At 4 p.m. the Youth Fellowship met for worship and to hear a speaker, Mr. Richard Ogden. This was followed by supper, business meeting, and recreation. At the election of officers Mark Warner was elected as Association YF president.

All in all, it was a very wonderful day and I know everyone who was present took home the meaning of "I Have a Stewardship" and was asking himself, What have I done today?

Notes from Northern

Northern Association met at White Cloud, Mich., October 15 and 16. The program featured speakers from the Missionary Board. The Rev. Leon R. Lawton, director of evangelism for the board, lives within the Association area at Battle Creek. He spoke at the Sabbath eve service on "The Heart of the Christian Gospel."

Missionary Secretary Everett T. Harris of Westerly, R. I., was the invited guest speaker for Sabbath morning. His message, related to the 1965-66 Conference theme, was titled "My Stewardship." Mr. Harris remained in White Cloud an extra day to present denominational matters to the local church.

Part of the business of Northern Association is reported in the church bulletin of October 23 as follows:

"Among items of business at the meeting of Northern Association last week were the nomination of candidates for the National SDBYF during the 1966-67 year, the appointment of Robert T. Fetherston as general chairman of the entertainment committee for Conference when it meets in Grand Rapids in 1967, and the appointment of a committee to secure sites for Pre-Con Retreat, Young Adult Retreat, and Commission.

The Burma Conference now receives the Sabbath Recorder as a gift (regular mail). Mr. Ngura, chairman of the board of the Burma Seventh Day Baptist Conference, making the first mention of it under date of October 12, says of the Recorder that comes to him secondhand: "When I am at home with my family, my wife and I think over about the Seventh Day Baptist brethren in America. We pick up the Sabbath Recorder and turn page by page to see the words and pictures. We enjoy our free moment with the sceneries and pictures of the active members. It is quite interesting for us and encourages our spiritual well being.

Accessions

By Baptism:
Madelyn Payne
Terry Crane
Lance Crane
Burton Bonser
Daryl Lippincott
Cheri Austin

Marriages

Medberry-Crow.—Miss Carolyn Crow, granddaughter of Mrs. Madge Fuller of North Loop, Neb., and daughter of the late Clyde and Merle Crow, was united in marriage to Donald Medberry, son of Mr. and Mrs. Marion Medberry of North Loop, in the North Loop Seventh Day Baptist Church Aug. 15, 1965.

Davis-Polinkski.—Miss Norma Polinski, daughter of Mr. and Mrs. George Polinski, of Ord, Neb., and Rolland Davis, son of Deacon and Mrs. Aubrey Davis of North Loop, were united in marriage by the Rev. Duane L. Davis, at the North Loop Seventh Day Baptist Church, Sept. 25, 1965.

Thiem-Phelps.—John L. Thiem, son of Lester E. and Faye A. Thiem, and Karen E. Phelps, daughter of Walter and LaVone (Stebbins) Phelps, all of Rochester, Minn., were united in marriage in the Dodge Center Seventh Day Baptist Church July 18 with Pastor Donald F. Richards officiating.

Births


Maring.—A daughter, Angelina Sue, to Emery and LaNedda (Larkin) Maring, of Burwell, Neb., Sept. 20, 1965.

Obituaries

Thomas.—Bertha, aged 91, died at New Orleans, La., September 11, 1965. Mrs. Thomas had been a member of other Baptist churches in Baton Rouge. She joined God's Lighthouse of Prayer Seventh Day Baptist Church of Algiers, La., by testimony in August 1962 and was active in the work of the church and the Louisiana Association as much as her health would allow. She expressed great joy at having found a Seventh Day Baptist church. She is survived by one nephew, Philip Johnson, husband of the pastor of the Algiers church.

The funeral, the first in the church, was conducted by Elder Adolph Showers of Hammond, La. Interment was in the McDonogh Cemetery, Gretna, La. — M. C. J.
Modern America in its mobile homes, like pioneer America in its covered wagons, is on the move. Think about your high school graduates (especially those who went on to college or into the service) of the last ten to fifteen years. With a few exceptions, probably only a small percentage of them are back home. We are on the move, seeking bigger and better jobs.

What about the spiritual condition of these people? Were they ever brought to a saving knowledge of Jesus Christ and a desire to put Him first in their lives? Are they seeking Christian contacts in their new surroundings? Are they attending a church of like faith even though it might mean several extra hours of travel time? Or is their move an attempt to escape from the ties of home and church, an attempt to "hide" from God?

And what is all this mobility doing to establish churches — particularly Seventh Day Baptist churches, back home? In the days of an agrarian economy our rural churches were large and strong. Now the jobs are in the cities and the population is moving in suburbs. Does this mean that church doors must be closed because their members have moved? Or are these churches willing to adjust to the change by "stepping up" their evangelistic efforts more than ever before?

It seems to me that these efforts might contain three phases. First there should be an inviting in, and making welcome of any and all unchurched in the area. So often we accept but do not truly love our newcomers. Perhaps they are dirty, poorly disciplined, or have bad habits. But once these people realize that they are being "shut out" of our friendship and love, and decide that churchgoers do not practice the love they preach, our evangelistic efforts are usually lost. And second, our churches should do everything possible to bring their young people to accept Christ as their personal Savior and to desire to follow in His way. Those who have moved should not give up hope of bringing them back. Third, once they are back, we should try to reach other members who have moved.

(continued on page 11)

PETER RANDOLPH gave this article as his salutatory address upon graduation from the Alfred-Almond Central School in June 1965. Peter is a member of the First Alfred Seventh Day Baptist Church and is now majoring in mathematics at the University of Rochester. He is especially interested in government, politics and foreign affairs, and hopes eventually to attend graduate or law school.
cutthroat competition of the business world, and in this area particularly, the
prospect of a teacher's salary. We not only hear these things, but we become
consciously or subconsciously concerned about them. As we continue
through high school, we begin to worry about what our life's work will be. We
ask ourselves, "How can I, one person
among millions, contribute something of
value to my world and still maintain
individuality?" Even as our concern
for this increases, society itself provides us
with a predetermined path of avoiding
decisions relating to our real purpose
in life. Thus, if one attends high school,
college, and then graduate school, with
a hitch in the armed forces thrown in,
it is possible to live about 25 years
without really doing anything, other than
absorbing something from the world, in
the form of education. Meanwhile, as
his education continues the typical
person our generation stubbornly persists in
his search for a goal.

Now the question arises,
"How can a college student discover
a way to contribute something to society?" It seems to me that he has two
choices. The first is to join the minority
of students who are protesting and
demonstrating across the nation. He can
march around Harvard Square denounc­
ing the war in Vietnam, Santo Domingo; or perhaps walk down
the street swearing in support of the
Free Speech Movement. To me, this
alternative seems the coward's way out. It is much
less of a strain to take time off from
school, and then graduate school,
more thorough formal education possible,
and doing something really effective, other than
just making noise. It means taking an
active interest in government, not only
on the federal level, but in school and
government politics. If it is one's desire to
influence public opinion, (which seems
to be the object of most student demonstra­tions) it involves learning to speak con­
vincingly and effectively to groups of
people. For many students, it involves
summer employment which serves two
purposes: to acquaint them with work­
place influence, and to give them
summer employment. The word "repealed" implies not to abolish
the Sabbath as the Jews did. They made
strict laws covering each action which could
or could not be taken on the Sabbath.

As Seventh Day Baptists, the Sabbath
is a part of our distinctive belief. If the
Sabbath has been repealed or nullified,
then we have no reason for existing as a
denomination apart from the other Bapti­
st bodies. Therefore, we must be quite
clear in our understanding of the Sabbath
and of its importance to all men.

The word "repealed" implies making
ineffective some definite given statement
or law. It is thus imperative to note the
giving and purpose of the law in under­
standing the question at hand. The Sab­
bath was established as a day of rest
on the seventh day of creation, by God's
everything. And on the seventh day God
decided what he had done, and he rested
on the seventh day from all his work which
he had done" (Gen. 2: 2. RSV). More important, however, the Sabbath
was given in the Decalogue as a definite command. "Remember the
Sabbath day to keep it holy. Six days
you shall labor and do all your work;
but the seventh day is a sabbath to the
Lord your God; in it you shall not do
any work, ... for the Lord made earth, the sea, and all
that is in them, and rested the seventh
day; therefore the Lord blessed the sab­
bath as the Jews did. They made strict
laws covering each action which could
or could not be taken on the Sabbath.
To control man's every moment was not
the purpose of the Sabbath law. Instead,
we believe as Christ told us, that "the
sabbath was made for man and not man
for the sabbath" (Mark. 2: 27). The
purpose of the law is to aid us by giving
us time to rest, to worship, and to
grow in grace.

Thus, we find that we were given a
definite command to observe the Sab­
bath and that this was given to help us,
to do us good. Since the commandment
is for our good there is no motive for
it to be repealed, and it was not repealed.
Jesus Himself told us in Matt. 5: 17-19:
"Think not that I came to destroy but to fulfill the law.
I do not come to abolish the law and the prophets; I have
come not to abolish them but to fulfill them. For truly, I say
to you, till heaven and earth pass away, not a jot, nor a
stroke will pass from the law until all is accomplished.
Whoever then relaxes one of the least of these commandments
and teaches men so, shall be called least in the
kingdom of heaven." Jesus also taught
us to observe the Sabbath by the ex­
ample which He and His disciples set.
"And they went into Capernaum; and
immediately on the sabbath he entered
the synagogue and taught" (Mark 1: 21,
RSV). The apostle church did not
observe Sunday (or any other day than
Sabbath) nor is there any command to
celebrate the Resurrection which some
claim occurred on Sunday. In any case,
there is no definite, God-given command

(continued on page 7)

Miss ELAINE KUEHN, better known as "Jinx," is a high school junior — her favorite
subject being math. She is a member of her school choir, Senior Girl Scouts, and SDBYF.
When possible, she travels across the state of Connecticut to attend the Pawcatuck Seventh
Day Baptist Church in Westerly, R. I. Her interests include modern novels and sports. She
hopes to attend college and become either a teacher or a full-time church worker.
Have you ever considered how you arrive at the decisions you make; decisions all the way from what to eat for breakfast to the person you will marry? Already you have made a decision to continue reading this article or to pass on to another. Decision-making is an important facet of our daily existence — it often causes us to resolve conflicts.

One of the most important factors which distinguishes man from other creatures on earth is his power of understanding and freedom of choice. Animals and plants merely respond to stimuli and wills. Therefore, we seek their counsel only on the basis of their predictions of what will happen in the future. We must recognize the fact that we are not able to predict the future events. We can only base choices on present knowledge and be prepared to alter a decision if we find that a mistake has been made.

Our decisions are determined also by the number and the attractiveness of the available alternatives. Due to our life circumstances, we very often have no choice but to follow a certain course. This brings us to another important factor of decision-making — our "world view" or "philosophy of life." From the time of birth our concept of the world is shaped and molded by forces over which we have no control. Each society passes on to succeeding generations its traditional branch of morality which has so greatly influenced us. Years ago it was easier, I feel, to make decisions because there were very clear sets of rules of "do's" and "don't's." In today's affluent society these rules have lost much of their former control and much more is left to the individual conscience.

Once again we return to the first point which is that we must decide to decide. It is much better, I feel, to make a decision and to act upon it rather than continue to vacillate and make no commitment. The only result of this indecision is that he may redeem those who were condemned by the law, and lead us to becoming, by adoption, true servants of our Savior, commuted or changed the law was not repealed.

We also read in Gal. 3: 23a and 4: 3-5 (Phillips), "Before the coming of faith were all imprisoned under the power of the law... So it is with us: while we were 'children' we lived under the authority of basic moral principles, but when the proper time came God sent his Son, born of a human mother and born under the jurisdiction of the Law, that he might redeem those who were under the authority of the Law, and lead us to becoming, by adoption, true sons of God." No one would use this passage as an excuse to kill. The Sabbath law is as much a law as, "Thou shalt not kill." None of the Decalogue was abrogated. Christ did not abolish the law; He abolished the condemnation of the law. Since no human is perfect, all were condemned by the law. But Christ, our Savior, commuted or changed the law of life.

Christ came to save, not to repeal. Thus, the Sabbath law was not repealed but is retained in God's new plan for us. In the Old Testament the Sabbath was a gift of a day of rest and gladness. When Jesus said, "If ye love me, keep my commandments" (John 14: 15), He included the Sabbath command also. Let us all live the Sabbath as a part of our love for Christ. God has given us this stewardship and its blessings. Now, we have this stewardship to use and share with others.

Have you ever considered how you arrive at the decisions you make; decisions all the way from what to eat for breakfast to the person you will marry? Already you have made a decision to continue reading this article or to pass on to another. Decision-making is an important facet of our daily existence — it often causes us to resolve conflicts.

One of the most important factors which distinguishes man from other creatures on earth is his power of understanding and freedom of choice. Animals and plants merely respond to stimuli and wills. Therefore, we seek their counsel only on the basis of their predictions of what will happen in the future. We must recognize the fact that we are not able to predict the future events. We can only base choices on present knowledge and be prepared to alter a decision if we find that a mistake has been made.

Our decisions are determined also by the number and the attractiveness of the available alternatives. Due to our life circumstances, we very often have no choice but to follow a certain course. This brings us to another important factor of decision-making — our "world view" or "philosophy of life." From the time of birth our concept of the world is shaped and molded by forces over which we have no control. Each society passes on to succeeding generations its traditional branch of morality which has so greatly influenced us. Years ago it was easier, I feel, to make decisions because there were very clear sets of rules of "do's" and "don't's." In today's affluent society these rules have lost much of their former control and much more is left to the individual conscience.

Once again we return to the first point which is that we must decide to decide. It is much better, I feel, to make a decision and to act upon it rather than continue to vacillate and make no commitment. The only result of this indecision is that he may redeem those who were condemned by the law, and lead us to becoming, by adoption, true servants of our Savior, commuted or changed the law was not repealed.

We also read in Gal. 3: 23a and 4: 3-5 (Phillips), "Before the coming of faith were all imprisoned under the power of the law... So it is with us: while we were 'children' we lived under the authority of basic moral principles, but when the proper time came God sent his Son, born of a human mother and born under the jurisdiction of the Law, that he might redeem those who were under the authority of the Law, and lead us to becoming, by adoption, true sons of God." No one would use this passage as an excuse to kill. The Sabbath law is as much a law as, "Thou shalt not kill." None of the Decalogue was abrogated. Christ did not abolish the law; He abolished the condemnation of the law. Since no human is perfect, all were condemned by the law. But Christ, our Savior, commuted or changed the law of life.

Christ came to save, not to repeal. Thus, the Sabbath law was not repealed but is retained in God's new plan for us. In the Old Testament the Sabbath was a gift of a day of rest and gladness. When Jesus said, "If ye love me, keep my commandments" (John 14: 15), He included the Sabbath command also. Let us all live the Sabbath as a part of our love for Christ. God has given us this stewardship and its blessings. Now, we have this stewardship to use and share with others.

Have you ever considered how you arrive at the decisions you make; decisions all the way from what to eat for breakfast to the person you will marry? Already you have made a decision to continue reading this article or to pass on to another. Decision-making is an important facet of our daily existence — it often causes us to resolve conflicts.

One of the most important factors which distinguishes man from other creatures on earth is his power of understanding and freedom of choice. Animals and plants merely respond to stimuli and wills. Therefore, we seek their counsel only on the basis of their predictions of what will happen in the future. We must recognize the fact that we are not able to predict the future events. We can only base choices on present knowledge and be prepared to alter a decision if we find that a mistake has been made.

Our decisions are determined also by the number and the attractiveness of the available alternatives. Due to our life circumstances, we very often have no choice but to follow a certain course. This brings us to another important factor of decision-making — our "world view" or "philosophy of life." From the time of birth our concept of the world is shaped and molded by forces over which we have no control. Each society passes on to succeeding generations its traditional branch of morality which has so greatly influenced us. Years ago it was easier, I feel, to make decisions because there were very clear sets of rules of "do's" and "don't's." In today's affluent society these rules have lost much of their former control and much more is left to the individual conscience.

Once again we return to the first point which is that we must decide to decide. It is much better, I feel, to make a decision and to act upon it rather than continue to vacillate and make no commitment. The only result of this indecision is that he may redeem those who were condemned by the law, and lead us to becoming, by adoption, true servants of our Savior, commuted or changed the law was not repealed.

We also read in Gal. 3: 23a and 4: 3-5 (Phillips), "Before the coming of faith were all imprisoned under the power of the law... So it is with us: while we were 'children' we lived under the authority of basic moral principles, but when the proper time came God sent his Son, born of a human mother and born under the jurisdiction of the Law, that he might redeem those who were under the authority of the Law, and lead us to becoming, by adoption, true sons of God." No one would use this passage as an excuse to kill. The Sabbath law is as much a law as, "Thou shalt not kill." None of the Decalogue was abrogated. Christ did not abolish the law; He abolished the condemnation of the law. Since no human is perfect, all were condemned by the law. But Christ, our Savior, commuted or changed the law of life.

Christ came to save, not to repeal. Thus, the Sabbath law was not repealed but is retained in God's new plan for us. In the Old Testament the Sabbath was a gift of a day of rest and gladness. When Jesus said, "If ye love me, keep my commandments" (John 14: 15), He included the Sabbath command also. Let us all live the Sabbath as a part of our love for Christ. God has given us this stewardship and its blessings. Now, we have this stewardship to use and share with others.
WHOM SHALL I SERVE?

Martha Babcock

Many a young person is faced with the decision of what he will do with his life. Many feel a sense of purposelessness, while others feel an urge to serve humanity, but do not know where to go from there.

Proverbs 3:5, 6 says: “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.” In other words, if one has accepted Christ as his Lord and Savior, he can depend on the Lord to give him a purpose in life and guide him into the proper area of service.

Realizing that there is a difference between being a full-time Christian and being engaged in full-time Christian service, let’s consider various phases of Christian service within the Seventh Day Baptist denomination.

First, we have the Christian ministry. As we know, there is a continual need for more new ministers of the gospel.

Second, we might mention summer Christian workers. This summer fourteen young people, representing thirteen Seventh Day Baptist churches, spent their time calling, distributing tracts, teaching Bible school, counseling and teaching in camps, making hospital calls, assisting in youth meetings, holding Bible studies, and leading Sabbath worship services. Plans are being made for this type of work to continue and expand in coming summers.

Youth field work is another such service. Someone filled with the Holy Spirit could be used in this area to bring a new vitality to many Seventh Day Baptist Youth Fellowships.

Although many churches do not presently have such a need, church secretarial work is fast being recognized as vital Christian service. This is especially true in a large church where the minister has many duties.

Foreign missions, as well as home missions, play an important part in the field of Christian service. Both are a type of Christian ministry, but in this case, the minister has a considerably larger parish.

Many other positions within the Seventh Day Baptist denomination could also be included in the field of Christian service. General Secretary and Director of Evangelism are two of these. Various boards have officers whose work also is a definite Christian service.

These services are only a few of the many, but they illustrate the nature of Christian service. Now let us consider the reasons for Christian service.

The first and most important reason is, of course, that we feel the Lord is leading us into His service. Proverbs 3:6 says: “In all thy ways acknowledge him, and he shall direct thy paths,” so we can be sure He will lead us in His will.

Though Christian service is often a lonely task or even a non-paying job, there are rewards greater than a wealth of silver and gold. One such reward came to me in a junior camp in which I was counseling one summer. Often at bedtime devotions the girls in my tent talked to the bridee.

(continued on page 11)

THE SABBATH RECORDER

Who is the Holy Spirit?

Betsy Enos

The Holy Spirit is the wind and I am a leaf. While I was young and still at home on the tree, it would stir me out of periodic blights. It would cause me to think about the future—my future—and about what God had in store. I was afraid to face that unknown, but the soft whistle of the wind chided me for my fears. Then came the day I had to leave my tree. I remember it so well. I looked down at the ground...it's so far...What if I hurt myself? It's safe here and it looks cold and lonely down there. Then the ground started to come closer,...but I wasn't falling. Instead, I was buoyed up by the wind as it guided me gently but steadily toward my destination. I wasn't alone—I couldn't be alone as long as the wind was there.

On the ground, I met other leaves. Each of us was different. Some were brown, some yellow. Some were red and others were even mixed. They said the wind had taken care of all of them. But most important, I learned the wind would never really leave us. Even in our games of tag, we could hear the wind laughing as it carried us from lawn to lawn and around in circles.

Then one day we held a conference with some other leaves to decide where we would go and what we would do. Some of us argued and at times it seemed we'd come to blows. Then, after everything was decided, we felt the wind stir us as it had on the tree. Differences were forgotten and fellowship was resumed.

Times weren't always easy, though. One time while I was fluttering through a park, I got stuck in a crack. I tried and tried to climb out but I just couldn't. Then I heard the familiar voice of the wind and as I listened I was being lifted oh-so-carefully out of that crack and up into the air. The wind gave a fatherly sigh as I settled slowly onto the ground.

Another time when I was wandering, I met a bridge. It was a big, healthy bridge with beautiful white railings. As I talked to the bridee, he told me that he didn't believe in the wind. He couldn't see it so it must not exist. I told him that even though you can't see the wind, you can feel it. I had always felt it...then I realized that the bridge's skin was hard and insensitive so he couldn't feel the wind at all. I thought and thought and finally I told him that he could still know the wind. All he had to do was look around him. He looked out into the park and saw the leaves laughing together as the wind moved them. He looked down and saw the wind ripple the water, keeping it from becoming stagnant. He looked overhead and saw birds soaring fearlessly above the treetops. Then the bridge turned to me, “I can't see the wind, and I can't feel it—at least not yet—but I know it exists.” I couldn't help wondering how many other bridees there were in the world.

Now I'm getting too old for wandering. I'm getting wrinkled and brittle and my veins are breaking. Slowly I'm melting into the ground but still the wind hasn't forgotten me. It helps me recall happy memories which leave me with a strong sense of satisfaction...The wind has been my guide and there could have been no better.

Miss BETTY ENOS, a senior at Harpur College, Binghamton, N.Y., is a member of the Little Genessee, N.Y., church. She has done summer Christian work in Battle Creek, Mich., and Syracuse, N.Y.

THE SABBATH RECORDER
WHO IS MY NEIGHBOR?

Nancy Burdick

The apostle Paul could see a vision of the new man of God in which, as we read in Colossians 3, verse 11: "... there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all."

In seeing a Kingdom of God which included all men, Paul had caught sight of a vision of God, one which had been revealed by Jesus Himself as He spoke with a lawyer one day.

"What must I do to be saved?" the man had asked.

The answer was, "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.

This was an answer so well known that Jesus let the man answer for himself.

"Jesus, who is my neighbor?"

But the man was not yet satisfied, and he questioned Jesus again, "Who is my neighbor?"

In answer to this question, Jesus told the well-known story of the man who was robbed and beaten on the road to Jericho. Three men saw the injured man passed by. Neither man would help him, because I see riots and suffering somewhere a thousand miles away, this does not mean that right at home I may not also find people who have been hurt by prejudice.

For in my own community there may be a man who is forced to take a poor job, the color of his skin.

There may be a family whose members feel they do not belong because they are not white. There may be children who have high aspirations, but who will have to settle for something less in life because the right of equal opportunity to succeed does not extend to those of their race. In my own community there may be these to whom I must show love as Christ has asked.

Our racial problem can not be completely solved by legislation or because it worked out I don't know, but everyone sees the potential of becoming much stronger than their country "mothers." Perhaps it would not be such a tragedy to watch the closing of a country church if we knew that its life were being given for a church with a much larger potential of reaching people for Christ. And perhaps by adding another, this country church would find itself given new growth and life.

Times are constantly changing. Will we insist on "doing things the way we always did" or are we willing to change our attitudes and methods along with the times?

In Revelation 7:9-17, we read of a "... great multitude which no man could number of all nations and kindreds and people and tongues,... who had washed their robes and made them white in the blood of the Lamb." John saw a vision of a multitude of those who were saved. Are we to believe that all their faces were white?

It is a tragedy which should haunt every Christian. God is not for any single nation. But because we feel the problem, this does not mean that right at home I may not also find people who have been hurt by prejudice.

For in my own community there may be a man who is forced to take a poor job, the color of his skin.

There may be a family whose members feel they do not belong because they are not white. There may be children who have high aspirations, but who will have to settle for something less in life because the right of equal opportunity to succeed does not extend to those of their race. In my own community there may be these to whom I must show love as Christ has asked.

Our racial problem can not be completely solved by legislation or because it worked out I don't know, but everyone sees the potential of becoming much stronger than their country "mothers." Perhaps it would not be such a tragedy to watch the closing of a country church if we knew that its life were being given for a church with a much larger potential of reaching people for Christ. And perhaps by adding another, this country church would find itself given new growth and life.

Miss NANCY BURDICK is a junior at the State University, Albany, N. Y., majoring in biology. She is active in the Berling, N. Y., church. For two summers she has served under the Board of Christian Education, working in Bible schools and camps, and has also served on the Conference Committee on Social Action Interests.

THE SABBATH RECORDER

THE SABBATH RECORDER
Can Your Faith Survive?
Althea Greene

Living away from home for the first time...beginning a new job...moving to a new area...working...carrying out your regular duties?

In all of the aforementioned situations, circumstances arise in which decisions must be made. Will you make the "right decision"? Is your faith surviving these circumstances? Or perhaps even more important - can your faith survive these circumstances?

In the first place, do we have a faith that is worth while - that is important enough so that we want to make sure it survives? Furthermore, what is faith? It is a moral or ethical code of some kind, or is it something else, something more?

As Christians, we have a great faith. We believe in a great and truly wonderful God, who loved us so much that He sent His only begotten Son to die for us. In response to His great love for us, we try to remain faithful by keeping His commandments and following His leading.

We have determined that we do have a great faith, but what impact does it have upon our lives? Let's take a look at some of the decisions we must face.

For many teen-agers, one of the greatest tests of faith comes upon departure from home. John X is one such teen-ager. He has just completed his high school training and is now ready for his freshman year in college. Joe has been brought up in a Christian home and is himself a Christian.

Upon arrival at school, Joe is confronted with some of the following attitudes to the question: "Are you going to church this morning?"

"I suppose so," at least I'll be able to write home and tell my parents that I went.

"I guess so - John asked me to go out to dinner with him after church, so I guess I'll have to go to church."

"I don't think so. I've got to study and furthermore, I need some extra sleep."

"Why go to church? The minister doesn't even talk about Christ — he just talks about some great man or some moral issue."

"No, I don't believe all that stuff about Jesus. Do you really believe all that junk? If so, how do you know it's true? Can you prove it?"

These are typical college attitudes. Can Joe's faith survive these attitudes?

Soon Joe was faced with another decision - there was a choir rehearsal at church; there was also a meeting of the Footlights Club — to which should he go?

It was meal time. Joe had been brought up to have grace before meals. What should he do now? The kids would probably think he was a square if he bowed his head. God would forgive him - He'd understand. So why bother — or should he?

Then he had a friend ask him if he had any particular church affiliation. Joe responded affirmatively. But when his friend began discussing various beliefs, Joe found that he didn't really know why he believed what he did. This guy...

(continued on page 15)

WHY MUST I BE SAVED?
Catherine Randolph

Why must we be saved? Before we answer this, we should get a good picture of our relationship to God.

We are, in truth, children. No matter how old we get, we are still children in God's sight. With that in mind, watch a little child smile. He is unable to go very far without his parent's help. He doesn't know how to handle situations as they come up. As God's children, we need His help in showing us the true way to go in this world around us. We are not always able to choose the right way or to foresee the results of things that happen. We need His great knowledge to lead us in the paths of truth. Children need love and care. We are like children because we need God's love to support us when we fall. We come to depend upon it, and it is unfailing in the midst of anything. We are like children in that we are growing. No one is perfect, and we strive toward perfection as a child strives toward maturity.

God, our Heavenly Father, cares for us a child. Has He ever shown you the simple trust the child puts in his parents, believing that they are capable of taking care of everything? This is because God wants us to feel towards Him. When we put our complete faith in Him, we become one of His children. There is great reward and deepest joy from this relationship, because God is better than an earthly parent — He never fails us.

Why then, must we be saved? Because we so often stray from the path He would have us follow. We leave His care, forgetting our faith in Him, and try to struggle along on our own. But God, in His great love, provides a way to re-enter the bond of His Fatherhood. He sent Christ, to take all our punishment, "...the chastisement of our punishment..." (Isaiah 53: 5b).

Therefore, when we kneel under Christ's cross and confess our errant ways, He lovingly greets us back into His fold with great joy.

Let us always remember to pray with childlike trust: "Our Father, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, in earth as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil" (Luke 11: 2-4).

About the Issue
As requested by the 1963 and 1964 General Conferences, this special issue has been prepared under the direction of the Youth Work Committee of the Seventh Day Baptist Board of Christian Education in Alfred, N. Y. The editor and each of the writers are young people, ranging in age from 16 to 25 years. Co-ordinators for the issue from the Youth Work Committee were Pastor and Mrs. Herbert E. Saunders of Little Genesea, N. Y.

Miss ALTHEA GREENE is a sophomore at Alfred University and a math major. She is a member of the Berlin, N. Y., church, and daughter of deacon and deaconess Adie and Irene Greene. She spent her summer 1965 with the Seventh Day Baptist Summer Christian Service Corps in Metairie, La.
How Free Are We?
Wayne Cruzan

Throughout history man has found one intangible concept so desirable and so important that he has sacrificed his life for it in order that he and his posterity might enjoy it. Old countries have been torn apart for it and new lands founded for it. Victory over the fight still goes on. I speak, of course, of liberty.

For the Christian the victory for freedom is won, but the struggle continues. Victory over sin was won some years ago as Christ died for the sins of all who will follow. With the cross came the freedom from sin that he has. His freedom to the center of God, seeking God's plan for his life. He must discipline himself against the temptations of worldly living and his own selfishness, and strive to please God for Christ. His life should reveal this desire to please God and in so doing he has found his freedom. Here is where the Christian differs from the rest of the world. Here is the boundary of his liberty, for when he begins to overstep these limits into a life of his own choosing, resisting the will of God, seeking his own pleasure, he has lost his freedom to the slavery of sin. Who says he can't follow his own desires in his living? No one. The Christian has found and wants to keep the freedom from sin that he has. His desire to please God keeps him from crossing the line into sin's slavery.

The non-Christian, in his slavery, does not understand the freedom of the Christian. He has not the character nor the companionship to discipline his life and give it to Christ, for he is too weak to accept the responsibility that goes along with it. What is the Christian free from that makes life worth this responsibility? He is free from sin as an enslaving force which will ultimately bring him to death. He is free from the condemnation which God might justly show to him because of his sins. Jesus Christ has freed him from all these tyrannies because God has cut into their roots. He has died with Christ and has been raised to a completely new kind of life in Him. He is no longer a slave to sin and therefore alienated from God. He has become His son. Therefore all of life is a free living of the will of God in His presence. The challenge to accept the responsibility and discipline for a Christian life is a small price for this gift Christ gives to all who will follow.

Can Your Faith Survive?
(continued from page 12)

sure sounded as if he knew what he was talking about. Maybe his friend was right. Maybe he'd "switch" to his friend's church. But what would his parents think of that? Wasn't he on his own now? Couldn't he make his own decisions? What should he do?

Joe continued, however, to have his devotions each night before bedtime. Yet in contact with his fellow students, Joe is no more than the guy that won't smoke, drink, and/or swear. Who knows that it is because Joe is a Christian that he doesn't do these things? Joe doesn't let them know — he knows he's a Christian and that's what matters to him.

Is Joe's faith surviving, or is it dying? Regardless of whether Joe's faith is surviving or dying, one thing is true — his faith can survive!

One of the things that Joe needs to realize more fully is that the Great Commission applies today. He must realize that the college campus is his mission field (in this instance). Joe also must realize that others need to know Christ, too, not just that he needs to know Christ. But first, Joe must know what Christ means to him, and then study His Word to learn more of Christ. Then Christ will mean so much to Joe that he can't help wanting to share Christ. With the discovery of God, he'll have a faith that must and will survive.

What are you doing on your campus or in your daily tasks? Is your light shining for Christ? Is your faith surviving? It can through the strength that the Lord provides!

RICK CUDAHY is in his junior year at Bolivar Central High School. He attends the First Seventh Day Baptist Church, Little Geneva, N. Y. He is interested in science and sports and hopes someday to become a doctor.
What Kind of Love?

Rick Cudahy

Death was near, and every piece of flesh was racked with pain,
   And every sinew of His soul was crying out for shame;
   But one last cry was uttered as death, approaching, came,
   “Father, forgive them; to them deal Thee no blame.”
   And a light shone down from heaven as the godly answer came.
   Is this not love?

Stephen turned his bloody brow toward heaven as he lay
   Dying from a stoning; He started then to pray.
   With a final struggling effort he forced himself to say,
   “Father, forgive them for what they do today;”
   And God replied from heaven and the storm gave forth a ray.
   Is this not love?

* See page 15.

World Peace a Distant Goal

The noble idealism of Henry van Dyke is perpetuated in this footbridge and tower with their inscriptions. The bridge over the narrow road leading to the top of Mount Rubidoux at Riverside, Calif., where America’s first Easter sunrise service was held is dedicated to world peace. In the days after World War I hopes rose high for a League of Nations that would achieve world peace. Sad to say, many Armistice Days (Veterans Days) have come and gone and world peace, without the intervention of the Prince of Peace, is still a flickering flame, a phantom in the night. Nevertheless we must speak peace to troubled hearts, pray for peace, work for peace, and live peaceably.