Our Servicemen
(Denver Colo.)

Pvt. Jerry B. Knox, RAI7679118
Co. G, 2nd Bn., USAASATR,
Ft. Devens, Mass.
Pvt. Melvin F. Stephan, RAI766798
Hq. Co. USA Gar. (5025)
Ft. Lawenworth, Kan. 66027
Yeoman Robert White, USCg
540 E. 14th St.
Long Beach, Calif.

Accessions

By Letter:
Lyle E. Maxson
Cynthia Rogers

By Testimony:
Edwin Burick
Kansas City, Mo.

By Letter:
Phil Burrows
Harriet Burrows
Little Rock, Ark.

By Letter:
Paul V. Beebe
Mary Beebe
Nortonville, Kansas

By Baptism:
Ivan L. Wicker
Mrs. Lottie Corr

By Testimony: (October)
Ira Bond
James A. Howard

Marriages

Cruzan-Boschart—John Cruzan, son of Mr. and Mrs. Bert Cruzan, R. 3, Bridgeport, N. J., and Christine Boschart, daughter of Mr. and Mrs. George Boschart of Shiloh, N. J., were united in marriage on September 22, 1964, at the Conhagen Baptist Church, Roadstown, N. J., by the Rev. Thomas Deal.

Wicker-Corr—Ivan L. Wicker (81) and Mrs. Lottie Corr (81), both of Holton, Kan., were united in marriage at the Nortonville Seventh Day Baptist Church by their pastor, Elder Leroy C. Bass, Oct. 6, 1964.

Obituaries

Babcock—Mrs. Laura Edith Gilmore Babcock, daughter of Charles and Martha Gilmore, was born in Grafton, Ill., May 17, 1877, and died in Riverside, Calif., Oct. 4, 1964. After moving with her parents to Humboldt, Neb., she dedicated her life to the Lord and was baptized in the Christian Church at the age of 18. On May 17, 1897, she was married to Samuel Martin Babcock and the following year they moved to Colony Heights, Calif., some 20 miles to the southeast of Riverside where a group of Seventh Day Baptists had formed a community and had organized a church. They moved to Riverside in 1901.

Residing in Farnam, Neb., for a brief time, in 1904 she joined the Seventh Day Baptist church of that place. Returning to Riverside she and her husband were active in the work of the church until his death.

Mrs. Babcock is survived by four children: Charles B., Lewis H., Mrs. Ethel M. Karsten, and Mrs. Ada E. Sloan, all of Riverside; two sisters, Mrs. Flossie Miller of Orange, Calif., and Mrs. Mae Perdew of Nebraska; 11 grandchildren and 16 great grandchildren.

Services were conducted by Pastors Alton Wheeler and Glen Warner and interment was at the Olivewood Cemetery in Riverside.

A. L. W.

Babcock—Lottie C., daughter of Joseph and Josephine (Garthwaite) Mallory was born at Nodaway, Iowa, Nov. 27, 1872, and died at her home in Garwin, Aug. 25, 1964.

While a small child she was taken into the home of Captain and Mrs. Wm. Saunders at Albion, Wis., where she was tenderly cared for as she grew into young womanhood. She studied at Albion Academy. In December 1887, during revival meetings held by the Rev. J. W. Morton, she was baptized and joined the Seventh Day Baptist Church of Albion. On November 23, 1890, she was united in marriage to Mr. Samuel Babcock at Grand Junction, Iowa. To this union was born one child, Audree Claire (Mrs. Lowell Shadrer). In 1900 the family moved to Garwin from Gentry, Ark., where they have since resided. After the church in Garwin was disbanded her membership was placed in her home church at Albion, Wis. She was preceded in death by her daughter, her husband, two brothers, and a sister.

She is survived by a sister, Mrs. E. W. Rust of Kansas City, a foster daughter, Mrs. George Chant of Hollywood, Calif., her son-in-law Lowell Shadrer of Colorado, Springs, Colo., and a number of nieces and nephews. She has made her home with her sister-in-law for the past five years.

Funeral services were conducted at Garwin by Rev. Allen Bond of Marion, Iowa Rev. 27 with interment in the Garwin Cemetery.

A. B. Charnley—George Edward, the son of the late George Fox and Marion L. (Jordan) Charnley, was born in Rockville, R. I., April 17, 1890, and died October 19, 1964.

Sixty years ago, with twelve other young people, he was baptized by the late Dr. Alexander McLean, the pastor, and became a member of the Rockville Seventh Day Baptist Church. His wife, the late Julia R. (Rathbun) Charnley, preceded him in death. Surviving are two daughters, Mrs. June L. Riley and a son, Edward Newman, both of Hope Valley; two sisters, Mrs. George Parkhurst and Mrs. May Edwards, of Rockville. He also leaves six grandchildren, and several nieces and nephews.

The Rev. Harold R. Crandall, a life-long friend, officiated at the funeral in the Avery Funeral Home, Hope Valley. Interment was in Pine Grove Cemetery.
THE SABBATH RECORDER

First issue June 13, 1844
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Member of the Associated Church Press
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REV. LEON M. MALBET, Managing Editor

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A Bird's-eye View

The Great Relationship
While our theme for this issue of the
so says the good

Sabbath Recorder seems to be in two different
time to others, the subject of the

parts are so very closely related
because of the individual implication. We
would like this edition to be a very per-
sonal thing, a very personal relationship
between you and your God. Do I give
my all? Do I make known clearly my
beliefs and ideas insofar as they seem

the Great Universe? Do I sense a responsibility
that is really mine for the promotion of
God's great work?

So many times we are inclined to feel,
"I am so small, so insignificant, what
can I do?" Everybody has a responsibility,
an obligation, a definite duty—and from
these come the great joy and satisfaction
of working with God—partners with Him
by sharing our time and our talents.

The cover was designed by two students
of the Commission of
Alberta D. Batson
Alberta D. Batson, wife of Eldred H. Batson,
retired high school teacher, housewife, member
of the Salem Seventh Day Baptist Church, past
president of the West Virginia Daughters and Pro-
fessional Women's Club. She served as the first lady
member of the Commission of General Conference

REV. M. A. Peirce
"Cry Aloud, Spare Not!"
Rev. Leslie A. Welch
In the Cause of Christianity
Mrs. K. Duane Hurley
Sabbath Evangelism and Christian Steward-
ship
Rev. Victor W. Skagg
Sabbath Evangelism and Christian Steward-
ship
Rev. O. B. Bond

We've a Message to Share!
Rev. Alton L. Wheeler

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We've a Message to Share!
Rev. Alton L. Wheeler

A "Proverbial" Sabbath
By Hannah S. Burdick

Upon hearing "Hamlet" read, a man
remarked that he didn't think much of
the author, the story was so full of
quotations.

This "story" is almost entirely quo-
tations; unlike much of our current speech
and probably contrary to Recorder ex-
pectations, not necessarily Bible quo-
tations.

Cliches, trite expressions, old sayings
and worn-out slang are anathema to
English teachers. Yet our article will be
as full of them as "Hamlet" is full of
quotations.

We warn anyone who has followed us
this far that he is looking for argu-
ments on the history of the Sabbath,
for its place under the Law of Grace,
for its use upon present-day Christians,
but he must look elsewhere in this issue.

"Since it's an ill wind which blows
nobody good" our disinclination to dis-

cuss the preceding topics, already cliches
in our disinclination to dis-
cuss the preceding topics, already cliches
in our disinclination to dis-
cuss the preceding topics, already cliches
in our disinclination to dis-
cuss the preceding topics, already cliches
work." "All things are easy that are done willingly." "One makes all things easy." "God could not be everywhere; therefore He made mothers." "With words alone you don't make the soup" (Rumanian). "No rice" (Chinese). "Mean-to-don't pick no cotton."

The Sabbath experience should be shared. Who should share it? Not the boss and his wife to whom we owe a dinner, the casual backyard companionship we enjoy. The Sabbath should provide time for entertaining the lonely, the away-from-home, the stranger in our midst, the seeker after the truth we stand for, the misunderstood playmate, the under-familied child. Any-one, in fact, who has "cats scratching at his heart." "Everybody's business is nobody's business." "One of these days is none of these." "Welcome is the best cheer." "Be not forgetful when certain strangers, for thereby some have entertained angels unawares." "Friendship is a plant one must often water. The only way to kill it is to leave it alone." "While the pot boils, friendship blooms." "Where there is room in the heart there is room in the earth. A rose would gather roses must not fear for thorns."

The Sabbath experience includes time to "visit the sick and the afflicted." "Any excuse will do when one has a mind not to do a thing." "Real suffering is not work enough; more work should come." "The money is working for the people among people" (Czech). "He merits no thanks who does a kindness for his own end," and perhaps, "He that gives his heart will not deny his money." "He that hath pity on the poor lendeth to the Lord." "Advice after mischief is like medicine after death." "Deeds are fruits, words are but leaves." "Sweet are the uses of adversity." "If you can't help, don't hinder." "The consciousness of duty performed gives us music at midnight."

The Sabbath experience should be a witnessing one. Sabbath evangelism is more than leaving tracts and preaching sermons. "The proof of the pudding is in the eating." "What you are speaking so loudly that I cannot hear what you say." "To yourself be good; a fig for your grandfather." "He that maketh a fire of straw hath much smoke but little warmth." "Be slow in giving advice, ready to do a service." "Practice what you preach." "It is a good divine that follows his own instructions." "He who boasts of his own good, is an accostent boaster to others." "What can the virtues of our ancestors profit us if we do not imitate them?" (These are reminders to those of us who are accused of ancestor worship in our religious heritage.) "A single fact is worth a shipload of argument." "As the twig is bent, the tree's inclined." "Rainy day is the child's copybook." "The young cock crows as he heard the old one." "Some people are as leaf and no fruit..." "The manner of speaking is as important as the matter." "The tongue wounds more than the lance." "To speak is good and not to speak is good" (Swahili). "None preaches better than the ant and she says nothing." "They also serve who only stand and wait."

The Sabbath should be a day in which parents and children together as a family could not lose their groove were God's first temples." "Wonders will never cease." "Nature teaches us to love our friends, but religion teaches us to love our enemies so that we may have friends when we stand in need." "The evil day can be dedicated to good books and good music. There is no robber worse than a bad book. People are as likely to be corrupted by bad books as by bad companions." "Tell me what television your children see and I will foretell their future."

The Sabbath experience has distinction—different clothes, special food, the best tablecloth, games and toys which are not played with the rest of the week. The regular regular put away on Friday night and another brought out the next day will early comprehend the meaning of time set apart.

"Variety is the spice of life." "Train up a child in the way he should go." "A man's house is his castle." "What costs little is little esteemed." "Can you call me back on Monday to discuss this..." (Continued on page 8)

CHRISTIAN STEWARDSHIP—WHAT DOES THIS INVOLVE? DOES THIS INCLUDE USING OUR TALENTS? IT IS NOT ALSO INVESTING OUR FUNDS WISELY? MAY IT NOT ALSO INCLUDE OUR FAITH AND TREATMENT OF THE FUNDS OF OTHERS AND HONESTY IN DEALINGS AS WELL AS IN WORDS? BECAUSE OTHERS ARE ASKING A HIGH PRICE FOR SOMETHING, IS IT HONEST FOR US TO ASK MORE THAN THE REAL WORTH? WHAT ABOUT STOCKS—BUYING WHEN LOW AND SELLING LATER? BUT YOU SAY THAT IS ONE WAY TO INCREASE THE SAVINGS. PERHAPS IT IS BUT MAY IT NOT ALSO BE CARRIED TO EXTREME? STEWARDSHIP SHOULD ALSO INCLUDE THE USE OF TIME AS WELL AS OF MONEYS WHICH WE ARE GIVEN TO MANAGE AND USE. CHRISTIAN STEWARDSHIP OF TIME WOULD MEAN THAT WE DEVOTE A FAIR AMOUNT TO CHURCH ACTIVITIES ACCEPTABLE IN CHURCH AND OTHER CHRISTIAN ORGANIZATIONS SUCH AS THE UNITED CHURCH WOMEN'S GROUP, RED CROSS, SCOUTS AND SUCH. OUR INTEREST SHOULD INCLUDE YOUTH ORGANIZATIONS. IF WE CANNOT WORK WITH THESE YOUNG PEOPLE WE CAN ENCOURAGE THEM, SHOW APPRECIATION FOR THE MUSIC, ETC., WHICH THEY FURNISH AS A PART OF THE CHURCH WORSHIP. THOSE WHOSE FAMILIES INCLUDE THE YOUTH AND CHILDREN WILL OPEN THEIR HOMES FOR SOCIAL ACTIVITIES FOR THEM. WE WILL NOT CONFIN E OURSELVES TO OUR OWN CHURCH. CHILDREN AND YOUTH IN OUR NEIGHBORHOOD NEED WHAT WE CAN GIVE. HERE WE MAY ALSO BE SPREADING THE GOSPEL. I WOULD ALSO ADD THAT PERHAPS MORE CAN PLAN THEIR VACATION TO INCLUDE ATTENDANCE FOR CONFERENCE. IF THERE ARE YOUNG PEOPLE WHO WILL BE LEARNING ABOUT THE WORK OF THE DENOMINATION AND TAKE A GREATER INTEREST IN THE PLANS THAT ARE MADE. THIS IN TURN MAY BE A PART OF SABBATH EVANGELISM AT CONFERENCE WHERE WE SEE THE RETURNED MISSIONARIES AND THE PEOPLE IN THE FIELDS IN THE UNITED STATES. ARE NOT THE HOURS SPENT IN THESE CHILDREN'S WORK A DETERMINING FACTOR FOR LATER LIFE? AT CONFERENCE GATHERINGS WE LEARN WHAT THE COMMISSION HAS PLANNED, HOW MUCH OF THESE PROJECTS ARE PLANNED, WHY THE OWM SHOULD BE RAISED IN FULL, AND HOW HOME MISSIONS ARE BEING CARRIED ON BY YOUNG PEOPLE AS WELL AS THE OLDER SIBLINGS. HERE AGAIN THIS MAY BE A PART OF SABBATH EVANGELISM. WHAT IS OF MORE IMPORTANCE TO US THAN THE STORY OF OUR YOUTH AND WHAT BETTER PLACE TO DO THAT THAN WHEN THEY ARE AT PRE-CON?

As to the stewardship of the money here also the habits of easy life are of great influence. One mother who earned only $2.50 a week laid aside the tithe, 25 cents, on Friday afternoon. It was put in the old china teapot on the living room shelf. As Sabbath came there were nickels for church, pennies for Sabbath school and Junior Christian Endeavor in which organization she was working. Another family began teaching their children to tithe when they first had money for their own use. They did not ask Mother or Dad for the collection money and for special needs that came up in their youth and Christian Endeavor work there to help these children to feel that part of their money belonged to the Lord? When is a better time to let children feel that they too have a part to play and that through their own savings they can help?

The questions of tithing, however, is one that each person and family has to see for itself. Some families talk over how much should be given to such and often may decide to forego certain other purchases in the belief that this way they are giving extra funds when purchasing something special for the home, thinking that a greater amount than usual should go... (Continued on back cover)
Sabbath Evangelism and Christian Stewardship

Mrs. E. R. Pearcy

Elizabeth Bond Pearcy, teacher, wife of Evert R. Pearcy. Her chief interest is teaching and learning. Her family is engaged in both. Her husband and she are engaged in teaching, he in Salem College and she in The Industrial Home for Girls.

A study of this comprehensive subject leads me to simplify its meaning by saying that Sabbath evangelism produces beliefs, and Christian stewardship produces church membership. A dedicated person feels the responsibility of living true beliefs and putting them to practice. We must take time to discuss beliefs. We need to embrace new beliefs while we are practicing them first in the church, and then in all the world.

Sabbath evangelism and Christian stewardship create freedom. Our first concern is to believe and practice Sabbath evangelism and Christian stewardship, and the next concern is to help and not hinder anyone else from doing so. I am thinking particularly of the Negro people who have been nurtured in the Christian religion, and then have their human dignity lowered. We need to raise the stair area of children whose parents are on the rolls of the Department of Public Assistance. We need to respect differences in beliefs. We cannot ignore the fact that the Baptist Church finds forcefulness in the unity of all commandments; the Methodist Church provides a hell lost by the soul; the Catholic Church has reverence in worship and in service to others; the Jewish Church has sanity and solidness based on the sanctity of the family. I found the following framed covenant for a Presbyterian Fellowship on the walls of a Presbyterian church: "Our purpose is to become such complete disciples of Christ that we will discover God's will for our lives and do it. Therefore, we commit ourselves to Christ and purpose to acquire a dynamic faith through Christ's experience, worship, and study. We dedicate our lives to the expression of this faith by word and deed, seeking to work with those of like purpose, and persevering in helping to build up the church today for a Christian world." As a roving member of the Seventh Day Baptist Church, I find that the Sabbath gives the greatest gifts are the commandments and salvation through Jesus Christ as He taught and showed us. We have God's gift of peace and reverence which helps us feel very deeply, and thus gives value to nature and the world. The more a man obeys God's laws, the more truly and fully does he express his love for Him and thus gain peace.

Sabbath evangelism and Christian stewardship create children of God. The distinct contribution of the Sabbath is that it sanctifies, sanctifies to holiness, sanctifies, and reverence which people need in order to be true children of God. Observing the Sabbath day is a spiritual way of creating holiness—something we can carry in our minds, hearts, and souls wherever we go. In order to acquire this, we must train ourselves in it. Everyone sins by falling short of God's plan. We can only try to not desecrate God-given privileges so that we may express ourselves as true children of God.

Sabbath evangelism and Christian stewardship create salvation. The greatest gift to man is salvation through forgiveness. We cannot truly live without it.

(Continued on page 10)

THE SABBATH RECORDER

"Cry aloud, spare not.

"Cry aloud, spare not, lift up thy voice as a trumpet, and show my people their transgression, and the house of Jacob their sins" (Isaiah 58:1).

These are the words of instruction to one chosen, cleansed, and commissioned of God chosen because he was a seeker after truth; cleansed, for he recognized his need for purity and his own weakness; commissioned, for his vision of the King made him a subject of the Lord of hosts, with a zeal for the coming of the kingdom of earth as in heaven.

To cry aloud was to make his voice heard over the confusion and the distractions that existed in a society that had refused to make the God of all creation, the God of their fathers—their own God. Yes, the Great I AM is the need for every age, for every generation, and for every person. The voices of God's servants must ring out clearly, to be heard above the din of confusion, to make right the wronged, pleasure-seeking multitudes of our present society. God gave the instructions as the prophet waited upon Him.

"Spare not, said God. Partiality was not to be shown as the people were to hear of transgressions and sins. Today many would have us choose between sins, as to the greater or lesser, but God's proclamation is that all sin, whether between His will and theirs—between sin (transgression of, disobedience to His Holy Law) or full acceptance of and obedience to it, which is righteousness (1 John 3:4).

In time of siege there was danger from within and without. The pillagers and adulterers within must be cast out if the people are to give his undivided attention to the danger from without. The sin from within brought the greater danger. For God separated the people from the Eternal God, their protector. Sabbath-breaking lay at the root of internal strife and sin.

"If you refrain from doing your own business upon the sabbath, on my sacred day, and hold the sabbath a delight, and the Eternal's sacred day an honour, not following your own wonted round, not doing business, and not talking idly, then you shall have delight in the Eternal's favour, for he will let you hold the land in triumph, enjoying your father Jacob's heritage: so the Eternal himself promises.

"The Eternal's hand is not too short to save, the Eternal's ear is not too dull to hear! It is your own iniquities thatinterfere with your being blessed. The voices of our Lord's servants must ring out clearly, to be heard above the confusion and the distractions that existed in a society that had refused to make the God of all creation, the God of their fathers—their own God. Yes, the Great I AM is the need for every age, for every generation, and for every person. The voices of God's servants must ring out clearly, to be heard above the din of confusion, to make right the wronged, pleasure-seeking multitudes of our present society. God gave the instructions as the prophet waited upon Him."

Rev. Leslie A. Welch

Rev. Leslie A. Welch, pastor of the Ritchie Seventh Day Baptist Church in Berea, W. Va., to former editor of this paper, but for the past four years engaged on the editorial staff of the SABBATH RECORDER in 1962, finds the lives of these about him very interesting and is most happy in his work.
"He spoke with authority, and not as the scribes" (Mark 7:29). Paul raises the question, "How shall I preach, except they be sent?" (Rom. 10:15). Perhaps we need to take a good long look at the issue of preaching, that we may know that we are sent of God, that "Christ Is The Answer," and that our lives may be empowered to back up the message on the Christian living witness. While attending a young people's Bible class a year or two following my personal experience of salvation, the local pastor passed on this bit of advice from one of his theological professors: "In speaking before an audience, use as brief an outline as possible; if for your message does not mean enough to you personally, is not a part of your life; so that you can remember it long enough to present it, don't expect your audience to take it home with them and meditate upon it."

"I say unto thee, we speak that we do know and testify that we have seen:· God help us to speak positively, with Jesus' own words in John 3:11 speak to this point emphatically. "Verily, verily, I say unto thee, we speak that we do know and testify that we have seen. Ye also must be sent with a message of life — of faith, of hope and love. God help us to speak positively, with the conviction of the true watchman.

A "Proverbial" Sabbath

(Continued from page 4)

matter?" 'I'm sorry I can't go this afternoon; we're all going to see Grandma."

"If it'll just put me in the mood, I'll go to the show with you."

"The Sabbath should be observed as consistently as possible. "Consistency, thou art a jewel!" He that hath many irons into the fire, some of them will cool." If you leap into a well, Providence is not bound to help you out." 'An ox in the pit on the Sabbath day. But, Half a loaf is better than none' and 'All signs fail in dry weather.'

"The Sabbath experience demands intelligent effort. No one ever said that Sabbath keeping is easy, it is hard work. Our lives flow serenely on. Politicians and ministers say we are complacent, but we rationalize by saying that no individual has heart or mind big enough for all the concerns of the world; that we are busy enough supporting our families, paying our taxes, and not breaking our backs.

However, we as individuals can join forces with other individuals and do our share of living our Christian beliefs. Together with other Christians we can go the "More Excellent Way." As our new Conference president, Doris Fetherston, has said:

To be real, love must be demonstrated, and what better way do we do it? To work for the welfare of our fellowman as Jesus commanded. He said, "Love thy neighbor as thyself."

Let Tom and Allen, two young men, similar to people we all know, tell their story. Every Thursday night they go bowling together, and Tom is speaking as we begin to eavesdrop.

"Hey, Buddy," Tom exclaimed as he marked another low score for Allen. "You're way off tonight. What's eating you?"

"I dunno!" Allen ran his hand speculatively over his face and sprawled wearily on the bench. "I'm sorry, Tom, but I just can't get my mind on the game. Lately nothing seems right anymore."

"Whoa! That's a radical statement for a guy to make, specially when he's just gotten the citation given you today. C'mon! We're sposed to be celebrating that!" Tom stood up to select his ball, and placing his finger securely in its holes he turned to Allen and grinned, half snerilly. "Why you act like you might have religion, or something childish like that?"

"And what it I do?" Allen queried earnestly.

"Why, danged if you aren't serious. I can't figure you! A good job, a pretty wife, sweet little baby — and a pal who thinks you're loco! You don't need religion!" Tom rolled the ball expertly down the alley to score a strike.

"Well! I can't think of anything else." Allen said later as they rode home together in his car. "I've got to try to find the answer to this restlessness—this futility—the uselessness of the treadmill I live on."

He went on to explain his feeling to Tom. What was he really accomplishing that would count? Everything had been easy, and he'd always done everything for himself. He did well at school and later at his work because he liked to be praised. Even his marriage was selfish because his wife made him so happy and did everything for him.

Oh sure, he appreciated her and all his good luck. He attended church occasionally and gave a little contribution to the United Fund every year. But it wasn't enough! Other people were poor, other folks were in ill health, people in other countries were destitute.

"Golly, pal," Tom interrupted, "The experts don't even know the answers, so what can you—one lone man—to change anything?"

"I can't. But perhaps if I put my little effort with some others, something good might come out of it. I saw a statement in the bulletin Jean brought home last week. It went something like this: Real stewardship is doing every-
Sabbath Evangelism

(Continued from page 6)

It is the center of the Christian religion. Forgiveness must be trained and practiced, thus helping us in growth to faith and usefulness. Everyone falls short of the beauty of God's plan. We find in the life and teachings of Jesus Christ that we can have renewal of life, and forgiveness, and the power to forgive others.

Sabbath evangelism and Christian stewardship create a way of life or a profession. A profession is based on truth and goals. We have had much discussion of education. One definition of education is growth and progress based on truth and principle - but it requires skill. Education should be combined with education in order that they be effective. What good is psychology unless you study educational psychology; reading without reading methods and remedial reading; music unless you study music education; home economics without homemaking; medicine without internment; nursing without hospital duty; law without the bench; ministering and preaching without the knowledge of human needs through human contacts? Combining the two phases of training makes a true profession. Our Christian profession is a combination of the knowledge of Christ's teachings and making these teachings our way of life.

I have chosen as the text for this discourse the passage in the Holy Bible found in Colossians 3: 1-17. Please read the passage.

May we pray: "Our Father God, help us to realize that the joy of living comes not by letting Thee in on our plans, but by letting ourselves in on Thy plans. As we pray to be the most of our doings, teach us to listen to Thy commandments, and to rely upon Thy power as we obey them. And help us to be co-laborers with Righteous Christ in transforming despair into hope, ugliness into beauty, hate into love. In the name of Thy Son, our Savior, Jesus Christ, Amen."

(The above prayer is copied from The Upper Room, and contributed by Ruby J. Kingwood, Ontario, a homemaker.)

(Continued on page 15)

Sabbath Evangelism and Christian Stewardship

Rev. Victor W. Skaggs

The Sabbath is the distinctive that separates Seventh Day Baptists from other Baptists and keeps them organizationally independent. Therefore, it may be said that it is essential to the continuation of Seventh Day Baptists through the years ahead that its people promote Sabbath evangelism. But Sabbath evangelism involves our responsibility in a far deeper sense than that, for when a people accepts a truth of God and finds living by it, when their hearts are lifted and their souls are inspired by its promise, when their whole life is made different and more glorious because of it, then the responsibility and privilege of Christian love is evangelism. The whole expanse of Christian history is characterized by Christian love reacting in this way to the blessings of God.

To adequately express the joy and blessing the Sabbath brings to Christian life is not easy. To consistently bear effective witness to Sabbath truth in word and deed is a demanding responsibility. To recognize the difficulties of Sabbathkeeping without letting them loom as insurmountable obstacles requires study and faithful trust in God. To answer questions and overcome objections requires knowledge and tenacity. Faith must be expressed. Righteousness must be demonstrated. Truth must be shared.

But truth is not enough! Righteousness is not enough! I mean, you need the "manner" to make me persuasive. God is called the God of truth; He is called the God of righteousness. But truth and righteousness are not enough. These are not the qualities which distinguish Sabbath evangelists from those who do not do the work of evangelists. The distinctive of Sabbath evangelism calls for the total involvement of the Christian's faith and character.

Truth and righteousness are not enough. They have never been enough for the purposes of the God we see in Jesus Christ. Concern, example, illustrative teaching, plus even the tremendously persuasive power of God's Spirit may, and does, not always bring mankind to its knees before the Savior. How can we expect the force of simple righteousness to accomplish this work for God?

Sabbath evangelism involves the Christian's faith and character. First, it demands belief: The Sabbath day is the Sabbath of God. Second, it demands acceptance: The Sabbath day is the day of rest and worship and service, reminding me that God, whom I worship, is always with me and cares for me. Third, it demands love, the love of God and the love of man. Since this blesses me so abundantly is available to all, I cannot rest until others know of it, are persuaded of it, find its joys for themselves, and are blessed by it as I have been blessed.

These are the basic essentials for the Sabbath evangelist. Only when these are real and important in his thought and life, can he begin his work. But beyond all these, the Sabbath evangelist understands human reactions and does his work in the light of that understanding. He knows how he reacts to the direct contradictions of those who disagree with him. He knows how he reacts to what he calls bigotry. He knows how he reacts to quiet, persistent example and to the well-chosen word spoken in season. So he purposefully channels all his efforts into those human relationships where opportunity opens out before him, where God may use his particular talents for His purposes.

(Continued on page 15)
Sabbath Evangelism and Christian Stewardship

O. B. Bond
Rev. Orville B. Bond, Daytona Beach, Florida, former school superintendent in West Virginia, and missionary to Jamaica, W. I. Present he is elder in the Daytona Church, youth Bible School teacher.

As I approach the subject of Sabbath evangelism and Christian stewardship, I am impressed with the naturalness and constancy of God's universal plan for the people of the earth to continue the on-going search for wholesome human relations in the midst of his environment. I also am impressed that Sabbath evangelism and Christian stewardship are concerned with all of life and an attempt to cultivate the atmosphere of faith out of which Christian personalities will evolve.

What is that the people of the earth have sought after, in all ages past and even yet, today?

The answer to this question may lead us to discover how Sabbath evangelism and Christian stewardship relate to the fulfillment of a purposeful life. I believe history, ancient, medieval and modern, will justify saying that man, throughout all time, has sought food, clothing, shelter, and peace of mind. Even today, his major concern is to find his right relationship to God and his fellows, as he struggles for the normal comforts of life. Out of such struggle has evolved, is evolving, and will continue to evolve a philosophy of life that will comfort weary souls and point the way to a proper solution of every human problem.

I believe it was E. Stanley Jones who said, "Faith is an adventure of the spirit, a going out of one's whole inner life in response to something you believe to be supremely worthwhile." 

Now, what is the Spirit, the Holy Spirit, if you please? To me, it is that spark of the Divine that gives us the go in life. It is the evidence of the happy release of that potential wrapped within every human personality that is seeking expression. It is the evidence of that quality of life that points the way to a pleasing solution of our everyday problems.

There is a naturalness about the plan of God as well as a naturalness about our reaction to the problems that confront us in the everyday activities of a lifetime. Even as Abraham had faith to go into a land that God would show him and confidence that a sacrifice would be provided, as he ventured, with his own son, to respond to the urge within himself to do God's will, so we, who follow the leading of that same Spirit, may be refreshed and be a witness and a blessing to those with whom we may venture in fellowship.

We are impressed with the timeliness of the major problems of our nation and the simplicity of the truths they discovered, as they found a value in the worship of one God and a respect for rules of human conduct.

The naturalness with which the Sabbath fits into the story of creation, its prominence in the Ten Commandments, as well as its present recognition and religious bodies of many faiths, testifies to its rightful place on measures of time: calendars and almanacs, throughout the world as "the Sabbath," the seventh day of the week. This same naturalness accords the Sabbath and Christian stewardship a place in the angelic effort of every Christian church, where all life is valued.

All nature echoes the beauty and inspiration of the coming of the Bible Sabbath, the setting of the sun, the lengthening of the evening shadows, the somnific twilight, the sleeping birds, and the quietness of all nature itself.

Patience Strong in "Silence," beautifully portrays the atmosphere of the coming of the Sabbath and confirms the callenge, "Be still and know that I am God." (Continued on back cover)
be pushed to the circumference of the life of the individual and the world. It demands centrality... All of life must be unified around supreme devotion to God and to His purposes in the world.

“We've a song to be sung to the nations,
That shall lift their hearts to the Lord;
A song that shall conquer evil
And shatter the spear and sword.”

Psalm 137 recounts how when the Jews who were in Babylon following their heart-rending defeat in war, that when the Babylonians begged them to share the choral message of their faith, the Jews who were in Babylon following Psalms composed poetic lines justifying our harps upon the willows in the midst of their heart-rending defeat in war, that how shall we sing the message in their hearts to which they are affected as others heard her externalize several songs of her soul.

Little did she realize how many lives were affected as others heard her externalize several songs of her soul.

Little do we Christians realize how many others we influence by day along the seventh day of the week. They called it a Sabbath of rest, holy unto the Lord. It provides as many benefits in modern life as it did in the days of Moses: rest from toil, refreshment of body, renewal of spirit, direction for life, reminders of God, time for worship, opportunities for service. This is the Sabbath of rest, holy unto the Lord. Christian stewardship of time requires its observance. Christian stewardship of love requires the use of its benefits. Christian stewardship of love requires that those who know the Sabbath and its values bring it, in all its purity, into the life of all the Christian Church.

THE SABBATH RECORDER

Sabbath Evangelism

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Sabbath evangelism requires preparation: study resulting in knowledge, prayer result­ ing from concern, planning resulting in the effective presentation of ideas. Constant thought and effort, constant dependence upon God, constant concern for others—these are the evidences of the involvement of faith and character which is essential to effective Sabbath evangelism.

Early in the history of the Hebrew people, they came to recognize God's blessing each Sabbath. In the seventh day of the week. They called it a Sabbath of rest, holy unto the Lord. It provides as many benefits in modern life as it did in the days of Moses: rest from toil, refreshment of body, renewal of spirit, direction for life, reminders of God, time for worship, opportunities for service. This is the Sabbath of rest, holy unto the Lord. Christian stewardship of time requires its observance. Christian stewardship of love requires the use of its benefits. Christian stewardship of love requires that those who know the Sabbath and its values bring it, in all its purity, into the life of all the Christian Church.

In the Cause of Christinity

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do such silly things as sing in the choir every week, or even round up a Sabbath School class, and even round up underprivileged children of the neighborhood for the Youth Club every Tuesday evening?”

“Away, cut it out, chum,” Tom chuckled, “You're just as bad!”

“Now, you'd think we were a couple of angels or saints! Let's just say we're doing our bit and enjoying it immensely. I wish the Lord blesses us a lot, if He loves hilarious givers.”

“Yes, Allen,” Tom replied as he opened the car door to get out as they stopped at his house. “And, you know—I'm wondering what sun heaven could possibly be with no need to lift a finger to solve. The challenge here on earth makes me want to live to be a hundred.”

THE SABBATH RECORDER
Providing for Others Proves True Thanksgiving

Waiting to be fed from the bounties of our favored land are these hospital patients in Nigeria, afflicted with extensive and painful ulcers. Twice daily they receive milk and high protein cereals to replace the loss of blood protein. Church contributions at Thanksgiving to overseas relief agencies are satisfying to our souls and to their bodies.