near North Loup. Several Sundays are being spent this fall in expansion and improvements at camp. We wish that all the Recorder readers could visit our Rocky Mountain Camp 1,200 feet above the valley, an area of breath-taking beauty with snow-capped peaks to the west, plains stretching away to indistinctness to the east, and the breath of pine-scented air—just a little bit of heaven here on earth.

September finds several of our young people in college at Milton and University, University of Colorado, and others are enrolled at Denver while others are at Denver University, University of Colorado, and Opportunity School.

Four weddings of our young people were solemnized this summer: Phyllis Anne Shepard and Charles Zailer; Bob Shepard and Bonnie McBreen; Beverly Davis and James Wells; Lloyd Thorngate and Anne Shepard and Charles Zailer; Bob and Mary Shepard and the Juniors with Rea Brock.

September will set forth some well-considered plans for strengthening our Seventh Day Baptist witness. Scheduled to appear in future issues are two more messages given at the last General Conference, stories of outreach on the home field and news of Seventh Day Baptists around the world. We hope also to publish news of an enlarged vision of our stewardship responsibilities. Such news, of course, depends upon the evidence that we have a new vision of the work that can be done with our loyal support.

**Accessions**

*By Letter:*

- Mary (Mrs. Rex F.) Stearns
- Elma (Mrs. David E.) Rogers (Associate)

*By Testimony:*


- Mrs. Harris were married on June 26, 1918, and for a number of years before his retirement five years ago, they lived in Plainfield and Dunellen, N. J., where he was employed as a bookkeeper for the Public Service Electric and Gas Company.

- Surviving are four children: a daughter, Mrs. Kathryn Townley of Franklin, Maine; and three sons: Roy J. T. of Milton, Wis.; Thomas Gordon of Mt. Holly, N. J.; and Lawrence R. of South Plainfield, N. J., and ten grandchildren.

- Memorial services were held in the Shiloh church, south of Plainfield.

- Surviving are two children: a daughter, Mrs. Kathryn Townley of Franklin, Maine; and three sons: Roy J. T. of Milton, Wis.; Thomas Gordon of Mt. Holly, N. J.; and Lawrence R. of South Plainfield, N. J.

- Surviving are two brothers: Milton Fitz Randolph of Florida, and Elston Fitz Randolph of California.

- Memorial services were held in the Shiloh church on Friday afternoon, Oct. 19, by the pastor, the Rev. Charles H. Bond, assisted by the Rev. Margaret Hendrickson and the Rev. Lewis Bender. Interment was in the Shiloh Cemetery. — C. H. B.
The Propelled Christian

"The Christian building should be a "driving pad," a place from which people engaged in secular life are propelled." This is the way Dr. Elton Trueblood in his book, The Company of the Committed, characterized the ideal church.

Using other figures of speech to further amplify his description, he calls the church "a drill hall" for the Christian task force, where Christian ambassadors in common life come together to be trained; and headquarters for a militant company.

It is the company — the laity of the church — to which this issue of the Sabbath Recorder is devoted. Lay people from many walks of life and from many parts of the Seventh Day Baptist denomination express their views about Christian service and their concerns for the welfare of the church.

In keeping with Baptist tradition, their viewpoints differ. This is a part of the genius of this specific denominational grouping of Christians whose distinctive witness is adherence to the seventh-day, biblical Sabbath. While requiring individual conviction and commitment to this unique principle, even against the pressures of the majority, membership in the Seventh Day Baptist Church reflects democratic principles. Opportunity is provided for personal initiative, individual creativity, and freedom of interpretation in keeping with one's own conscience.

While the contributors to this issue may not agree on minor points of theology, they do unanimously concur that "mission" is the most appropriate and chief rallying point for the church. As Dr. Trueblood asserts, "No person is really a Christian at all unless he is an evangelizer, and getting ready to be one." Dr. Trueblood goes on to say that the church is a denial of Christ unless it is affecting the world in business, in government, in education, and in the many other segments of human experience.

It is to the search for "new and fresh ways of permeating the world" that this special issue is devoted. In general, the writers first point out the modern-day need for the church to "catch the edge" of progress in such matters as race relations and social improvement; next, they emphasize how imperative it is to have responsible participation on the part of all in "a redemptive enterprise" like the church; and finally, they call for personal, individual commitment.

How people in the company of Christ's church meet the challenges of the space age and become divinely "propelled" Christians?

About the Editor:

K. DUANE HURLEY

President of Salem College (W. Va.) since 1957; President of the Council for the Advancement of Small Colleges. Currently, chairman of the West Virginia Education Broadcasting Authority; Member of the Salem Seventh Day Baptist Church.

Note: The editor's father is P. B. Hurley, a deacon in the Riverside (Calif.) Seventh Day Baptist Church, a former member of the Commission, and a past president of General Conference for two years.

A Christian business man now retired, P. B. (as his friends affectionately know him) continues a keen interest in local as well as denominational matters. His special column, "The Old-Timer See," is found on page 11.

The Sabbath Recorder

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FAITH FOR A NEW AGE

By Stanley W. Rasmussen

IT HAS been a long time since the so-called "Age of Faith." Supposedly that age came to an end about the 17th century and was replaced by an "Age of Reason."

No term corresponding to this has been invented for our time, so we must still be in the Age of Reason; but we may not be in it very much longer.

The Age of Reason was founded on the idea that humans could really understand the universe. There was the further thought that we could also learn to control it for our benefit and even bring about some kind of utopia; but understanding must come first.

Unfortunately for the Age of Reason, modern physics has produced many things that cannot possibly be understood, in the sense that people usually use the word. The study of "elementary particles" has contributed the most examples.

For instance, in some experiments an electron acts as if it could be in two different places at the same time. In other experiments, it acts more like a familiar type of wave, a wave that could not possibly be in two places at once. How can we understand a "particle" if it only acts like one some of the time?

Such irregular behavior is not limited to electrons, either. It turns out that any object at all carries on that way, if studied closely enough. A neutron, also, sometimes acts like a piece of empty space and sometimes like a wave front which has no particular position at all. A neutron "wave" may be reflected by a sound wave, in any solid material. Immediately after that, the same neutron may be reflected from a single atom of the material, like a billiard ball!

Of course, we are not speaking of a "bare" neutron without its usual cloud of mesons; but of a neutron as shown by experiments, including all sorts of interactions with what we once thought was empty space.

Perhaps we have said enough to illustrate the point that there is some real limit to human understanding. It is no longer clear that the universe can be fully grasped by human minds, even at what should have been the very simplest levels. If empty space is incomprehensible in principle, as it seems to be, how can we hope to comprehend anything at all, really?

Physics has just given up the effort — nowadays we only hope to describe as much as possible in some passably familiar terms. We do not pretend to meet the universe as it is.

To anyone who is not a Christian, this must be a mournful way of thinking. What hope for humanity is there when it is clear that humanity cannot cope with any level of physical reality? Human history must often look like "a tale told by an idiot ... signifying nothing.

The universe was a mysterious, often frightening, place to the people of the "Age of Faith." To Christians it was not so frightening because they knew that the power of God was in their lives and had faith that in the end the universe belongs to God.

The universe looks mysterious to us, too, and frightening. They are different from those of the old days, but still pretty terrifying.

Christians of our day also have the security of faith, the same as those of other ages. We need not pin our hope on the latest findings of science nor on an optimistic view of history.

Our faith rests, as it always has, on the Original Scientist, who is also the Director of History. There is no other reasonable hope.

STANLEY RASMUSSEN
Senior scientist at Lawrence Radiation Laboratory, Livermore, Calif. Ph.D. in Nuclear Physics, University of Minnesota. Professor at Salem College, Salem, W. Va. 1958-1959. Member and deacon of Los Angeles Seventh Day Baptist Church; licensed by that church in 1961 — preaching at the Royal Arco Fellowship meetings.

THE SABBATH RECORDER
Responsibility of the Individual

The effort and integrity of each member of the "team" dictates the degree of success to be achieved.

By Jennings Randolph

Perhaps the most striking difference between the United States and the communist countries lies in the degree of regard which holds for the individual. While the Marxist groups practice collectivist principles and boast the advantages of the commune, America stands firm in the belief that man was created with the ability and inherent right to live in a society of free choice and individual decision within the law.

Indeed, it is the belief because the rights of individuals were being threatened and free choice denied to citizens of the colonies. All the high principles in history would have availed little, however, had it not been for the willingness of Americans to recognize and accept individual responsibility in determining solutions to the problems of the Revolution.

How much easier it would have been for Patrick Henry to merely remain seated that dramatic day in St. James Church in Richmond, Virginia. But he could not ignore the feeling of individual responsibility and the corollary, the right of dissent. Seventeenth Day Baptists were, in a very real sense, dissenters. And I agree with the convictions and judgments of the individual to which he belongs or aspires to belong.

He has too often defaulted the right to dissent; he has too often abandoned his own conscience to conform to the group mind.

To set it down in its starkest terms, I am suggesting that we are rapidly losing our regard for the importance of individual responsibility and for its corollary, the right of dissent. Seventh Day Baptists were, in a very real sense, dissenters. And I agree with the convictions and judgments of the individual to which he belongs or aspires to belong.

But with this right of non-conformity goes the attendant responsibility of the individual to justify his position — intellectually, spiritually and morally. I have elsewhere termed this the "need for accountability" — the necessity of the individual to hold himself accountable to God's word in his ideas and beliefs, and morally, for his convictions and actions. This too has suffered the same atrophy and erosion as the right of dissent.

This lack of responsibility permeates the entire fabric of adult American life. Witness the nearly twenty million people who claim affiliation with Protestant churches but do not support them; witness the nearly forty million adults who did not vote in the last presidential election. These are only some of the aspects that yield to measurement; we cannot measure the extent to which each of us in business affairs, in social activities, in professional concerns, and yes, even in political life, evades his responsibilities under the cover of the growing anonymity and complexity of modern life.

In government, as in our church activities, it is the effort and individual integrity of each member of the team or the church that dictates the degree of success to be achieved. It remains for us today to overcome the temptation to sit back and allow others to carry our burdens — to take a passive part in the activities of our denomination, and to merely give passing attention to its current problems and programs. This is not the seed of success, or the environment from which has sprung the significant movements and messages of the past. Such indifference to the team effort will spell failure in the age of space just as it would have in times past.

Let us examine the eloquent testimony in the life of one who was among the first settlers to our shores to express liberty of conscience as the basis of principle rather than expediency.

In 1656, an early governor of Massachusetts, Sir Henry Vane, addressed his statement, "A Declaration," to the leaders of Massachusetts, Williams maintained that the magistrates had no right to enforce the First Table of the Ten Commandments. Although in England at the time, Sir Henry's views were the product of a New England, where he had witnessed the fallacies of the theocracy and the coercion of the individual conscience. He wrote: ..., For to this end Christ died, rose, and revived, that he might be Lord both of the dead and of the living, and that every one might give an account of himself; for there is a day appointed in which God shall judge the world, both the living and the dead, by that Jesus who shall be manifested from heaven with his mighty angels, and shall raise again the dead and shall bid them to his presence, unto God and Christ alone, as their own master, unto whom they stand or fall in their own things; that they might be oppressed, or brought before the judgment-seats of men."

For these words in a time when separation of church and state was a treasurable thought, Sir Henry paid the price of martyrdom with his life.

Roger Williams combined principle with practice in recognizing the need of absolute severance of church and state for the well-being of the individual conscience as well as religion itself. In his own case of Massachusetts, Williams maintained that the magistrates had no right to enforce the First Table of the Ten Commandments. Those dealing with the relationship of God and man; their powers were to be restricted to keeping the peace and enforcing the "Second Table," the last six commandments which deal with man's relation to man.

Following his expulsion from Massachusetts, Roger Williams, with a handful of followers, settled in Providence, and in 1644 was granted a charter authorizing full self-government to the colony of Rhode Island and complete freedom of conscience to its citizens. Thus began the regeneration of man in the New World.

We could scarcely hope for so dramatic a set of circumstances in which to affirm the steadfast nature of our own stewardship, but at the same time, we must not permit ourselves the feeling of unimportance. The action of the individual on the local level, the lack of spiritual and moral conviction, the lack of accountability in support of our religious convictions, then the over-all effectiveness of the church will be seriously hampered.

An enlightened and dedicated membership is needed, alert to the opportunities for service in their support of the denomination.

"They" won't do the job for us. There is no "they" — there is only you and I.
The Redemptive Power of the Church
— in Business and Industry

By Burton B. Crandall

One of the major chapters on redemption in the Bible is the fifth chapter of Romans. What interests me are the following sentences from the chapter. Paul's statement is introduced by the concept of the faith of the individual, "Since then it is by faith that we are justified, let us grasp the fact that we have peace with God through our Lord Jesus Christ." In conclusion, "Now we find that the Law keeps slipping into the picture to point the extent of sin. Yet though sin is shown to be wide and deep, thank God, his grace is wider and deeper still" (Phillips translation). Thus the redemptive power of Jesus becomes effective in our lives through faith which transcends our fleeting trials and tribulations and second, by grace which removes sin, either in ourselves or others, and dissolves it in love. In considering the "Church as a Redemptive Force" let us never forget, however, that we, its members, are the church, and whether the image is active or passive rests with us.

Social issues are complex. The need for and execution of slum clearance and low-cost housing plans, relations between church and state, conflict of interest among business managers and workers, are problems which are never simple and there may be several possible solutions. Various denominations present these many-sided problems through numerous publications so that the layman has only to seek to find a Christian presentation of current social problems.

But it is at this point that our practice too frequently fails to follow our faith. We are well aware of what should be done, but as one writer put it, "In our double-minded religion, we divorce our religion from practice." This failure of our religion appears in two forms. The first is seen in unethical and fraudulent acts such as income tax evasion, conflict of interest, and all manner of anti-social practice. "The shall not" codes of ethics and company policies appear to have failed to stem these mal-social practices. Several articles have appeared recently in leading business magazines challenging industry leaders to a positive code of ethics which places the good of society first, his company second, and his own interests last. The Christian starts a step higher by giving his first allegiance to God and from this he is better able to determine what is best for society, his company, and himself.

Second, we have too often failed to come to actual gripping knowledge of God and regards his work as co-operation with God. He knows his own need for communion with other Christians and the refreshment of Sabbath rest. Likewise, the Christian physician recognizes God's grace in providing his own measure of training, wisdom, and skill, and in providing the measure given to others who have made effective medical discoveries in the past. He has a high respect for God's marvelous handwork in the human body with its defense systems and regards his work as co-operation with God. He recognizes the important part the mind plays in health and disease, and knows the power of sin, guilt, and harmful habits contribute to a large portion of the physical and mental ills he sees.

Even in the treatment of minor ailments, his practice reflects the highest virtues of honesty, patience, and compassion. His attitudes and actions prove his verbal confession of Christ as Lord and Master of his life. In his office, work, and guideposts of the activities of individuals and groups working for the church, his practice reflects classic Christian practices in business and industry.

Does your faith make you a channel through which the redemptive power of the Christian church can surround the social ills of our times?

Shouting the Benefits of God's Redeeming Love
— through the practice of medicine

By Victor Burdick

The church, as the company of those of like faith in Jesus Christ, has two overlapping duties: 1. Bringing the benefits of God's redeeming love to others personally. His company second, and his own interests last. The Christian starts a step higher by giving his first allegiance to God and from this he is better able to determine what is best for society, his company, and himself.

Second, we have too often failed to come to actual gripping knowledge of God and regards his work as co-operation with God. He knows his own need for communion with other Christians and the refreshment of Sabbath rest. Likewise, the Christian physician recognizes God's grace in providing his own measure of training, wisdom, and skill, and in providing the measure given to others who have made effective medical discoveries in the past. He has a high respect for God's marvelous handwork in the human body with its defense systems and regards his work as co-operation with God. He recognizes the important part the mind plays in health and disease, and knows the power of sin, guilt, and harmful habits contribute to a large portion of the physical and mental ills he sees.

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THE SABBATH RECORDER
The Church:
A Force in a Scientific Society?

By Richard Bond

Science is a very new force in society. In its modern form, it is only a few hundred years old and most of its growth has taken place within the present century. It comes as a new way of seeing the world. People who actively participate in science, to say nothing of its increase in popular appeal and influence, has been and is increasing.

The same period has witnessed a decline in the influence of the church. The number of Christians has not kept pace with population growth. And for those who do hold church membership, the church is no longer as central a force in either the social or thoughtful portions of their lives. Indeed, the profound effect which Jesus envisioned. His simple message would have upon the personal ethics and behavior is still sadly weak among those who use His name. We are living then in a society in which science and its benefits are playing increasingly prominent roles but in which the influence of the church is dwindling.

It was a central theme of the Gospel writers that the message of Jesus was important both in the lives of men and in the life of society. Thousands of Christians have shared this conviction and we would work with sadness as we see it so far from fruition today. It is tempting to some to blame much of this upon the growth of science and to want to return to the old ways. It is one of the lessons of history, however, that we cannot go back. Perhaps by example science under its contributions of science which have made it successful we could learn something which would help us in answering the critical question of the title of this article. Because of space limitations, let us consider but three of the areas which have contributed forcefully to the success of science: assumptions, approach, and attitude.

Science operates under two basic assumptions: that we live in an orderly universe and that it is possible to determine the nature of that order. Science is the quest for an understanding of the natural laws underlying the order of the universe. Continuous demonstration and increased understanding of this order provide rather convincing support for these assumptions. The church might do well to examine its own assumptions and teachings. Are they consistent with each other and with the assumptions science has found so significant? The idea of a capricious universe is one to most modern people and a religion which is disorderly cannot long be a force in a scientific society.

The scientific approach has usually been what is commonly called the scientific method. While this term is not so precise as many would think, it usually involves the collection of observations or the testing of hypotheses to explain or collate those data, experimentation to confirm or deny the hypotheses, and then subsequent hypotheses which move beyond earlier ones. In this way, broader and broader generalizations increase our understanding of the phenomenon and are simply broad hypotheses or generalizations which have stood the test of time. The law of gravity, for example, was an hypothesis to explain, so the story goes, the fall of an apple. Subsequent observations and experimentation supported the hypothesis; Einstein contradicted it. We speak now of this generalization as a "law." The term theory is also used by scientists to identify such a broad, generalization; theory and law are technically virtually synonymous. (This is different from the layman's use of the term "theory" as a guess; scientists use the term in a much more precise sense.) The law of gravity might usually be called the theory of gravity, the atomic "theory" (regarding the structure of matter) and the "theory" of evolution (change with time) might well be called "laws." All are generalizations which encompass known facts and with which new knowledge has been consistently in- consistent; they have stood the test of time.

At the heart of the scientific method is the rejection or modification of hypotheses, reasonable though they may seem, which experimental data do not support. One may be certain that if any data did not support a generalization or "theory or law," scientists would be the first to raise questions and to abandon or modify the generalization.

The scientific approach also involves a free dissemination of information. Scientists publish their findings for the careful scrutiny of others. The checking of any findings of scientists. In this way, the work of one scientist may add to or correct the work in other laboratories; thus, widely separated findings may lead, step-wise, to considerable gains in knowledge.

Science has developed through and is characterized by a definite set of attitudes. In science, it is not satisfied with existing knowledge. He is continually seeking new information and broader generalizations. Stock answers or "sacred cows" are unacceptable. He is well aware that one of the characteristics of the universe and man's knowledge of it is change. Yet he can hold fast to what is known with certainty that this is the best available knowledge and that what changes occur will be toward more complete understanding. The rejection of the scientific attitude, then, is open-mindedness, a healthy skepticism toward what is and a willingness to question.

Science is also a bastion of freedom. The challenge of new ideas is basic to freedom and to scientific advance. No subject can be taboo under free inquiry. Accompanying this freedom is a responsibility: to criticize both old and new ideas and to subject one's own ideas and work freely to criticism. Publications are open to all so that new ideas can both be disseminated and subjected to close scrutiny.

Finally, science is free from dogma or creeds. Even the natural laws which have been established are not externally imposed but are the best current statement of the natural order, subject always to revision or modification not by prejudice or authority, but by the addition of new information.

The approach and attitudes of science have been so successful and are so firmly woven into the framework of modern thought that it is easy for us to forget that whether its methods and attitudes have kept pace or whether by its very approach it has driven from its doors those whom it seeks. How free is the church to entertain new ideas? How freely can new ideas be published? Are we willing to follow the scientific approach and allow our beliefs to be fully examined? It is a shallow belief indeed that is afraid of close scrutiny or the full light of self-inquiry. Do we insist upon facts as a basis for religious statements? Are we so bound by old creeds that we do not accept criticisms or new ideas? Is biblical research and criticism as free as scientific inquiry? In other words, have creeds or statements of belief in the universe become strait jackets or are we willing to examine and perhaps modify them as new information comes to light?

These questions are particularly appropriate for Seventh Day Baptists. We have a strong heritage of freedom.

We are fortunate, I think, in having a prophet who spoke directly to our people. Witness, for example, thevarying statements of belief of our new ministers over the past two or three years. Thank God for the differences. This is a sign of health. I am proud as a scientist to be part of a group where such is encouraged. We would lose part of our distinction and heritage as a denomination if we insisted upon creeds, "sacred cows" or "sacred cows" are unacceptable. He is well aware that one of the characteristics of the universe and man's knowledge of it is change. Yet he can hold fast to what is known with certainty that this is the best available knowledge and that what changes occur will be toward more complete understanding. The rejection of the scientific attitude, then, is open-mindedness, a healthy skepticism toward what is and a willingness to question.

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Finally, science is free from dogma or creeds. Even the natural laws which have been established are not externally imposed but are the best current statement of the natural order, subject always to revision or modification not by prejudice or authority, but by the addition of new information.
An Actual Experience

By Albyn Mackintosh

A ferry from an island in the St. Lawrence River was docking at Kingston, Ontario, when a very peculiar girl with a decidedly British accent was heard to say, "Mother, may I have the responsibility of carrying the market basket?" Her use of the word was so unusual that it made a lasting impression on those who heard it.

Is it so uncommon for individuals to request responsibility? Are we citizens in an age which is writing its obituary in terms of evasions rather than affirmations? Do we plan for the care of parents to an old folks' home, our children to a nursery? Then do we expect the government to care for us and give us security?

Jesus recognized this weakness. In Luke 14: 18-24, He gave us the parable concerning a great supper to which many were invited. The excuses which we use today are myriad and flimsy even as then. If Pasteur had excused himself for the sake of a company here in Boulder called Design Products, manufacturers of contemporary office furniture. When I first went to work for them I had an understanding that I worshiped on the seventh day and that I was Seventh Day Baptist. They have never called me on the Sabbath, though I have worked on Sundays for a number of times.

Last year I worked on a night shift. I told the foreman that I would be glad to work Sunday in lieu of the Friday night shift. He was given a key to the shop and was often the only man there on Sundays.

I give this experience not in any sense of boasting but with an earnest desire that it may be an encouragement to any others who may be facing similar experiences. Try giving a little more than you get.

What easier way to obtain a good name than to challenge the working world with practical Christianity, proving once again that God has not changed?

By P. B. H.

God had positive reasons and expectations when He gave the commandments. 

... ... 

We say we believe in being "seven day" Christians, but it is so easy to stretch or shorten days according to selfish desires. We fail to remember that God said .. . from sun to sun. We should prepare for the Sabbath by having the groceries bought, the loose ends gathered, and the business closed before sundown Friday.

... ... 

What we get too easily does not produce staunch character. Many a business is open seven days a week in hopes of making another dollar... I trust that some younger person may gather some useful threads from the experience of the old timers and positively work with the next generation, challenging them to "come out and be separate," to refrain from borderline acts (the "prevailing indulgences") which link them with the world, to give time to Bible study and meditation each day. They will have nothing for which to apologize; they will grow in stature and wisdom and in favor with God and man.

... ... 

Our problems are often financial... I am ashamed. ... We seldom look into the Book, nor do we "commit our way unto Him," and tithe as He directs.

... ... 

A friend used to say, "You hear what you listen for, you see what you look for." I will see... hear... speak no evil. Let's add: I will remember no evil; I will search the experience; I will remember good deeds; I will remember to say, "Thank you!"

OLD-TIMER SEZ...

The church can be a force in such a society. That we live in such a society is certain. That we will not go back to a science-less society is also certain. The church can be a force in such a society when society sees that what the church has to say and stand for is significant. Just as the human body cannot be described in terms, neither can the church be effective if it is wedded to medieval concepts or creeds or phrases.

The church needs to re-examine its premises, open itself to the new criticism and modernize its voice. The church can supplement science by starting with areas the church can proclaim values which science cannot touch. In these premises, the church can provide a voice for the care of parents to an old folks' home, our children to a nursery. Then do we expect the government to care for us and give us security?

Jesus recognized this weakness. In Luke 14: 18-24, He gave us the parable concerning a great supper to which many were invited. The excuses which we use today are myriad and flimsy even as then. If Pasteur had excused himself for the same reasons that we use today, neither could the church be effective if it is wedded to medieval concepts or creeds or phrases.

The church needs to re-examine its premises, open itself to the new criticism and modernize its voice. The church can give meaning to a science-oriented society, and modernize its voice. The church can be a voice in such a society. That we live in such a society is certain. That we will not go back to a science-less society is also certain. The church can be a force in such a society when society sees that what the church has to say and stand for is significant. Just as the human body cannot be described in terms, neither can the church be effective if it is wedded to medieval concepts or creeds or phrases.

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As Christians, and as Seventh Day Baptists, we have a great benefit to offer to every living human being. The Good News of the Gospel of Jesus Christ is a tremendous product to have for sale. With the Sabbath emphasis being considered, however, it is a difficult deal to put across in most cases.

Here is where enthusiasm comes in. Recently I visited the showroom of an auto dealer, and I was immediately swept away by his flow of words. His interest in his product was contagious. In short, I became the owner of his brand of car soon after that. Why? I think he was genuinely sold on his product. He was enthusiastic about its merits and his enthusiasm interested me. Here again, Christians and Seventh Day Baptists must be enthusiastic. We must learn more about what we are, what we are, and whom we serve. Out of personal knowledge only can we adequately explain to others the great benefits of our way of life.

Now we consider what is probably the most difficult phase of selling — patience. It is just as hard to be sold on something as it is to sell cars or insurance. Why is this so? Partially because of pressure. We must labor on while we wait. eggs must be rushed. Prospects more often than not refuse the idea in mind and we'll come back to it. Another attribute of the successful salesman is knowledge of his product. He can show his prospect what it can do by what it has done for him. There is no more telling force in salesmanship than the "unsolicited testimonial" that shows first-hand knowledge of the benefits of the product.

Still other requirements must be met if a salesman is to earn his commissions. Patience, I learned early in my training, is the salesman's greatest virtue. Keep working and waiting. Most sales cannot be rushed. Prospects more often than not refuse the idea in mind and we’ll come back to it.

Finally, and perhaps the least important but most often emphasized point of salesmanship, is the ability to "communicate." The ideas that are being presented, the products that are being offered, must be explained; the terms of the sale described. To make contact with the mind of the buyer requires the ability to penetrate all kinds of barriers. The ability to "communicate" must be developed.

Now you may be wondering what this has to do with our Seventh Day Baptist proposition. The answer will be found in the application of these four sales requirements: enthusiasm, knowledge, patience, and communication.

The Selling Message
By Loren Osborn

Anyone who has had experience in selling or merchandising realizes that factors influence the message across to the prospective customer. Because these same factors are needed, even to a small degree, in spreading the "Good News" of our beliefs, it is advisable for us to examine them. Basically, a salesman must be sold on his own product. It is virtually impossible to sell something that you don't believe in yourself. Perhaps this could be summed up in this phrase, "Keep this in mind and we'll come back to it." Another attribute of the successful salesman is knowledge of his product. He can show his prospect what it can do by what it has done for him. There is no more telling force in salesmanship than the "unsolicited testimonial" that shows first-hand knowledge of the benefits of the product.

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God, our Father, the ever-present and all-knowing Spirit, with power beyond our imagining, is within everyone of His children. He loves, guides, and cares for our finite minds to grasp the principles. The men of God through the ages have made known these principles. Christ in His teaching made them especially clear. First of all He made it clear that God cares about every detail of our lives. Even the hairs of our head are numbered — what is so insignificant as one lone hair on my head or yours? And not one sparrow falls but He knows. And not one sparrow falls but He knows. The heart of God is concerned not only for the individual but for all of God’s children. He loves, guides, and blesses just to the extent that each desires to honor Him by returning to Him.

James 4: 8a, “Draw nigh to God, and He will draw near to you.” has been the theme of our Conference over the past year. These words have pointed to prayer as a way of life. As we draw nigh to God we can give our whole self over to thanking and praising Him and our fellow men.

If we truly make prayer a way of life we will find truth in the words of John 15: 7, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” But as this comes into our personal lives and the corporate life of our Christian groups we must say with John, “He must increase, but I must decrease” (John 3: 30). This verse clearly shows that the imperative thing is always the exaltation of God through Christ. The end to which our spiritual efforts are directed is the magnifying of Christ. Paul, in his care of the early established churches, always had a concern for their well-being. As he prayed for them he might have asked for their material prosperity or for many lesser blessings, but we always find him asking for the very highest. In 2 Thess. 1: 12 he asks that “the name of our Lord Jesus Christ may be glorified in you.” Whenever we come to the point of being willing to let all the smaller requests go and honestly ask God for just one thing — that Christ may be glorified in us — we will find that the answer to that prayer carries with it all other necessary blessings.

One time a four-year-old girl was eagerly running ahead of her friends and older companions on her way to her first circus. Her anticipation was great; but suddenly in the excitement of her hurry but a real joy and we will strive to understand more fully the true meaning of the love we must have for God and our fellow men.

Responsibility vs. Duty

(Continued from page 10)

not the girl’s duty to carry the basket, but she asked that she might be responsible. Responsibility starts where duty leaves off. When compelled to go a mile, go another mile, Jesus said. The second mile is your responsibility.

We need to pray earnestly and sincerely, “Father God, may I carry the responsibility of being a Christian?” May we do it, knowing full well what it means? Jesus Christ said, “Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple.”

LET US CHALLENGE EACH OTHER IN OUR STUDY, OUR WORK, OUR PLAY, TO STEP UP OUT OF THE DRUDGERY OF LIFE INTO THE RESPONSIBILITY OF BEING A CHRISTIAN!
It means an institution to attend, a feeling to enjoy, a difference to appreciate and feel proud of, a way of life to follow, a guide to lead me, a meaning to interpret, a whole field of endeavor which those who do not know the Sabbath cannot anticipate and live in. It means that though I am one of the minority, I can be assured of God's guiding hand leading me because I so sincerely feel that His Word tells me that the Sabbath was made for me.

To me the Sabbath day itself is different because then as I rest, I can and really want to rest from the daily routine of life's activities, to find time for refreshing myself and giving myself that added bit of assurance and freshness and understanding that I need to carry me through the busy week ahead.

I remember as a small child that I looked forward to Sabbath days. I could not then have said exactly why, perhaps, but there never was a time when I needed to be urged to attend church and Sabbath School. That was something to look forward to all week long. I'm very sure the influence of my father and mother had much to do with this, and to this day I am amazed when I hear anyone trying to decide whether or not to go to church.

I think one of the things that made the Sabbath be more than just a day, when we didn't have to do the usual duties of the week days, was the fact that I looked forward to that day all through the week; to Sabbath School and church, perhaps a little extra food for dinner, in the springtime the afternoon walk with my father over the hills and through the woods where we came very close to God and His great nature all around us, the family circle, the good times of just being. These things filled the week to follow and made the Sabbath a delight.

Is it surprising, then, that the Sabbath always has held and continues to hold a very important place in my life making life even more worth living?

— Alberta Batson.