singing by the congregation.

God has given everyone a voice to be used for His glory. Here a challenge is thrown out to those responsible for the music in our churches to awaken the singing instinct and interest of every person in their congregation, so that all may experience the joy and satisfaction which comes from joining in the great songs of the Christian Church.

"O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation." Psalm 95:1.

William Carey

Even a meager knowledge of Christian missions will bring to mind the name of William Carey, the founder of the Baptist Missionary Society of London, and its first missionary to India.

As a youth he was firm in his purpose to improve in knowledge and acquired efficiency in many languages. He left the Established Church at eighteen to unite with the small sect of Baptists. He became a Baptist preacher, and schoolteacher, but cobbled shoes to pay expenses. He soon became occupied with the thought of evangelizing the heathen. His brethren in the ministry, as a class, gave him no sympathy; but in 1792 he delivered a sermon at a meeting of the Ministers' Association at Nottingham which made a great impression, and the Baptist Missionary Society was formed on Oct. 2, 1792.

The questions of where the missionary operation would begin, who would go, financial support — all were discussed, obstacles were overcome. Finally, June 15, 1793, A. M. Thomas, who had been to India before, with Mr. Carey and their families set out for India, fifteen thousand miles away.

Without salary and having meager supplies from home, he found work with an indigo manufacturer. He had time to travel, preach, teach, and translate the Scriptures into Bengali. His mission grew. Reforms were accomplished. His forty years of service in India is long and inspiring, but we have shown how William Carey interpreted the words, "Go ye" — all in the days when Christian churches were not interested in the cause of missions.

All Nations

William Carey's influence did not stop with the Baptist Missionary Society of London or his work in the Bengal Mission.
Influenced by the work of Carey, Dr. Ryland, who opposed missions at first, became the founder of the London Missionary Society near the end of the 18th century. It was undenominational in scope and purpose. It did not send men of any church order and government. It was left to the believers who might call upon their own church to assume their own form of church government. It established missions in Africa, China, India, South America, Madagascar, West Indies, and Polynesia, a good beginning toward "All Nations."

The Wesleyan Methodist Missionary Society, one of the strongest missionary societies in England, was named for the founder of Methodism, John Wesley. Missions were founded in Ceylon, India, Madagascar, Burma, China, Africa, West Indies, New Zealand, South and North America. Hundreds of missionaries and native workers answered the command, "Go ye... teach all nations."

America, at first a field for English missions, aroused the missionary zeal and activities of William Carey, organized the American Baptist Missionary Union in 1812. Prior to this, American Baptists had contributed to Mr. Carey's work in translating the Scriptures. Another contributing factor to the formation of this society was the visit to America of Mr. Rice, who with Mr. Hudson, had formed a mission in Burma. The interest aroused in this mission led to the founding of the American Baptist Missionary Union. Both Mr. and Mrs. Hudson's names are prominent among those of pioneer missionaries. The name of Rev. Kincard may be added to our list of pioneers for his work among the savage Karens or mountain tribes of Burma.

The Seventh Day Baptist Missionary Society, inspired by the Lord's commission and the missionary spirit of the nineteenth century, sent out Elder Solomon Carpenter and Nathan Wardner in 1846, with Abyssinia in mind as the field for work as that country was not yet open to missionaries, they proceeded to Shanghai, China. There were existing churches and a flourishing school, and a well-organized medical center, all branches well manned. Now this has all fallen into the hands of Communists.

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The foregoing brief sketches show something of the reawakening of the Christian churches, one hundred to one hundred fifty years ago, to the fact that "Go ye" means "That is an order."

Many other missionary organizations were formed. The organization and development of all these would be another Encyclopedia of Missions.

The Future

It would seem from this study that the Christian Church has made great strides in the field of organized missions during the last century and a half; and thousands of consecrated souls have given and are giving their lives to teaching the way, the truth, and the life. But the goal is not yet reached.

The work has become very small—circumventing the world has become a minor matter. Two World Wars and the United Nations organization have brought the people together from all corners of the earth. None of them are totally ignorant of Christian civilization. No longer are we to present Christianity to distant and ignorant people, but to partially informed, hesitant, doubtful, and even antagonistic world. The goal is far from reached and difficulties have increased. The order comes more forcefully than ever, "Go ye... teach all nations."

This is a critical situation but there are also some within the fold who are hesitant, doubtful and even antagonistic. Mr. Carew's efforts were opposed on the theory that the heathen are well enough offf, they have developed their own way of life that suits this theology. The world still hear murmurs of this philosophy today. The development of their ways of life has put us in the present critical situation of Christian life and culture facing a powerful military force of atheism. The world cannot stand Christian and fatalistic.

(Continued on page 19)
more fully known to them. In sacred rest, divine worship, devoted study of God's Word, and human fellowship and acts of cheerfulness, the Sabbath becomes vital in Christian experience.

Why the Sabbath truth is not significant and sacred to all Christendom is a major mystery. When this mystery is solved, a crushing break-through against the ranks of sin will have been made.

Is Sabbath obedience obsolete? Since God in the creative process keeps His institutions up to date, no institution which He has established becomes obsolete until its usefulness is fulfilled. It is evident that the usefulness of the Sabbath has not been fulfilled. Therefore, Sabbath obedience will be a fresh challenge until the purposes of its observance are fulfilled. This comes convincingly from the One who declared, "The Sabbath was made for man, not man for the Sabbath; so the Son of man is lord even of the Sabbath" (Mark 2:27-28, RSV).

The Church and the World Emergency

Neal D. Mills

The world is facing an emergency that is more urgent and more widespread than any in all history. Informed people are frightened at what may happen in the next year or three or four years. Many of the more backward peoples of the world are in revolution. They are resentful because they feel that they have been oppressed, exploited, and discriminated against by the more advanced nations. Many are clamoring for the comforts and luxuries of civilization with little understanding of what it takes to provide those things.

These revolutions, scattered over several continents, are a challenge to the Christian Church. They will be bloody and disastrous unless the Church can step into the situation with enough influence to change the course of events. Millions of people must be taught that the way to improve these conditions is by intelligent, just, and peaceful means rather than by violence. They must learn that the way to a better life is by brotherly love and right living, not selfishness, envy, and bitter hatred. They must also learn that true happiness does not depend upon material luxuries and physical comforts.

This task of presenting the Christian message to the clamoring peoples of the world calls for many thousands of missionaries, millions of Bibles, and many tons of Christian literature. Many more people are learning to read than ever before. There is plenty of communist and other literature waiting for them, but a scarcity of Christian literature.

Seventh Day Baptists as well as other denominations face the challenge of today's world. They hold us responsibly for our part in the great enterprises of winning the world to Christ. He expects us not just to give out of our abundance, but to share until we feel the pinch. This is an emergency that calls for sacrifice. If we do not share generously now, we or our children may be forced to pay dearly in the years to come.

In addition to this, of course, there is the sharing of the means with which one is blessed, by giving of his means to the work of the church for local and mission work. And there is another area for witnessing the church by praying for the success of every aspect of witnessing at home and abroad.

Another opportunity which ought not to be neglected is the individual life of each Christian as he lives a consecrated, exemplary life among his neighbors and fellow workers day after day. The influence of one person as a witness for Christ is greater than often realized. But the witness of such a person through his innate spirit and goodness may be the influence drawing others to the joy of the Christian life.

CHRISTIANS SHOULD ACCEPT: NOT MAN'S MIND BUT GOD'S NOT MAN'S REFORMS — BUT CHRIST'S REDEMPTION FROM SIN INTO LIFE.
en in God brings man closer to God, but only as man reaches toward God by the way of the cross of Christ can the richest experience be found. Faith leads to the law of God; the law leads towards repentance; repentance leads to the forgiving love of God and His salvation in Christ; and love leads to eternal life and to our love of God and our fellow man.

Christianity is an expanding life not bound by arbitrary codes or prophetic teachings; codes and teachings being only guides to faith and living. Our religion was founded by God, with roots in the faith of the Hebrews, and fulfilled in the coming of Jesus Christ, crucified and risen, who some glorious day shall return to reign in the Kingdom on earth. Our Founder is not dead. He lives! He is God the Father whom we can worship, Christ the Savior who can give life to us when we accept, and the Holy Spirit who can fill us with His presence as constantly and as thriftily as we permit. Christianity is a life, first to be experienced, then to be lived. Draw near unto God and He will there save you, bless you, and keep you. There is no faith in God greater than the Christian faith.

—T. R. S.

An Appreciation
Blanche R. Sutton

The Sabbath Recorder has been an inspiration to me all my life, and has kept me in touch with our churches and the missionary work of our Seventh Day Baptist denomination. My parents read the children's page to me in my childhood, and its value has grown with me all these years. I am glad to see this interest continued now in our children and grandchildren. Long may it live.

"If the Son therefore shall make you free ye shall be free indeed." (John 8:36).

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Proverbs 22:1. THE SABBATH RECORDER

The order still stands: "Go ye... teach all nations."

I Am With You

Coupled with the order is the promise of the divine presence, "I am with you."

The promise of divine presence has always been a comfort to those who trust Him. Jacob, awakening from a dream, realized the presence of the Lord. The Psalmist could mention no place but "Behold, thou art there." In the valley of death, "Thou art with me." Jesus said, "I... I will not leave you comfortless, I will come to you... I will pray the Father and He shall give you another Comforter, that he may be with you forever."

In our text He promises the divine presence particularly in this grand project which His followers must carry on. It is a promise to those on the front line, to those teaching the Gospel in the homeland, in the home town, in the home, all nations. 'Go... teach... I am with you.'

Jesus said "Whosoever liveth and believeth in me shall never die." (John 11:26). THE SABBATH RECORDER

The salvation given us by Jesus Christ is more than a "ticket to heaven." Salvation means to be saved from sins. It is not just the sins we have committed in the past for which we are forgiven. It is a power, by the working of God within us, which helps us refrain from sinful ways and, when in our weakness we do stumble, the loving, forgiving hand of God lifts us up again because our Savior paid the price for our sins.

"Repent ye therefore and be converted that your sins may be blotted out" (Acts 13:19).
About My Father's Business

Josephine Van Horn

Joseph and Mary had been hunting for Jesus for three days. When they finally found Him He was in the temple among the doctors and highly educated men, listening to them, asking questions, and astonishing them with His intelligent answers. In answer to His parents' questions He said, 'Did you not know that I must be about my Father's business?' (Luke 2:49).

Why was it that Jesus astonished the older men with His understanding of the Scriptures? Surely it was not because He knew word-for-word the religion of His parents, or had accurately memorized the Scripture; rather, it was because He studied, perhaps discussed with other boys, and thought out these teachings so that He was able to apply God's Word to His own life and things that happened every day. Thus to Jesus, as a teenager, the teaching of the Father's business was not only knowing the religion of His parents, but making it meaningful to His own life in every-day happenings.

Many young people today brought up in Christian homes with the knowledge of the Bible also want to be "about my Father's business." We should realize that this doesn't mean simply accepting the religion of our parents and knowing the teachings of Jesus, but making them useful in our daily lives. This understanding doesn't come out of the thin air for us any more than it did for Jesus. It takes personal study, thought, sharing ideas with other young people in Sabbath School, discussions, school, and family study. Thus we understand our Father's business, so that we may be about it — at school, in our jobs, and in planning our life.

Christian Living

Charla Relthford

If you earnestly desire to grow in grace according to God's commandments, covenant to do the following things daily: Pray, study your Bible, confess your sins to Christ, try to lead others to Christ, and seek the society of the Christian people.

In Christian living, you should have repentance, baptism, faith, and follow God's promises. When you are called to lead services in your church you should feel as if you were doing it for God. You should receive the Holy Spirit, have the strength for persevering, and have fellowship with others.

If you are living for Christ, there will be a place prepared for you.

A Word to Youth

You think I am old. Anyone past fifty is old — so thinks youth. True, at my stage of life, the probability of years ahead is much fewer than years past. Even when beyond the half century we do not consider ourselves old although we know we are no longer young. To youth time passes slowly, but as age increases the days and years seem to pass with increasing swiftness.

You are young now. Be young and use the opportunity of being in the glorious stage of youthfulness. Do not try to be an adult before your time — you will be there soon enough and have all the problems, worries, and struggles which go with adulthood. Youth is the time of preparation. Be young. Prepare for the future. Take your school work seriously — study hard and learn to do tasks (even trivial ones) well. Form good and clean habits even if it means standing on your own feet before your "crowd." Develop the traits of courtesy, friendliness, helpfulness, promptness, truthfulness, and goodwill.

Above all hold fast the presence of God. During youth, in most cases, you have not been hardened by the bitterness of this world and still have much of the sensitivity which God has given that makes it possible to find and dwell in His presence. You are at the age where in the acceptance of Christ as Savior you can be most easily influenced by the presence of the Holy Spirit. Once you find such an experience with God the doubts, skepticism, and indifference others may throw into your path can more readily be pushed aside. In youth, find your faith in God — grow in that experience. Thus you will lay the foundation upon which you make your preparations for fine Christian adulthood.

Be young. Go forth in the strength of God through Christ Jesus.

T. R. S.

We do not need more great leaders as much as we need more individuals who are great. Dependence on leaders may end in dictatorship, but a God-fearing and great people lead to democracy.

— T. R. S.

Using every talent we have, we must advance with Christ and for Christ. If our talents enable us to reproduce the talent of great masters in music or otherwise, let them be used. If they be simple talents, let them be used, for all are needed. May we pray for a revival that we may advance in the church, the home, and community.

— T. R. S.

"Praise ye the Lord. Praise the Lord, O my soul." Psalm 146:1.

THE SABBATH RECORDER
Christian religion. However, if one has the opportunity to study the various religions of the world, I am sure that most Christians would re-affirm their wish to be a Christian, for it is here that we have one God, a God of love, the promise of salvation and eternal life. Meanwhile, we may live a life of inner peace and joy on earth if we are striving to practice the presence of Christ.

It does take faith to believe in God, for we cannot see or touch Him — yet we can know Him. Through this, our love deepens and the faith does not become a discipline but an integral part of the Christian's life. Then we say with the Psalmist David, "In thee, O Lord, do I put my trust."