Obituaries

LEWIS.—Nina Rood, daughter of Charles J. and Ross Furrow Rood, was born at North Loup, Neb., on Jan. 12, 1881, and died at Ord, Neb., on April 19, 1967.

Nina was third of ten children born to the North Loup pioneer family. She graduated from North Loup High School, attended Milton College, and taught school in the North Loup and Welton, Iowa, areas. She was united in marriage to L. L. (Roy) Lewis on Oct. 22, 1904, and moved to Fouke, Ark., where she taught in the Seventh Day Baptist home-mission school, Fouke Academy. Soon they returned to North Loup, where they made their home the rest of their lives. A daughter, Helen, was adopted in 1908, and another foster daughter, May Ferguson Randolph, made her home with them. Roy Lewis died in 1955.

She joined the North Loup Seventh Day Baptist Church in 1893, and was a faithful member and served as a trustee.

Survivors are her adopted daughter, Mrs. Helen Middaugh, San Bernardino, Calif.; one brother, Byron Rood, Milton, Wis.; four sisters, Mrs. Bertha Williams, North Loup, Mrs. Esther Nelson, Whiteriver, Wis., Miss Elsie Rood, Milton, Wis., and Mrs. Eunice Harman, Beaver City, Neb.; and one grand-daughter.

Memorial services were conducted at the church by her pastor, Duane L. Davis, and interment was in North Loup's Hillside Cemetery.

L. D.

McKay.—Blanche Wallace, daughter of Charles F. and Virginia Coose Wallace, was born July 12, 1887, at Booty (later Nady), Ark., and died March 29, 1967, at Irving, Tex. She was married Aug. 1, 1916, to Miss Mildred McKay, who survives him, together with four children: Homer, Merlene (Mrs. Jerry Hudson), Marvin and Melba, all of Euless, Tex., also four grandchildren, eight brothers and three sisters.

He was baptized and became a member of the Little Prairie Seventh Day Baptist Church in 1936, and remained a member throughout his life.

Funeral services were held at the Campshed Methodist Church in Little Prairie, and burial was beside his first-born son in Hockenberry Cemetery.

C. A. B.

WILLIAMS.—Leslie Scott, son of Kenneth and Jerrolin Scott Williams, was born at North Loup, Neb., July 19, 1964, and died at Omaha, Neb., April 19, 1967.

He is survived by his parents: a brother, Gerald; grandparents, Mr. and Mrs. Melvin Williams, and Mrs. Arthur Bartz; and great-grandmother, Mrs. Bertha Williams, all of North Loup, Neb.

Memorial services were conducted by Pastor Duane L. Davis, with burial at the North Loup Hillside Cemetery.

C. A. B.
A CHURCH IS A CHURCH

by the Rev. Wayne C. Maxson

It is not unusual that people with similar interests and aims form themselves into a body to enjoy each other and to work for and promote their common purposes. It may be a political party, a veterans' group, a drama club, or it may be a group to which the adjective “religious” is frequently applied, as in the case of the “church.”

Churches share some of the same goals and aims that other groups do, so that today it is not always easy to see just how churches are unique, if indeed they are. The activities carried on by both “religious” and non-religious groups are frequently so similar that people who belong to churches wonder just how it is they should act to deserve the name “church.”

They seem surprised to find that “non-religious” groups are sometimes more “religious” than the church, and that the former are “doing” what the latter has been “talking” about. Sometimes, in order for church members to define their self-image—that is, to understand their purpose and role in the world—they mistake the peculiar way of talking about the world (doctrine and theology) for the meaning and purpose which lie behind it. When this surface (not superficial!) covering is lifted, we can see the ultimate aims of religious and non-religious groups are not so divergent as we sometimes suppose, although the methods of arriving at these goals may be quite different.

Although the church and other groups may share some common aims, the ideal church has some characteristics that others do not usually share. Ideally, it considers the whole dimension of life, and is especially concerned with what gives life its greatest meaning, or its deepest purpose. Not all people called “church” do not apply these concepts, but may, out of its group experience, offer what it has found to be most creative and genuinely rewarding.

It is not so difficult to accept the view widely held today that each individual is a separate and unique person, fulfilling himself in his own way, it follows that the church’s role involves allowing for widely variant practices in human fulfillment. In fact, if it is truly for all men, if it is oriented around the needs of every man, it must allow for divergent ideas, beliefs, and behavior within its circle. Under these conditions the church does not advocate laws of conduct, but may, out of its group experience, offer what it has found to be most creative and genuinely rewarding.

The church is a community of persons engaged in testing and evaluating attitudes, beliefs, and actions in light of its major aim of achieving human fulfillment. Because of its historic character...

(Continued on page 13)

THE SABBATH RECORDER

A CHURCH IS A CHURCH

by the Rev. Wayne C. Maxson

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(Continued on page 13)
THE CHURCH AND THE WORLD
by D. Wesley McCrea

Christ came to this earth some 20 centuries ago, "that they may have life and have it abundantly." This is a rather startling statement since He, who would give man this abundant life, only enjoyed a life span of some 32 years. Today, we can only imagine what a person younger than 60 passes away, his "short" life is often lamented. Fortunately, an abundant life often cannot be expressed as a quantity of years but rather as a quality of years.

Christ, by personal example, taught a quality of life that could even make 32 years an abundant experience. Christ's life had its abased aspects but help the intensity of satisfaction and happiness which Christ achieved by healing the sick, lifting the downtrodden and giving hope of a greater life to those who, although poor in possessions, trusted in Him. Christ did enjoy an abundant life—a life dedicated to a mission which transcends and obscures our feeble contributions to humanity.

The sick of spirit, the poor, and the downtrodden are with us throughout the societies in the world today. The unsuccessful search for a real, satisfying meaning and purpose for life makes people of our world dedicated to alcohol, narcotics, gambling, climbing social ladders, unquenchable thirsts for power and other foolish activities. The search is unsuccessful, since all worldly goals are either so transitory (there is always the morning after) or so competitive, that full satisfaction can never be achieved. Tragic indeed, when we consider the meaning Christ saw in life, a meaning centered around and based upon the love of God—love which is so intense and so bountiful that each and every man's cup could be full and running over as did the psalmist's.

This is the work to which the church is called: to proclaim and radiate this basic compelling purpose of life throughout the world. True, this ideal will be rejected by many, but did not Christ, the master teacher of all time by personal example, find Himself surrounded by masses? Yet, He held fast to His mission and refused to give man a lesser hope. Recall that the temptations in the wilderness were of the same type, to show Himself as an earthly king. Yielding to these temptations, Christ could not have lifted men's hearts and hopes out of this world to that which is pure and good.

Is it not ironical that the Christian world today is facing the same temptations encountered by Christ? It is good that the church helps the poor, sends medical missionaries to the sick, furnishes recreation in a wholesome environment for the young, and shows concern for the social deviant. This is good, however, when it is in addition to, and not in lieu of, the basic Christian work as illustrated by Christ. It is a tragedy if people are treated to the social functions of the church, or to a summer camping program, or are recipients of church charities if their experience does not go beyond this. Perhaps the church is too often satisfied that it is carrying out its mission by merely helping people to be "good" and ministering to their physical needs. The church, if it is Christ oriented, certainly should have something of much greater value to offer.

The true work of the church is difficult. It is a man-made organization (we are talking about the not The Church) which is trying to carry on the work of the Son of God. The work may

(Continued on page 14)

THE PURPOSE OF THE CHURCH?
by Mrs. Luan Ellis

What is the purpose of the church in the world? The answers to this will probably be quite varied. It is rather difficult to express this purpose in a few words. Some might say the purpose of the church is to further Christianity. This sounds really impressive. We do call ourselves Christians and are concerned about others being Christian. But what does this mean and HOW do we further Christianity?

Our General Conference theme for this year is "Open Your Heart Loving." This to me, is a good way to express the purpose of the church. It means that we, as Christians, must go out into the world with open hearts and be ready to show our love for all mankind. To be able to do this, we must do some investigating and thinking about what it means, then putting it to work. This, I feel, is the purpose of the program of Christian education in the church—to prepare people to go out into the world with an open heart and to love people. "Love" is a very popular word among theologians and students of Christianity. You may get a different definition of "love" from everyone you ask, and many may be very involved and really hard to understand. But the ultimate goal of these definitions will all be the same. Christian education program do about this subject of love? Well, is love something that comes naturally or do we need to study it and see it put to practice by others before we can become proficient at it? If our answer is the latter, the churches have lots to do to help people learn how to "Open Your Heart Loving." We first learn about love as very small children from our parents. The family becomes very important to us, and it is very easy to tell when love is absent. As our children grow up, because we love them we are concerned that we do what is best for them. We realize we don't have the time and the resources to teach them everything we think they need to know. Thank goodness for our public schools to prepare our children for the experiences they may face as they go into the world.

Do we as parents have the time and the resources to teach our children what we'd like them to know about love, Christ, and being Christian? We are so concerned that our children attend public school—so concerned, in fact, that we have laws which say they must attend until a certain age. Why aren't we so concerned about sending our children to Sabbath School?

The old cliche "our education never ends" has great merit. After our formal education is over we try to keep up with happenings so we can intelligently discuss matters with our friends. This should also apply to our religious education. Too many people see the world. They go around — around the church every Sabbath after they have let their children off. Sabbath School is like Christmas—just for the kids.

Have you tried to help a student with his homework lately? It's been a long time since you were in school and things have changed. Supposing you brought home some work from Sabbath School, would you be embarrassed and have to say, "I'm sorry I can't help you; it's been a long time since I learned anything about that?"

Children use adults as models. Our lack of interest will influence them. The church has a great responsibility in providing the right kinds of models for the

(Continued on page 14)

THE SABBATH RECORDER
This is the mission of Seventh Day Baptists. We are, or perhaps I should say we can be, if we choose, a servant people to our God—the God of creation, the God of grace, of redemption, of love. I believe God is saying to us today, as He said so long ago to Israel: 

"Thou art my servant; . . . in whom I will be glorified . . . . I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isaiah 49:3, 6).

It is interesting to note that this same prophet from whose writings our Texas conference has been accepted the prophetic vehicle for expressing certain ideas. Like some of the parables of Jesus, it is an imaginative story told to teach ideas rather than to record actual physical events. Its message is to be found in the thoughts behind the story, implied by the story.

We need to learn to keep the Sabbath and to proclaim the Sabbath, not as a necessity, not as a matter of law, not in the spirit of coercion as an absolute requirement of God, objectively speaking; but as a voluntary matter, a matter of deliberate choice because of the spiritual value and strength it brings into our human lives.

With children, sometimes we have to make rules and enforce obedience. Perhaps, also, in the infancy of the race, people would have failed to build true values into their lives had these values not been expressed in terms of positive requirements. But I believe that man has passed his infancy as a species—has at least reached the adolescent stage of life—and should begin to take some serious responsibility for the direction of his life. Those who are dedicated to goodness do not need absolute, positive requirements to lead them into pathways of good living. The good man does good because he sees and appreciates goodness and wants goodness in his life.

I have confidence to believe that, in general, this God who is good, will accept good, and do good, if they clearly see its value. Every good has a value. If Sabbathkeeping be truly good, if God has impressed it into people's lives, people will want to keep the Sabbath, as Sabbath keepers, it is our responsibility, first of all, to test our Sabbathkeeping and see for ourselves if it is the good we have thought it to be. We must see if Sabbathkeeping is really doing us good. I believe it is. I, for one, would not live without the Sabbath. I count Sabbathkeeping to be one of man's finest means for spiritual culture.
DO YOU CARE?
by the Rev. Eugene N. Fatato

This is not a sermon. Very often, pastors have been guilty of too much sermonizing. When a pastor speaks to his friends, children, and even his wife, he tends to preach. Keep a pencil handy and when it sounds like a sermon, cross it out. O.K. Let’s face reality.

Life as a reality is one of the hardest things for me to face up to. Sounds like I could have saved on washing silverware.

There are other ways or send its people over in future planning. Jesus of Nazareth. You see the reality in Battle Creek and ours. We are called to work day to keep it Holy (Exodus 20:8). This is God’s command and as followers of Christ we must meet this requirement as well as the other nine commandments. The term, Christian, implies the spirit of loving obedience and gratitude to God and a concern for His people everywhere.

It is often perplexing for younger members of a family to understand why restrictions must be made. It is difficult for the younger generation to be different, to stand apart from the “gang” of the Sabbath Day. With love, understanding, and a firm guiding hand our youth can be led to realize the joy and satisfaction of true Christian living.

There are many persons in the world—those who think first of difficulties and those who think first of the importance of accomplishment regardless of difficulties. If anything should be done, the presence of severe obstacles to its doing is only a further reason for bringing it to pass. Anyone can point out the difficulties in life. It calls for prayer and courage to look beyond difficulties to the end. If we want to grow, we must let every problem be used as a fresh incentive to action.

We cannot always live close to the church, for the distance of miles to travel keeps us apart. Yet, we are part of the church and are with the church in love and spirit. Often one forgets the great blessings of being united in the sanctuary with others of like faith. If you are so blessed, strive to retain this privilege.

LONE SABBATHKEEPING
by E. Kay Bee

“Sabbathkeeping,” lone or otherwise, should never seem a problem or a task. It is a time to renew our strength in Christ. It is a time to relax from the problems of this busy world—a time to give thanks to God for His graciousness to us. It is a time for evaluation of events of the past and to seek guidance for the future.

Lone Sabbathkeepers are called many more times to define their beliefs and answer such questions as, “Why keep the seventh day?” and “Why not take part in business and all community activities?” There is one concise answer—“As a witness in this的世界—the will of God. We hesitate. We need to have faith in God’s will and ask for His guidance. “He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” (Micah 6:8-9).

Sabbathkeeping is not a problem even though we are ‘lone’ members. It is not a problem, it is a privilege.

The Sabbath brings contentment. Another week’s work is done. Contentment comes when we are sure of the outcome. Indeed there is a real satisfaction and deep enjoyment that comes from remembering the Sabbath Day.

A few helpful things for lone Sabbathkeepers to do might be mentioned here. Subscribe to the Sabbath Recorder, keep it coming and read it faithfully. Subscribe to the Helping Hand. Keep up with the lessons and Bible readings. Keep in touch with the church where your membership is. Give to your church regularly. Plan to travel to the nearest Sabbath Day Baptists Church quarterly or semi-annually, even though it might mean one or two overnight stays.

Lone Sabbathkeeping offers a challenge to strengthen one’s faith. You never walk alone. Walk with God through Christ and prayer.

WITH HIS POWER AND HIS PROMISE
by the Rev. and Mrs. David C. Pearson

Have you ever read the Great Commission in Matthew 28:18-20? Of course! You are so familiar with it that you can quote it from memory. Most of us are. Yet its simplicity has not been completely carried out. It bears rethink­ing with honesty and deeply sincere searching of what its message really is for every one of us.

The Lord Jesus was certainly the One who could give such a command as, "Go ye therefore and teach all nations." No word of His can be taken seriously. His commands must be taken seriously. His words will not be simply statements in the Book, but they will be motivation for action.

We see that He says, "Go." We must ask where He means for us to go, and gladly accept our own responsibility in this matter. Does He mean for you to go to a neighbor, go to the responsibilities at church, or go to some place far away which is in need?

In going, we are to make disciples for Christ. We note that most translations of Scripture use "make disciples," where the Authorized Version says "teach all nations." The command, but it gives a promise. The

(Continued on page 14)

THE SABBATH: AN EXPRESSION OF RELATIONSHIP
by the Rev. Ernest K. Bee, Jr.

He was a solitary figure framed by the simplicity of earth at twilight. The day was closing with its postlude of beauty, and the night—its eager replacement—stormed the scene. He was wearied by the toilsome journey. Now the gloom dimmed the objects for the eye and the mind sought to fill the void.

Strange and horrible images auditioned for the leading role. O indefinable destination—how soon shall I find thee?

With the question uttered aloud—there is a light ahead. Someone's coming! The images are dismissed—the play will not be cast. Another approaches in the distant dusk.

How shall I greet him?

Whence has he come?

He has a light—perhaps he knows of the way I go? The light was nearer. The face, tight with apprehension, searches for recognition of the other. They pass!

And all the emotions of one soul to another cannot force the lips to break the barrier of silence.

How far to the next bend in the road?

Was it difficult to travel?

Where did you obtain your light for the way?

What manner of man was he?

This is the problem of man, of you and of me. It is the glory of man and it is the tragedy of man—the problem of getting along with one another. So desperately do we seek relationship with each other that our problem today is intensified by our physical closeness. The rapidity of change, the idea of constant adaptation, the need for alleviation of excessive anxiety, and the need for a feeling of acceptance by and belongingness with other people should force upon us the task of examining (a) the nature of relationship, and (b) the values inherent within our religious faith and practice, specifically that of the Sabbath.

The Nature of Relationship

If you accept the "new morality" concept of John A. T. Robinson and his disciples, you will be immersed in the problem of interpersonal relationships. Love and maturity are basic to the concept and each word speaks of relationship to the One or to the many.

If you accept the "new radical theology" of Altizer, Hamilton, Van Buren, Vahanian, and disciples, you will be immersed in the problem of interpersonal relationships. The immediate question is that the difference is semantics. It is, essentially, a problem of relation and after all language expresses relation and influences relation.

If you accept the affirmation of the hymn:

"God of the Sabbath, unto Thee we raise Smile on Thy children, waiting here below, THE SABBATH RECORDER

10

THE SABBATH RECORDER

11
then, you too, are involved in relation with the One and the many.

What a person is or what a person becomes
does relate to the relationship that individual. What a small child becomes,
he often copies from others. He assimilates it into his inherited framework,
altering it to fit his own. Watch, delightedly, the two-year old who,
watching his mother combing her hair, combs his.

It is through interpersonal relationships (one to one) that we become "I,"
distinct in person from others yet bound inseparably to them by the nature of
the relationship. If we wish to be or to possess a characteristic of personality we
can do so only upon the many with whom we live granting acceptance of such a trait.

Incarnating the relationship of infancy to adulthood the problem of identity rests upon
the group—the many.

The ancient Hebrew was prohibited from certain relationships with the Caanaites. He was warned by leader and
prophet to avoid the heathen practices of his neighbors. It was a beginning to the
understanding of the nature of relations—that we "do something" to one
another in this process of living.

The insight of the Hebrew prophet was especially keen when it came to relation­ship and its nature. Unlike the present­day human rightist who repeatedly talks of "the rights of the individual," the prophet knew the blend of the personal and
the communal. Norman K. Gottwald wrote, "They saw the whole people of Israel stamped with a purpose and des­tiny that demanded the expression of the divine natural life." The prophet thought of the personal responsi­bility to the One and to the many. Every­thing was based upon Israel's relation­ship with God.

The book of Hosea portrays relationship concern of the prophets:

When Israel was a child, I loved him, and
out of Egypt I called my son. The more I called them, the more they went from me. Yet it was I who taught Ephraim to walk, I took them up by the arms, but they did not know that I healed them, I led them with cords of compassion, with bands of love, and I became to them as one who eases the yoke on
their jaws, and I bent down to them and fed them" (Hosea 11:1-4).

It is imperative that we understand this relationship that so encompasses us,
giving us identity. We must be aware that relationship is mutual, Martin
Buber's work, I and Thou, is a beautiful presentation of the mutuality of relation­ship. You affect me and I affect you.

Karl Rogers and associates of the Western Behavioral Sciences Institute have recently involved themselves in the problems of relating. They are endev­oring to "open up" the person to aid in communication. Closed so often to others, we have extreme difficulty getting beyond treating them as objects. The mutual interchange of personalities so often missing—leaving a sense of being unrelated, with an abysmal emptiness within—can be alleviated through the Sabbath.

An Expression of Relationship

The Sabbath is social in nature. It was not instituted for one individual, but for the family of man. It was not formu­lated by an individual separate from the One who is eternal and the many. It is not something that one keeps to himself. It has no meaning within its natural life. The Sabbath is a symbol of the relationship between man and God (Ezek. 20:1-20).

Because of the Sabbath and God, we cannot escape the significance of our relationship with the many. As a sym­bol the Sabbath gathers to itself all the thoughts of the individual and the feelings which are not easily expressed.

The Sabbath is the means through which we may strengthen our interpersonal relationships. It should be the vehicle of inclusiveness, rather than so often the case, our exclusiveness. How can we walk out the children of God, when the Sabbath so painfully reminds us of our interdependence?

The Sabbath because of its nature—its symbolism—can become the medium through which those right actions, attitudes, and feelings may find practice and growth. This is used to increase the capacity of each of us for trust, confidence, and identity in relation to the One who is eternal and the many with whom we daily live. Our goal in its ordering and scheduling should be to promote greater integrity in relation­ships; to bring about a dissolving of the barriers that separate us; to enhance the need for importance, respect, self-esteem and self-respect; to grant faith and con­fidence in others; to fulfill potentialities within the other, and to create a zest for life.

This is the value of the Sabbath that it creates the holy atmosphere for such a purpose. Within its holy aura, acts that create distrust, suspicion, and mis-understanding, which build barriers, and destroy integrity, are by very con­trast diminished. Remember the expe­riences of some of the prophets who are associated with the Sabbath? The Sabbath is a symbol of the relationship between man and God (Ezek. 20:1-20).

The Sabbath as an expression of relation­ship can be an effective medium for the Spirit of God, which is an integral part of the personality of man, to effect changes. It can help us meet the prob­lems that so seriously face us. Problems are essentially that of relating to the One and the many, or to the One with whom it would be unthinkable to act or speak in question­able ways. Your esteem for that person prevents your frivolous statement or action. So it should be with the Sabbath. All the meaning of holiness, gathered unto itself as a symbol of God—the One—denies or shuns the many for that which de­values the person.

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With His Power and His Promise
(Continued from page 10)

"Io, I am with you always" gives companionship, which is the answer to our need when we go anywhere for Him. We have His power with us unto the end. We need not attempt any task alone, although so often we try. It is this very fact of the presence of His power that enables men in difficult places and despite criticism of many to continue to make disciples for Him.

The Church and the World
(Continued from page 4)

Do you care?
(Continued from page 8)

young people of the world. "They need the help of the Bible spoken in reality, instead of being a defense against life, provides them with the courage to move into life and become a part of it, to accept its problems and wrestle honestly for its meanings; whose style of Christian living is not compulsive, but liberated, not pretentious, but honest; whose reverence for the sacred is continued to the sanctuary, but is exhibited in responsible relations with people. They need a church and religious teachers and members that have a sense of mission, a reason and purpose for living that is related to all the exciting meanings of human life." * If a church, through its teaching, modeling, and nurturing, can produce this type of model to be a participating member of the world, then it has fulfilled its purpose.


THE SABBATH RECORDER
A WITNESSING FAITH

From the time of the Exodus, the Israelites have believed in a special relationship with God. Their rulers and prophets interpreted natural and civil disasters in terms of this relationship. God was remembered in terms of relationship—God of Abraham, of Isaac, and of Jacob. Slowly this concept of "a chosen people" grew within the thinking of the people. This gave the early Israelite a feeling of worth or value, a sense of belonging.

From this sense of belonging we have the beginning of witness. For we now have the embryonic reason behind a witnessing faith. Significantly the Hebrew history states that Israel was chosen because of God's love and promise, "It was not because you were more in number than any other people that the Lord set his love upon you and chose you, for you were the fewest of all peoples; but it is because the Lord loves you, and is keeping the oath which he swore to your fathers, that the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage ..." (Deut. 7:7-8). Here we find expressed the thought so necessary a part of a sense of belonging, that of God's initiating the relationship in the giving of life and love. This concept is remembered as part of the verse (John 3:16), we memorized in our youth, "... God so loved the world ...".

It is for this reason that each of us can witness to another of this unique relationship that exists between God and the world. In a day of diminishing "person to person" contact, we grope for a reason to express our faith to another. This is it—that we share this sense of belonging to God. It is a basic relationship in desperate need of cultivation.

Convinced of God's initiation of the relationship in the giving of life and love—of our belonging—we are faced with responding in an open act of love or in a closed act of withdrawal. Our response is conditioned by our backgrounds, either to love to some degree or to reject as irrelevant. If we choose to commit ourselves to return this love, we are no longer as free as we were prior to commitment. We now find that the devoting or pledging of one's life to a specific direction is a process. It is not completed with the mental thought "to commit." It is worked out in very specific decisions in the minutia of living. But as we are faithful — within our human framework—to this commitment, so the process of conditioning works within us making us gradually closer to the goodness or truth of which we aspire.

The result for the Christian is concerned Christlike action. We claim as Christians to be the Church in the world. How great is our love for the world—its people? Like it or not, you and I find the answer to the question "Who am I" in the world. Should we not bring to it God's love? It is urgent that we be the Church IN the world in the manner of Jesus Christ. —Editor.