NORTH LOUP, NEB.—Sunday evening, October 20, members of the Men's Brotherhood met at the church to paint the walls in the newly redecorated basement. This completes the present plan for making more and better classroom facilities for our classes. The ceiling has been lowered and four new classrooms have been made by the installation of folding, sliding wooden doors. This allows for much needed classroom space and yet allows us to have use of all the room for social functions. Also at this time, the entire basement has been rewired and new light fixtures installed. The classes began meeting in their new rooms October 3, the next Sabbath after Promotion Day. Thanks be to God, the entire project was discussed, voted on and completed with the wholehearted co-operation of the entire congregation.

Serving on the Building Committee to secure ideas and plans were Wayne Babcock, chairman, Sheldon Van Horn, George and Clare Clement and Muriel Cox. The trustees also worked with this committee.

November 14 is the time selected for the Lord's Acre supper to be held at the church. As is the custom, a turkey supper will be offered. The Lord's Acre sale will be held at a later date.

We are very proud this year to have so many of our young folks attending college. These include Dennis Cox and Rollie Davis at the University of Nebraska, Leonard Williams at Kearney, and Martha Babcock at Norfork Christian College and Norfork Jr. College where she is accompanist for several groups.

Once again this year a very good profit was realized from the lunch stand during Pop Corn Days. About $750 was cleared. Dr. Grace Missionary Society had charge of the stand with Mrs. Jim Scott as general chairman. The church float depicting the Ten Commandments won first in the church division of the floats. The float was in charge of the adult class which is taught by Wayne Babcock. Much of the work on the float was done by Mr. and Mrs. Clare Clement and Mr. and Mrs. George Clement.

Fall has seen the new start of our Youth Fellowship, C. E. and Jr. C. E. Leaders for these groups are Pastor Davis, Ron Goodrich, and Wayne Babcock.

--Correspondent.

Accessions

By Baptism: Battle Creek, Mich.

By Baptism: Mrs. Betty Cavinder
Eudora Cavinder
Phil Cavinder
Sandra Cavinder
Margaret Jones
Mrs. Kibby Ling
James Ling
Peter Norris
Rayford Norris
Louise Stolz

By Testimony:
Mrs. Mabel Stolz

Waterford, Conn.

By Baptism:

Suzanne Sisson
Paul A. Johnson

Obituary

Smith.—Mrs. Dorothy Wheeler Smith, daughter of John R. and Lillian Rood Wheeler, was born in Milton, Wis., Sept. 8, 1898, and died at the home of her son in Fairfield, Conn., Sept. 26, 1963.

When a small child the family moved to Boulder, Colo., where Dorothy grew up and joined the Boulder S.D.B. Church. In 1921 she graduated from Milton College and later that year married David W. Smith of Milton. After his graduation from the University of Wisconsin he accepted a position with the Dallas Daily News and they spent their entire married life in that city. Mr. Smith died in 1956. Mrs. Smith retained her membership in the Boulder church but worked with a church of another faith in Dallas until illness forbade.

She leaves her son David W. Smith, Jr., 5 grandchildren, and an aunt, Mrs. Grace Rood Lowther. Services were held in Dallas and burial was made there. — G.R.L.

Sutton.—Charles W., son of Francis M. and Hannah VanV not Sutton, was born 88 years ago at West Union, W. Va., and died at Battle Creek, Mich., Sept. 26, 1963.

He was married June 1, 1899, at Jackson Center, Ohio, to Bertha H. Davis. He came to Battle Creek in 1919 to become manager of the Alliance Mercantile Co., a cooperative grocery established by employees of the Battle Creek Sanitarium. In later years he was employed by the Battle Creek Food Company, retiring in 1937. He was a member of the Seventh Day Baptist Church of Battle Creek.

Survivors include a daughter, Mrs. Harold A. Arnold of Plainwell; a son, Dr. Charles F. Sutton of Springfield, Ill.; a sister, Mrs. Stella Davis of West Union, W. Va., and two brothers, S. D. Sutton of Blandville, W. Va., and Luther Sutton of Miami, Fla.

Funeral services were conducted by the Rev. Eugene N. Fatato. — E.N.F.
from our point of view . . .

This publication contains the thinking of twenty-five representative Seventh Day Baptists on vital religious and social issues of today. While there are points of disagreement, there is also a basic awareness or concern which ties us together as a denomination. We have not presumed to say which comment is more valid than any other, although we do have opinions about them. For Baptists, no single person's point of view can be "better" as we must all think these things out for ourselves. Italicsated statements may stimulate you to further thinking. The reader who encounters Seventh Day Baptists for the first time in these pages may find that his opinions fit into these patterns in one way or another and he is encouraged to contact our headquarters at 510 Watchung Avenue, Plainfield, N.J., for a meeting with such people.

The Editors

CONTRIBUTING TO THIS ISSUE . . .


Shelley B. Bond, Plainfield, N.J., executive secretary, Seventh Day Baptist General Conference.

Mrs. Elizabeth H. Benham, Riverside, Calif., laywoman.

Rev. Oscar C. Burdick, Berkeley, Calif., librarian, Pacific School of Religion.

Rev. David S. Clarke, Alfred, N.Y., pastor, First Seventh Day Baptist Church.

Rev. Lloyd R. Coen, Succasunna, N.J., mechanical engineer, U.S. Civil Service, Florinmy Arsenal, Dover, N.J.

Rev. Harold C. Crowdwall, Rockvillle, R.I., retired minister.

Wayne N. Cranbell, Arkport, N.Y., assistant principal, Arkport Central School.

Rev. Earl Crossen, Westerly, R.I., pastor, Pawtucket Seventh Day Baptist Church, Westerly, R.I.


Mrs. Dale Dole, Highland Park, Ill., staff nurse, operating room, Highland Park Hospital.

Rev. Clifford W. P. Hosson, Salem, Va., pastor, Salem Seventh Day Baptist Church.

Dr. Everett T. Harris, Westerly, R.I., secretary, Seventh Day Baptist Missionary Society.

Rev. Maurice McCray, Rockfords, Ill., department controls manager, Clark Brothers, Co., Oleen, N.Y.


Dr. Lewis H. May, Temple City, Calif., physician.

Rev. Lester G. Osborn, Schenectady, N.Y., pastor, Schenectady Seventh Day Baptist Church.

Loren G. Osborn, Westerly, R.I., advertising manager, the Westerly Sun.


Mrs. Abbie B. Van Horn, Milton, Wis., minister's widow.

Jean Van Horn, Milton, Wis., student, Milton College.

Dr. Harley S. Warren, Almond, N.Y., retired minister.

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"It is commonly affirmed that theological convictions yield more slowly than any other sort to the pressure of advancing experience. This is partly true. But there is also a sense in which we possess a timeless possession.

"What is the duty of the church in a changing world? Manifestly, to accept the law of change as fundamental and inevitable; to adapt itself to the change with high sensitivity to the fact. Man's part in the search for truth is to desire and ask for divine aid, to search the Scriptures, and to conform to his findings. Conclusions derived in any other way are transitory and highly dangerous.

"When other systems of religion demand an ultimate loyalty to specific insights of the past and to institutional authority, liberal religion requires ultimate loyalty only to the unrestricted pursuit of truth and goodness. To the gains of this pursuit all else must bow.

"While other systems claim finality for that which they possess, liberal religion confesses that all insights and achievements of man are essentially incomplete and therefore subject to continuing improvement. The essence of liberal religion is quest rather than possession.

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Baptists cherish liberty of thought as an essential condition for the guidance of the Holy Spirit. In the framework of this statement lies the very genius of Seventh Day Baptist freedom, an accompaniment to which must be a loving understanding and a willingness to grant to others the same freedoms we enjoy in this quest for eternal truths.

Ayars — Because God desires that man know the truth, it is extremely important and precious that liberal thinking be allowed so that change to truth can take place. When a man is "born again," he immediately turns toward God and searches for truth. But who would care to declare that a man's thoughts are complete and perfect at this point? A man with changing thoughts in what regeneration is still turning; the Holy Spirit is stillturning him completely around on one issue after another. 1 From the General Statement, Statement of Belief of Seventh Day Baptists

Dr. Lewis H. V. May — Well, created man lives a life of discovery in God's world. In things that are truth, it is continually exploring and using discovered truth. Individual Seventh Day Baptists are searching for and using truth as permitted by their interests, intuitions, and capacities. This is at once our greatest strength and our greatest weakness.

Burdick — I would make two comments on our methodology in seeking truth.

(1.) Truth is not always in the middle of the road. (2.) There is a leap of faith, when we go beyond that which is absolutely provable by reason apart from religious experience.

Hansen — The commitment of liberal religion tends to humble and to unite all men into a universal brotherhood regardless of their heritage and regardless of those differences that may at present separate them. To such religion, all other systems, with their ethnocentric divisions, must eventually yield.

Faith

... Many have come to think of (faith) in the manner of that ... boy who, when asked for a definition, said, 'Faith is believing what you know ain't so.' I am convinced that ... faith is the active involvement of the total self in which the will, the idea, the perception, the act of duty ... all the knowledge and facts of God that we have. Satisfaction and deeper than our human wants is the divine will and the Dilemma of the Educated Man, by Fred Berthold, Jr., in Contemporary Problems in Religion.

Faith in Jesus Christ is "trust in the living God," with the assurance that He will fulfill His promises. Faith is manifested by our prompt obedience to the will of God and our overcoming all obstacles that lie between us and the carrying out of that will.

Faith becomes the primary condition to the knowledge of God and is compounded of belief, trust, and an attitude of mind, will, and spirit. "So then faith cometh by hearing and hearing by the word of God." 4

Rev. Harold R. Crandall — Faith, belief in God, and trust are correlated. With faith in God through Jesus Christ and following His example to accomplish the evangelization of the world, we will demonstrate our concern for mankind by ministering to their needs in America and other lands.

Rev. Hurley S. Warren — We live in a material world and are repeatedly made aware that the material is transitory. We are created in the image of God and at our best are ever reaching out towards Him. God is not death, and we cannot reach nor cannot be satisfied in terms of the material only but also in terms of the spiritual. Here enters faith. Faith is our reaching out to the One whom we cannot see. And more! Faith is not only an acceptance, it is an exercise. Our faith prompts us to accept the love and forgiveness and power of God as revealed in His Son. And more!

Our experience of the love and forgiveness and power of God in Christ leads us to share this experience, which is the fruit of faith.

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Mrs. Elizabeth H. Bonham — I have a faith that God in His infinite wisdom knows what is best for us. Events may occur that are not as we would have them but later we know that what has happened is all right and we are content. There are times when I might have felt afraid. I have no fear for myself nor my loved ones and friends because I know that God will always take care of us.

L. M. Dinsmore — As is often quoted, "Faith is the substance of things hoped for and the evidence of things unseen." Faith is that sort of living that goes beyond the facts of knowledge. It is that something which keeps life on an even keel. Faith to me is evident when one uses all the knowledge and known facts of God that he has and then is able to go on in a trusting faith concerning God's revelation to man.

Practical Christianity

The accident of race, the social status of the unfortunate one, the religious affiliation of a person — these things have nothing to do with Christian service. No religion can claim Jesus as its leader that does not set itself to minister, and this, not in order to make converts, but to help life. It is a waste of space to give evidence of this thought of Jesus. It is found on practically every page of the gospel story . . .

In Jesus' words in the Sermon on the Mount, "the betterment of life, the betterment of a man, is the betterment of the life of his brother; his service should be a means to a betterment of all life.

Loren G. Osbome — Quite apparent in all Christian ministerings to our fellow men is the betterment of life, and the most satisfactory manner to better life is to enrich the minds of men. Deeds of service are a measure of spiritual dedication, not faith itself. Deeds of service are vastly more important than internal organizational maneuverings which help no one and are usually ends in themselves.

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The fact that life is more than physical satisfaction and deeper than our human senses must be kept in mind in all our ministerings. Methods of "reclaiming man from sin and the prevention of evil" differ according to times and places, but the central purpose of our service is to help man fulfill his spiritual potential.

Loren G. Osbome — It is impossible to separate those to whom we should minister from groups.

Osborne — It is impossible to separate those to whom we should minister from groups except as it provides for the practical implementation of our program. The call should be answered, no matter what its source, to the best ability that lies within us.

Irving D. Seager — We cannot separate the gospel message; however, we can
recognize individual differences, individual needs, and indigenous groups who will respond to different approaches. All men are created equal, but all men are not equal physically or mentally.

Which comes first, physical or spiritual? The two cannot be separated. Physical and spiritual needs are tied together. For a generation of more, missions have touched out to all on others to give His life as the redemption-price for a multitude of people. To separate into groups is to serve with a view toward status rather than need, which defeats the purpose of true service. True service is always found at the point of need.

- Jared Van Horn - Christianity as a theory makes for inspiring reading or listening, whatever the situation may be, but for the theory to be practiced, one's well-balanced personality must be exercised to the fullest extent. Discrimination against groups other than one's own in the practical application of Christianity would result in nothing but a degradation of the theory. Christian principles in practice must reach out to all for them to sense their spiritual need.

- Osborn - In establishing a priority for physical or spiritual needs, it would be logical to follow the example of Jesus who rarely separated the two. So closely linked are the spirit and the body that one can scarcely be served without influencing the other.

- Paul L. Maxson - We may know an individual's spiritual need is greatest, but there are times when the physical food must come first. When one is hungry, cold, ridden with disease, he will not be very attentive to listen to spiritual food. We must be practical. We must be able to work with love people, yes, help them to work through their problems. Then be willing to let faith in God's promises take over. Depend on God as though it was all His work, and work as though it was all dependant, opposing agencies, is it seems to me, a collection of documents which, considered from the standpoint of its historical development and its use as a source book of religion, records the number of the spiritual and physical needs of men.

Do you avoid getting involved in other people's problems?

- Seager - Spiritual needs are the most essential to the adult. However, attention to spiritual need is not often given until physical needs are met. Everyone has physical and spiritual needs. The aim of each Christian is to help his fellow man overcome these needs. We cannot determine whether physical or spiritual needs should be our first concern, as only God can analyze a man's true need. Our concern is that the Christian may render reflects the love of Jesus Christ, not our personal edification. Our mission is to make men aware of God and to cultivate in man a desire for God, that he may come to realize, that in giving, they are serving themselves above that needful group called man.

- Warren - Physical and spiritual needs are tied together. For a generation of more, missions have touched out to all on others to give His life as the redemption-price for a multitude of people.

On the other hand, if all events, good and bad, are related to God as ultimate cause, then all that man does is also a manifestation of God. In our culture it is customary to relate only the good to the concept of God as cause. Within that frame of reference, the Bible is, to me, a collection of documents which, considered from the standpoint of its historical development and its use as a source book of religion, records significant aspects of man's emerging consciousness of relationship to the ultimate - particularly within the context of what we today call Western Culture. To ascribe cause of this human experience of growing insight exclusively to either man or God, as though these were two separate, independent, opposing agencies, is, it seems to me, to imply an assumption which is without basis in fact, and which tends to eliminate the whole foundation of significant, constructive religious experience.

- Loren G. Osborn - The Bible still stands as man's most important source of information about God. It is here that man finds God's will for him as a race and as an individual. To say that it is divinely inspired, by God Himself, in an attempt to reveal His will to man, is almost like saying that the world is round. It is an unexplainable fact.

- Boyd L. Cox - The Bible is God's Word, a history of God revealing Himself and His love to man. The Bible is its own best defense where it says holy men of God spake as they were moved by the Holy Spirit.

- Rev. Rev. C. W. P. Hansen - Whatever be the actual nature of God, man lives within and acts by the great ultimate power of the universe. If one chooses to relate only those events lastingly beneficial to man to his concept of God as ultimate cause, then, whenever man acts to bring lastingly beneficial influences to bear on human life, God may be said to be acting through him. On the other hand, if all events, good and bad, are related to God as ultimate cause, then all that man does is also a manifestation of God. In our culture it is customary to relate only the good to the concept of God as cause. Within that frame of reference, the Bible is, to me, a collection of documents which, considered from the standpoint of its historical development and its use as a source book of religion, records significant aspects of man's emerging consciousness of relationship to the ultimate - particularly within the context of what we today call Western Culture. To ascribe cause of this human experience of growing insight exclusively to either man or God, as though these were two separate, independent, opposing agencies, is, it seems to me, to imply an assumption which is without basis in fact, and which tends to eliminate the whole foundation of significant, constructive religious experience.

- Rev. Earl Cruzan - The Bible is the revelation of God's will for mankind - revealing to man the nature of God; the nature of man; the relationship which should exist between men and God. This revelation culminated in the life and teaching of Jesus Christ. In all ages God has spoken through men inspired by the Holy Spirit. That which is important in these revelations has been written in the pages of the Bible. Therefore, coming as it does under the name of the Bible, the Bible is the primary and most authentic source of authority in matters of faith and conduct.

- Mrs. Abbie B. Van Horn - The Bible reveals not only the story of God's reaching out after man, but also man's response. God spoke without by what (Continued on page 10)
For some time the thought has been growing upon me that in a denomination like ours there should be a spirit of charity that will allow a broad margin for differences of opinion upon minor points of biblical interpretation, and a large liberty of utterance upon questions of doctrine.

For years we have had in our churches and among our denominational leaders men who have come to us from other faiths and who have brought to us their peculiar shades of belief consequent upon early training and education. There have also been those from our own ranks who have gone away from home to receive training in widely separated schools, which schools have left in mind and heart something of the religious views for which they are severely noted. Harvard, Yale, Chicago, Cornell — each has its distinct religious atmosphere, which must in a measure be inbreathed by its students. It is natural that leaders thus educated, who have not enjoyed the privileges of school life together and hence can not so readily understand each other as those who have studied under the same influences, should differ more or less widely upon certain phases of doctrine, and also upon the relative importance of certain religious tenets. It would be strange if such were not the case.

If you study Recorder files of fifty years ago you will find that such conditions were more prevalent then than they are today. Men in those days locked horns much oftener than they do now, and the controversy was often warm between them. Such questions as open or close Communion, the resurrection of the dead, and the nature of man gave rise to many a word battle; and it sometimes did seem as though there never could be peace between them. But a splendid spirit of charity prevailed; and so everybody understood that Brother Griswold could state his radical and peculiar views about the resurrection of the dead, Elder Morton could be allowed to give his straight-haired Presbyterian ideas against using hymns in church instead of the Psalms of the Bible, and others could differ upon the communion question, the question of atonement, the nature of man, and the second coming of Christ — and all these could still be beloved brethren and trusted leaders in the denomination. So far as I know, not one of them ever thought of withdrawing from active leadership in the church, and nobody thought of trying to draw test lines as to membership which should tend to bar them out.

Had not this spirit of liberty in belief prevailed forty or fifty years ago, the denomination would have gone to pieces. All those men were loyal to Christ and the law, even though they did differ upon the question of literal or spiritual interpretation of many Bible texts, and even upon the meaning of important passages . . .

There should be no breach between the church and modern Christian scholars. The church can not afford to lose the scholar and the scholar can hardly afford to lose the spiritual help and added power the live church can give to him. Neither the church nor the scholarly philanthropist can do the best work without each other's help. The modern scholar should not be too sensitive if he finds that the older ones can not easily see through his eyes. He must not turn away from the church but cling to it, and try to make it more useful in today's much needed work . . .

It is no doubt true that there may be, here and there, one who has been somewhat shaken in his faith, whose foundations seem to be giving way, and who has difficulty in positively affirming his faith in certain doctrines which to us seem fundamental. He is not yet ready to deny point by point the doctrines in question; he still loves the church and in his heart leans toward it; but if test lines should be closely drawn by the church, compelling its members to subscribe to the old statements upon these points, his only alternative at the present stage of his study would be to go away from the church. By patience and the exercise of Christian charity on the part of our leaders such men may be saved to the denomination and become powerful for the good.

Though I cannot approve the statements of some who write upon certain doctrinal points, still if I see evidences of a genuine love of Christ and a desire to work for the amelioration of human woes and for the salvation of sinful men, I do not feel like being too exacting about how they shall state every belief . . .

Do let us stand by each other, and so far as we are able, unite all our forces in harmonious efforts to advance the important fundamental truths we all hold dear. May we join heart and hand to show the world the higher meaning of true Sabbathism. May we be able to . . . exhibit more than ever before that the best results in all philanthropic work are still to be obtained through the regenerating power of the Holy Spirit in the hearts of men. At best we must soon lay down our work, and what we do for our fellow men must be done without delay. The work is dying for a better demonstration of practical rather than theoretical Christianity. The more completely we can become fired with this thought the more completely will all causes for differences in theories fade away.
means we do not know, and Abraham re-
sponded. Jesus revealed Himself to Saul of
Tarsus on the Damascus Road, and Saul
acted upon that revelation. In Jesus and His
teachings are revealed the very nature of
God and His will for man. To come to
understand these should be the primary pur-
pose of the study of the Bible and its
interpretation.

—Loren G. Osborn — The main point
to get across is not the book's authenticity
but the results that are obtained by putting the message it contains
into practice.

discrimination and color bars." In looking
back it would appear that his charge against
the Christian Church is fully justified.

The recent desegregation demonstrations
have compelled each Christian to appraise
his own contribution to the cause. In con-
trast to the importance of the job, they seem
very little and very late. This must be cor-
rected. Sargent Shriver of the Peace Corps
suggests that each Christian invite Negroes
to join his church. This is the sort of im-
mediate, direct action needed. In every way
we must raise the white man's awareness of
the Negro to the Christian. We must assist
the Negro in improving his image of himself.

—Seventh Day Baptist Yearbook, 1956.

Rev. Oscar Burdick — About three
years ago near San Francisco a Savings
and Loan Association offered a couple a loan
on a Christian tract and a 2% fee. When it was realized that they
were light-skinned Negroes, the offer was
raised to 8.5% interest and a 4% fee. This
was not fair! Separated from the whites
meant inequality. Knowing human nature,
"separatred" will nearly always mean un-
equal. Our church in our area is integrated; this
is the way a Christian Church should be.
We are pleased to raise our children in it.

Rev. Earl Cruzan — Man, made in the
image of God, is without
division into race, class, or nation. The
truths which Christ taught transcend the differences of race,
color, and position in life and that, whatever their political convictions, it is
the duty of Christians to speak and act as
Christian citizens and to deal with all men, without prejudice, as their brothers.
—Seventh Day Baptist Yearbook, 1956.

Pastor Paul Beebe — "For there is
no difference between the Jew and the
Greek; for the same Lord over all is rich
unto all that call upon him. For whosoever
shall call upon the name of the Lord shall
be saved." To be truly Christian we must have the
same type of love in our hearts that was
manifested in Christ. There is no difference
in the sight of God. All men are His crea-
tions, and brothers, one to another, in Christ.
The only line that can be drawn is be-
tween those who have "put on Christ" and
the unsaved person. It is the God-given
duty of each Christian to "put on the Children of God" to ever strive
to close this gap, to win the unsaved to the
Lord so that all men may be one united
body for Christ.

—Rev. Paul B. Osborn — I believe in
segregation of saints and sinners after death,
and of certain other things in this life. But
racially? No! What gift of the General
Assembly on educational principles is more
to be born of Caucasian
parents? Suppose my skin were dark. A pin
stuck in my flesh would make me yell as loud
as a scratch would bring red blood
... and the rear seats on the bus would
still be just as hot, noisy, and uncomfortable.

—Wayne N. Cran dall — Alan Paton
states in his article, "The Church Amid Re-
tional Tension" that "One does not find that the
Church as a whole is enough concerned
about the evil and unjust results of race
—Ephesians 4: 1-6

He must consider himself a first-class citizen
to that he may make his maximum con-
tribution to the culture of the needy world.

Mrs. Dale Green — Racial equality is
a difficult thing to achieve but is a necessity
if we are ever to have a world of harmony
and unity. This is not a matter that we can
leave to organized religious groups or gov-
ernment. We must all work for it. Only when each one of us can truly
say that we would be proud and happy to
have a family of another race for neighbors
and that we love them as we love
ourselves will we be dealing with racial equality in a
Christian manner.

"By the separation of church and state is meant the constitutional provision
which forbids the making of any law, and therefore the taking of any
executive action, that involves the interlocking of the official functions of
the state with the official or institutional functions of any church.

"Let Protestants and Roman Catholics apply this definition to any of the
numerous measures or practices that have caused this issue to be raised
again in our time. If a particular measure involves an interlocking of the
official functions or processes of the state with those of any church, or by the
use of tax funds for the benefit of any church, or by the meshing of the
discussion about the evil and
pressure groups, though not legally organ-
ized as such, would be to destroy a vital timber in our national political foundation.

It is my belief that by lubricating, as it were, our affair of state with the sound Christian
principles written into the Constitution, the

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when the individual plays a part in his varied responsi-

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Dr. Lewis H. V. May — Christ seemed to regard governments by men as being irrelevant as a means to solve the problem of the relationship between God and men, and between man and his fellowmen. Service to nation was no longer equated with service to God. Serving God to no church at all (a large segment of the population of the country). This Catholic argument is directed at securing a basis for tax appropriations being used for support of parochial schools.

Rev. Everett T. Harris — In a very subtle argument to break down the dividing line between church and state as to the use of tax funds for support of parochial education, the Roman Catholic Church urges the state to "treat and support all churches equally." Such an argument leaves out the protection of the rights of those who belong to no church at all (a large segment of the population of the country). This Catholic argument is directed at securing a basis for tax appropriations being used for support of their parochial schools.

Rev. David S. Clarke — Bible reading and/or devotional use of prayer should be the responsibility of school and home in active moral relation to their community. Requirement of such activity may be unconstitutional, nationally or state-wide. The church, however, cannot be said to be held together upon state functions when responsible school officials arrange these functions.

Stewardship

"Stewardship is not the invention of men of a way to raise budgets. Rather, it is a way of life to which those to whom God has spoken are called." — Courtland V. Davis, April 18, 1959.

"Christian stewardship is the practice of the Christian religion. It is neither a department of life nor a sphere of activity. It is the Christian concept of life as a whole, manifested in life and actions. The reason for all our stewardship, whether of service, talent, or money, must be our love for God."

— Seventh Day Baptist Yearbook, 1959.

Tithing is a personal matter of stewardship. It is like the "widow's mite" and should be given from the heart and not for show. A person who gives of his necessity gives far more than one who gives of his abundance.

"Stewardship is not the invention of men of a way to raise budgets. Rather, it is a way of life to which those to whom God has spoken are called." — Courtland V. Davis

Tithing is like the Sabbathkeeping, does not indicate that a person is a complete Christian; however, it does show that he is striving to do that which is pleasing and acceptable in the sight of the Lord.

L. Maurice McCrea — Tithing is as much a part of the Christian way of life as the Bible, prayer, or the church. Tithing in itself cannot bring salvation. The Christ of salvation, however, cannot be preached through the tithing of the Christian tithe. It is, therefore, the duty of each Christian to bring himself to God so that God may create in his heart an attitude which will make tithing a way of life. As with prayer, our tithe is between the offerer and his God, lest we lose this important attitude by boastfully attempting to gain personal status.

Lloyd R. Coon — One measure of obedience to God's will is in the matter of stewardship. This includes much more than tithing. It involves the giving of one's self, one's time, and one's talent to the Lord.

Mrs. Dale Green — These statements vividly point out the answer to our Christian way of life. Stewardship includes not just the tithing of our income but of our whole lives. We cannot be complete Christians until we are willing to give God what we have no reservations. Only then is true stewardship achieved.

Harley D. Bond — "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength... and thy neighbor as thyself." These two commandments make the case for Christian stewardship and tithing. Based on love of God and man, no outer limits can be set as we give of our time, talents, and our money.

The measure of our love alone sets the limit of our giving.

"It requires both faith and insight to labor in the cause of unity. But that faith feeds on the insight many American thinkers have shared with William Temple who said: 'In the end the reunion of the Church will not be something fabricated by us at all; it will be the work of God resulting from the growing abasement of certain religious groups, and in the end will indeed help us to come closer to Christ, the closer we come together.'"


Courtland V. Davis — The word "ecumenics" has so often and so sadly been misused that its use adds to our confusion and misunderstanding. "In the end the reunion of the Church will not be something fabricated by us at all; it will be the work of God resulting from the growing abasement of certain religious groups, and in the end will indeed help us to come closer to Christ, the closer we come together."


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evangelism

"The goal of evangelism is not to make converts; it is to produce mature Christians. Jesus was precise in giving the Church her great commission. He sent the Church out, not to make converts, but to 'make disciples.' The term 'disciple' means 'learner.' Evangelism does not seek only to win men to Christ; it seeks to win them to Christ and the Church. Not to one or the other; but to both. Evangelists have often sought to make converts, ecclesiastics have sought to make church members; neither is, in itself, enough."

—Evangelism for Tomorrow, by Charles Templeton.

missions

"The most representative ambassadors of Christianity to the mission field go in the spirit of sharing, not competing. They use their medical and surgical skill to save the lives of Orientals whether they be Buddhists or Shintoists. They employ their improved agricultural methods to provide food for the undernourished whether they be Confucius or Mohammed. If our Christian contacts can bestir non-Christian cultures to better health and higher standards, we rejoice."

—The Paradoxes of Jesus, by Dr. Ralph W. Sockman.

the sabbath

"Few, if any, Christians deny the fact of the Sabbath; it is too well documented to raise any serious arguments on the score. Nor do we find much serious question concerning which day is the Sabbath of the Bible; that also is attested by numerous Scriptural references which state specifically that it is the seventh day of the week. The question which does arise and which needs to be answered is: Does it make any difference which day, if any, we keep?"

—The Helping Hand Vol. LXXVI, No. 2. Rev. Don Sanford, Editor.

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"In the matter of the Sabbath, as in many other matters, it depends upon whether we are going man's way or going God's way. If we are going man's way, what is the difference? If we are going God's way, it makes all the difference in the world.

If it does not make any difference which day, if any, we keep, then why did God bless and sanctify the Sabbath? Did Jesus Christ interpret God's will in this respect? Again, if we are going God's way, it makes a tremendous difference."

—Rev. Everett T. Harris — There is an inner peace and satisfaction which results from following the practice of the Sabbath-keeping of Jesus and the ancient Hebrew Patriarchs, and from following the evident teaching of the Bible regarding the seventh day as Sabbath, without resort to excuses or explanations. The question which does arise and which needs to be answered is: Does it make any difference which day, if any, we keep?"

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"'For our knowledge is imperfect and our prophecy is imperfect,' Paul reminds us, and we should never forget it. This thought should temper every discussion, every conflict which rages among the sons of God.

"Man's knowledge is always limited by the circumstances of culture. To be man is to be finite, to be unable to reach beyond the realm of human understanding and emotion into that which is Absolute and True. If this is so, is there any wonder that we disagree? The remarkable thing is that we can find any agreement whatsoever.

"And this measure of agreement — is it not given by God as we stand together in His presence? Let us then stand together in love, confident that God will grant us that measure of truth which is necessary to the task at hand, and that measure of light which guides our next step."


THANKFUL FOR BOUNTEOUS BLESSINGS

When our forefathers attempted to settle on a rugged New England coast they faced hunger, disease and cold weather without adequate shelter. Those who survived and saw better times were more thankful for their blessings because of the deprivations they had endured. We of this generation have few reminders of hard times though we are prone to complain far more than our forefathers.

A log cabin picture taken a few weeks ago on Crites Mountain, West Virginia, shows a Seventh Day Baptist pastor ministering to people of like faith whose economic circumstances are little better than of those who landed at Plymouth Rock and established Thanksgiving Day. When spiritual needs are felt and supplied the heart is thankful in spite of the shortage of the comforts of life. Thanksgiving Day should be a day of remembrance for all and, for those who live in abundance, a day of remembering those who have little of this world's goods.