

JANUARY 7, 1957

The Sabbath Recorder



Take
your problems to Church
this week
-millions leave them there!

The Sabbath Recorder

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"As America grows spiritually, so grows its influence for peace throughout the world." — Sherman Adams, Assistant to the President.

WITHOUT WAVERING

The writer of the Epistle to the Hebrews felt a great burden laid upon him by the Lord to show the superiority of the new covenant to the old. This must never be considered as a matter of theory; it was intensely practical. Many portions of the book indicate that the burden of the author was to rescue those who were slipping away from the verities of their new-found faith. He felt that he had to write such words as: "Let us hold fast the profession of our faith without wavering" (Heb. 10: 23).

That problem is still with us in a very marked degree. For months it has been burning in the heart of the present writer that something more ought to be said to the readers of this magazine about holding fast the profession of our faith without wavering. In our wide correspondence we have contact with a large number of people who are not wavering or faltering in their faith, but we have also learned of some whose instability is far more apparent than their stability. The Apostle James states it this way: "A double minded man is unstable in all his ways" (Jas. 1: 8).

Every generation has had its double-minded, unstable men. Perhaps there are no more of them now than at other times. Stability in matters of faith and practice is something which must be diligently sought and tenaciously grasped. It is not easily achieved nor readily maintained without effort. Peter closed his first epistle with a benediction prayer containing the words, "But the God of all grace . . . make you perfect, stablish, strengthen, settle you" (1 Peter 5: 10). Without the help of God in answer to such unceasing prayer perhaps none of us would remain stable, but let us not blame God in any way for the glaring examples of instability which are so easy to find.

Do the tensions of modern life produce spiritual instability as well as mental instability? It may be so. Is it harder in this generation to make right decisions for Christ and cling to them than in former generations? Granted that statistics might prove that to be the case, it is still no legitimate excuse. The promises of God are still sure and steadfast. Our first-quoted verse about holding fast without wavering inserts the clause, "for he is faithful that promised."

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When instability is found in the spiritual leaders who have been set over the flock of God it is most distressing because of its consequences within the flock. In recent months there have been several cases of wavering leadership. Two or three ministers who professed to experience the blessings of the new covenant, who claimed to have the law (including the 4th commandment) put into their hearts have drifted away from at least that portion of the law. They have departed from the Sabbath. The cases we have in mind were clergymen who had previously shifted back and forth more than once. In all charity we may assume that they are basically unstable; it may be a mild form of mental disease. It cannot be considered something beyond the power of prayer to heal, but in the meantime the flock of God is scattered and the burden falls heavy upon other shepherds.

We know of cases where, by their own testimony, the light of the Sabbath has recently dawned in the hearts of men and women throughout the length and breadth of this and other lands. Again some of these write a little later that they have left the Sabbath. Professing the experience of Hebrews 10: 16 they have failed in living up to the exhortation of the twenty-third verse of that chapter — they are wavering.

If this wavering were confined to one commandment only, or to the outworking of one aspect of Christian profession, some might claim that they had been deluded in accepting as truth that which is not popularly held to be truth. Unfortunately, instability is like a malignant disease; it spreads to other areas.

The author of Hebrews in another verse of the same chapter puts his fingers on the pulse of many a person of our day as well as his. Speaking of those who sin wilfully after they have received a knowledge of the truth he refers to the very heart of the Gospel. Punishment awaits one "who hath trodden under foot the son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing. . . ." The percentage of those who accept the Sabbath of our Lord and then waver may

be no greater than those who accept the salvation of our Lord and then waver.

It is not ours to diagnose the disease of instability; it is ours to pray, to work, and to uphold those whose knees are weak in matters of faith and practice.

EDITORIAL NOTES

Unconstitutional Tax Exemption

Certain religious orders enjoy positions of favoritism in tax exemption which Dr. Paul Blanchard and many others are seeking to change through the organization known as P. O. A. U. (Protestants and Other Americans United for Separation of Church and State). Quite a number of Seventh Day Baptists are in this group. Some Seventh Day Adventists hold office in the organization. Strangely enough, there are also a few Catholic members although the Roman Catholic Church is the chief offender.

Dr. Blanchard recently called attention to the tax favoritism enjoyed by the Christian Brothers of Napa, Calif. They manufacture brandy and wine to be sold commercially but claim tax exemption because they are a religious order. In another sphere Jesuit Loyola University owns and operates a radio and TV station on a commercial basis without paying taxes. A third evasion is in the income tax of nuns and religious order chaplains on the public payroll who sign over their checks to their orders and thus avoid any income tax. Dr. Blanchard contends that as public servants they should be entitled to the 20 or 30 per cent deductions for charity. Most such people live as comfortably as others.

"Every day is the Lord's Day." So spoke a radio preacher on a network program sponsored by the NCC on a recent Sunday morning. We would agree that such an interpretation of the one reference in the Bible to "Lord's day" (Rev. 1:10) is more logical than to build Sunday observance on that incidental reference.

"The race problem will not be solved by the coward who would avoid responsibility by a Pilate-like washing of hands."
— Oxnam.

Alcoholism

In what sense is it a disease?

By Ralph C. March

One of the most subtle propaganda devices of the beverage alcohol industry is its promotion of the idea that alcoholism is a disease. Given a certain prestige by the name Yale attached to the School of Alcohol Studies, this strategy has confused the thinking of many people who have not stopped to really analyze the suggestion.

Let us consider a few pertinent questions to this connection. Let us examine the characteristics of normal disease, to see in what respect alcoholism conforms to these characteristics:

1. Does it come upon one without warning?
2. Is it the result of exposure to the elements of nature?
3. Is it the result of occupational hazards?
4. Does it strike suddenly, like polio?
5. Does it strike, like tuberculosis, from exposure, from environment, or from contamination?
6. Does it strike like scarlet fever, or like any epidemic?
7. Is it like cancer, some subtle microbe attacking unseen?
8. Is it like typhoid fever, the result of bacilli working the catarrhal affection of the intestines?
9. Is it like heart conditions, the result of faulty organs, or of overexertion and strain?
10. Is it the result of self-indulgence, contracted knowingly, and wilfully invited?
11. It does resemble disease in that it "puts one out of commission," but with this difference: in physical disease, although unable to function normally, one still retains his mental and spiritual faculties and may be a blessing to his environment; in alcoholism one loses also his mental and spiritual faculties and is a total burden to his environment.
12. If it is a disease, instead of just nursing the victims, why do we not take the usual steps necessary to eradicate the cause?
13. If it is a disease, why do we sell the privilege of promoting the disease as a commercial enterprise with profit to the promoter, who uses every device of advertising and of propaganda to increase

the spread of the disease? — A Tract available from National WCTU Publishing House, Evanston, Illinois.

Significant Recommendations of Joint Assembly

Four hundred church executives, lay leaders, and church members meeting at the Joint Assembly of the National Council of Churches' Divisions of Home Missions and of Christian Life and Work in Indianapolis shortly before Christmas, came up with a series of momentous recommendations.

They called for the National Council to:

Send a delegation of American churchmen to meet with their Christian brothers in Red China as soon as possible.

Establish a Commission on Civic and Political Life to study the role of Christians in this field and to formulate ethical standards for office holders.

Encourage studies by government agencies looking toward a White House Conference on automation.

Delegates also recommended among many other things, that the churches themselves should:

Co-operatively plan to meet the need for 2,000 new churches each year for the next 20 years at a cost of four billion dollars.

Mobilize the forces of American Protestantism in an all-out attack on poverty and its underlying causes.

Lead efforts to eliminate restrictions on earned income imposed on recipients of Old Age and Survivors' Insurance.

Study residential segregation patterns, and with other groups strive to assure public and private housing without religious or racial discrimination.

Show concern for parishioners' mental health, interpret mental health to the community, and help provide better facilities for this need.

The recommendations were framed at four long sessions held by 15 discussion groups which considered everything from automation to international affairs, with attention focused also on poverty and abundance, child welfare, crime, minorities and health, and other urgent questions. In the end all recommendations were referred back to the divisions for decision on next steps.

TACY HUBBARD'S JEWEL BOX

By Evalois St. John,

Librarian of the Historical Society

If one visits the Historical Society rooms, one will see a tiny wooden box with sliding cover — very simple in design, apparently carved from a single block. There seems to be a diamond-shaped inlay on the top and two sides. At first glance it doesn't appear to be a very valuable or an especially interesting article. Then one slides the cover off and there, written on the back, is the date 1650. One takes from the box a slip of paper and on it reads these words: "Tacy Hubbard's Jewel Box."

"Who was Tacy Hubbard?" someone may ask. Tacy was the first person on record in America to accept the Sabbath teaching of Stephen Mumford. In other words she has the distinction of being the first Sabbath convert of record in America. Thus the simple wooden box with sliding cover takes on new meaning.

The jewel box is empty. Tacy's jewels were never hoarded or kept for herself alone but shared with those about her. Tacy had few jewels in the accepted sense of the word. Her jewels were invisible, intangible, yet enduring and priceless. What were her jewels?

Her first jewels, it seems to me, were a strong faith in God and a firm conviction that everyone has the right to worship God in the way one's conscience dictates. Tacy came to America in 1634 and settled in Dorchester, Mass. Her name was Cooper at that time — Tacy Cooper. Samuel Hubbard had left England perhaps two years earlier and settled in Salem, Mass. Both had left the established church of England. Both were called Independents. Later, both became Congregationalists. Because of the intolerance of the authorities in Massachusetts these two, with many others, marched through the wilderness in the hard winter of 1635 to become the founders of Hartford. On this journey Samuel and Tacy met and were married.

To endure deep suffering for one's faith, one must live very close to the heavenly Father and constantly seek His guidance. Samuel and Tacy Hubbard so

lived. This companionship with God was Tacy's third jewel.

One reads in Samuel Hubbard's Journal that while in Connecticut "God enlightened both, but mostly my wife, into his holy ordinance of baptizing only of visible believers" — that is, it was shown to them that the Bible did not teach infant baptism. This knowledge of God's truth, then, was Tacy's fourth jewel. Surely not a jewel to hoard but a truth to present to others. Samuel goes on: "Being very zealous for it, my wife was mostly struck at, and answered two times publicly." They were finally warned by the authorities that if they did not renounce their Baptist views they would be thrown into Hartford jail. It was then that Samuel and Tacy Hubbard escaped to Rhode Island — the date — October 2, 1648.

Here in Newport, November 3, 1648, Samuel and Tacy Hubbard were baptized by Eld. John Clarke. They became Baptists in word and act. This experience or gift of baptism by immersion was a fifth jewel for Tacy's box. Again, not a jewel to hoard but a blessing to share. That this blessing was shared is indicated by the careful listing in Samuel Hubbard's Journal of the date of baptism of each of their children and friends.

Some fifteen years after Samuel and Tacy Hubbard settled in Newport, a young man arrived from England. He was a Baptist like many others. However, he was a member of a Sabbathkeeping Baptist Church — the Bell Lane Church, London, England. That church had been organized but two years when Stephen Mumford came to America in 1664. A young church it was insofar as formal organization was concerned, but the members of any Sabbathkeeping church of that period were "old" in experience. They had lived and were living in great peril for conscience' sake. Imprisonment, fines, floggings had been their lot. Stephen Mumford associated himself with the baptized believers in Newport but he did not join Dr. Clarke's church. He attended church, however.

It stands to reason that he was questioned as to his particular belief. "I am a baptized believer like you," he may have said, "but there is more . . . I own the whole of the Commandments of God

— the Ten Commandments. I own the Lord's holy Sabbath. "The seventh day is the sabbath of the Lord thy God." Without doubt he told the story of John James who only three years before had been dragged from his pulpit on the Sabbath and later suffered death because he refused to break one of those commandments to save his life, but rather publicly announced his belief in all the commandments — particularly the fourth.

One must realize that these people listening to Stephen Mumford knew persecution. I am sure that Tacy Hubbard asked in her heart: Can this young man be right? Is this another truth God is revealing to us through him?

Tacy Hubbard believed — and another jewel was added to her box — the **Sabbath truth**. Again a jewel not to be hoarded but to be shared.

Nowhere do we find indicated that any public meetings were held to bring people to the Sabbath truth. Rather we must conclude that the converts to the Sabbath were won by personal work and personal influence. Samuel Hubbard again records in his Journal when each became a Sabbathkeeper. The dates are recorded as one would record birth dates, showing how important the step was in each life.

"My wife took up keeping of the Lord's holy 7th day Sabbath the 10 day of March 1665. I took it up 1 day April 1665. Our daughter Ruth — 25 Oct. 1666. Rachel — Jan. 15 day 1666. Our son Joseph Clarke — 23 Feb. 1666. . . ."

Thus his record continues and then we find recorded — "We entered into a church covenant the 23rd day of December 1671."

To read the list of Sabbathkeepers who followed the example of Tacy Hubbard is like reading the list of our ancestors — Hubbards, Burdicks, Langworthys, Clarkes, Crandalls, Rogers, and so on.

Have we known the joy of Tacy Hubbard's jewels? Are we sharing them with our children?

SABBATH SCHOOL LESSON

for January 19, 1957

Gospel Righteousness

Lesson Scripture: Matt. 5: 13-20, 43-48.

MEMORY TEXT

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Galatians 2: 20.

The Beliefs of Seventh Day Baptists

[One of a series of brief messages prepared for publication by a veteran pastor, Rev. Paul S. Burdick, of Waterford, Conn. Brother Burdick begins each message by quoting from the tract, "Statement of Belief." He suggests that the sermonets be read aloud in family groups, followed by discussion, and offers to answer any correspondence that may develop from such discussion.]

IV

The Bible

We believe that the Bible is the inspired record of God's will for man, of which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct.

There seems to be a desire on the part of most persons for safety, assurance, a platform of faith on which to stand. While a sincere doubt may have its uses in overthrowing old systems that have become corrupt, we like to think that there is some bedrock of doctrine that shall not change, no matter what the advancement of knowledge may do to old concepts and usages.

This longing for intellectual security or a foundation for truth is not easily satisfied. Many have thought to find it in a church, whose leaders could interpret the past to the present, and the present in the light of the past. As with all merely human institutions, this system led to abuses and finally to loss of confidence on the part of many of its adherents.

Luther and the other reformers then found a new basis for the testing of faith and conduct. It was the Bible. "The Bible and the Bible only as the guide for Protestants," was the new touchstone by which all truth was to be tested. But now a new difficulty arose. What part of the Bible was supreme, in case some passages

seemed to conflict with others? Whose interpretation of these passages was to be accepted, in case commentators differed? So there arose long statements of faith called **creeds**, or **confessions**. These became guides to conduct where the words of the Bible needed clarifying or supplementing.

A very brief mention of these creeds would include the Augsburg Confession of the Lutherans in 28 articles; the Westminster Confession in 39 articles, of the English and Scottish churches; and others drawn up by the so-called Free Churches. Our own "Statement of Belief" in eleven articles is an endeavor to reduce essential Bible teachings to a minimum for believers.

Bible Study Leads to Christ

It should help us, in the midst of all these statements, to remember what Jesus said about the Scriptures in John 5: 39, 40: "Search the scriptures," He said, "for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life." Jesus would encourage Bible reading for a specific reason. He is the central character of its pages. The Old Testament points to Him. The New Testament tells of His life and teachings, and of the result of that life upon the lives of others. Any sort of Bible study that leads away from His true spirit and teachings is contentious, divisive, and not in accord with its real purpose.

"Search the scriptures." Jesus would not discount Bible reading, but would rather encourage His hearers to continue in it.

"For in them ye think that ye have eternal life." Life eternal was a frequent topic of conversation among the Jews. Jesus implies here that it cannot be found just by studying the Bible, unless such study leads to acceptance of Him.

"They are they which testify of me. And ye will not come to me, that ye might have life." Bible study misses the mark unless it leads the student to come in faith to the Son of God, about whom the Bible makes its chief testimony.

Here is a point at which our Statement of Belief may need revising. Jesus Christ

is our supreme authority in matters of faith and conduct. He is the "end of our faith," and the inspirer of all Christ-like conduct. Not creeds; not a church; but Christ Himself speaks the final word. He is "the same yesterday, today and forever"; our unchanging guide; our sufficient example. All things may be tested in the light of His life, words, and abiding presence.

The Imprint of Christ

The question of the inspiration of the Holy Scriptures may now be stated in the following terms. If God planned from the beginning to send His Son as the Redeemer of the world, then we would expect to find, as we do, the imprint of Christ upon the whole Bible. It is His Book. God through the Holy Spirit was inspiring men to write for the express purpose of preparing the way for Him. Without this central purpose the Bible might be considered as a moral guide, but it could not be the means of our salvation from sin.

Hence we may say that the Bible is inspired of God, through the Holy Spirit, for the purpose of setting forth the Redeemer as our Savior from sin unto righteousness and eternal life.

With the recognition of this truth, much of our controversy over the inspiration of the Scriptures would be solved.

"This Is the Answer"

The Southern Baptist television program, "This Is the Answer," which started last April at a production cost of \$250,000 for the 13 dramatic episodes, is now being shown on over 100 stations. Presented as a public service, it is the first religious television program ever filmed in color, seven of the thirteen parables being available in color. An estimated three million people view each episode, states Rev. Paul M. Stevens of the Southern Baptist Radio and Television Commission. A second series, also costing a quarter of a million dollars, is now being produced.

Mr. Stevens affirms: "The Bible is not an old Book; it is as fresh as tomorrow's headlines and as applicable to life today as it was 2,000 years ago."

MOTIVATING GOOD WORKS

[A message from Hebrews by Rev. Neal D. Mills, given in fuller form at the Yearly Meeting of the New England Churches.]

"And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some . . ." (Hebrews 10: 24, 25a).

Hebrews has been selected by our Conference president for our special study this year. Let us take a bird's-eye view of the book. It is called an epistle, or letter, though it does not begin with a salutation as do the other epistles of the New Testament, and as a whole it does not appear to be intended for any special local group. . . . Hebrews was intended to rekindle the faith of Christians who were drifting away, and as the title indicates, it is meant particularly for Hebrew Christians and perhaps for Hebrews who had not yet accepted Christ.

We can imagine how those Christians in the exultant years following their conversion were filled with zeal and gladly suffered abuse and the plundering of their property on account of their faith. Perhaps they had expected almost daily the glorious return of Christ. But the years went by. Persecution was no longer an adventure, and there was no miraculous return of Christ. Slowly their zeal ebbed away and they began to doubt. Perhaps Paul and Luke and Timothy had been mistaken; perhaps Jesus was not the Messiah after all; perhaps they should never have left Judaism. Then, confused in their thinking, they grew careless in their living.

We can picture, too, the Jews of that period. Not many years before, thousands of their people in Palestine, many of them friends, neighbors, or relatives, had been cruelly massacred by the Romans. The beautiful and sacred temple was utterly destroyed. No longer could they make a pilgrimage back to Jerusalem for the great Feast of the Passover. The altar was gone and the priests were gone, and God was angry with His people. How could they appease His wrath with no priest to offer a sacrifice? God was far away and there was no mediator to approach Him on their

behalf. Where now could they find religious hope and security?

Christianity, the Perfect Religion

The Book of Hebrews, I think, is aimed at both these groups of confused and discouraged Jews, the Christian and the non-Christian. It declares that Christianity is the final and perfect religion because Jesus Christ is the true high priest and perfect mediator between man and God. The reasoning is all in terms of Jewish religion.

The author describes Judaism as an imperfect, temporary form symbolic of the perfect and final Christianity which meets every need of the worshiper and achieves every purpose of Judaism. God spoke through the prophets but has more recently spoken through His own Son, who is superior to Moses, Joshua, and the high priest. Christ is the author of eternal salvation.

Chapter six speaks of the difficulty of restoring those who had been once enlightened and "had tasted the goodness of the word of God," but had become apostate. The same problem we still have — how to revive the backsliders!

The next part of the book, through chapter ten, explains the finality and effectiveness of Christ's sacrifice, since He was a priest after the order of Melchizedek which was greater than the Levitical priesthood, and since He offered not the blood of animals but His own blood. This sacrifice was made once for all time and needed not to be repeated.

The famous eleventh chapter reviews the deeds of the heroes of Hebrew history, all motivated by faith which "is the assurance of things hoped for, the conviction of things not seen." All these heroes received the approval of God, but they did not have what the Christian had — the perfect sacrifice. With all these heroic examples of faith, the twelfth chapter pleads: "Let us also lay aside every weight and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross. . . ." And the writer goes on to exhort his readers, pointing out

the duties and the goals for which they must strive as faithful believers. The book closes with a prayer and a personal greeting.

Present-day Application, Motivation for Good Works

Now what has the Letter to the Hebrews to offer us in the twentieth century? We are not Jews and probably none of us ever felt the need to have a sacrifice offered on an altar on our behalf. And we need no mediator to plead our cause with our Father. We believe in the priesthood of all believers. We can go directly to our Father in penitence at any time and He is more ready to forgive than we are to repent. But there is much in this little book that fits our time as though it were written only yesterday. It deals with the number-one problem of most of our churches — how to revive the faith of backsliders and motivate church members to good works worthy of their profession. It's the challenge our Conference president has given us for this year, "Abound in Every Good Work."

Hebrews 10: 23, 24 says, "Let us hold fast the confession of our hope without wavering, for he who promised is faithful; and let us consider how to stir up one another to love and good works." That is what we pastors and all whose hearts are burdened for the Kingdom want to know how to do. Does this book give us the answer? Perhaps not the whole answer, but I think it must have been a big help then, around the end of the first century, and it could be a big help to us.

Help in Clearer Thinking

I suggested confused thinking as one of the causes of backsliding in the early church and I think it still plays a part. One step in the solution then may be to clear up people's thinking. If we do not think straight we cannot walk straight. I have a friend who all through the depression was faithful to his church and loyal to the Sabbath though it meant considerable sacrifice and difficulty in supporting his family. Later, when he was prospering again, his interest in certain good causes and some annoying circumstances served to warp his thinking and he drifted

away from the convictions he had held so firmly.

You can duplicate that story a hundred-fold. What reasoning some people will use to excuse their conduct! We need to observe how people think, if we are to help them, and to fit the Gospel to their thinking so as to lead them to sound conclusions. And we must not assume that everybody thinks just as we do. As we have seen, the author of Hebrews took great pains to tie the Gospel into Jewish thought forms for his readers of Jewish background. One of the mistakes we preachers make is to present the Gospel always in our own personal thought forms and our favorite theological framework. Perhaps we can't do otherwise. We ought to try to use the vocabulary of our listeners rather than that of our teachers. And every Christian should learn to sympathize with the points of view of other people, to understand and appreciate their problems, and try to find the best solutions for their lives. The vision of the letters "G.P.C." written in the sky may mean for some people, "Go Preach Christ," but for others, "Go Plow Corn."

Awaken Former Zeal

A second approach to the wavering Christian is by recalling his more active days, the Christian duties he performed, the sacrifices he made, and the joy he had in a confident Christian faith, e.g., Heb. 10: 32-34. It is quite surprising to learn what active Christians some apparently disinterested people once were. And it will not hurt to compliment them on their good works in the past. Then we may add an exhortation as does our author in 10: 35, 36. To recall a man's past faithfulness tends to restore confidence and make him want to continue a good record to the end and win the reward of the righteous. Hebrews doesn't fail to point out "the fearful prospect of judgment" upon those who were once enlightened but turned away. A punishment worse than that earned by the violator of the law of Moses is deserved by him who spurns the Son of God (10: 29f.).

Follow in the Path of Heroes

Another procedure in Hebrews is to stimulate courage, faith, and action by pointing to the heroes of the past, as in

chapter eleven. These are examples for us to follow as we run our race, and they are thought of as in the bleachers watching us. Jesus is mentioned as having endured great hostility "that you may not grow weary or faint-hearted." Then in 12: 4 there's this observation: "In your struggle against sin you have not yet resisted to the point of shedding your blood." That should put a stop to anybody's hard-luck tale as an excuse for his shortcomings. Comparing our sufferings with those of Jesus should make any of us quite humble. But there is a value in our suffering in the struggle against sin. It is pointed out that: "It is for discipline that you have to endure. God is treating you as sons: for what son is there whom his father does not discipline?" In the face of that argument who could complain of what he has had to endure?

Let Brotherly Love Continue

There's still another way to "stir up love and good works," and without it none of the others can be very effective. It is to practice love. "Let brotherly love continue," writes our author, and he suggests that it be demonstrated by showing hospitality to strangers. We can often do that in our day. And again, "Remember those who are in prison, as though in prison with them; and those who are ill-treated." Eugene V. Debbs said, "As long as there are men in prison I am not free." And he served years in prison on behalf of his fellow men. How many of us ever carried an armful of good reading matter to our county jail? Love begets love even as hate begets hate. It works three ways when we practice Christian love. It stirs a spark of responsive love in the one to whom we show it, and the love in our own hearts grows every time we express it; and very often there's a third person who observes our conduct and decides that he, too, will love his neighbor. Let's plant more seeds of love and watch it multiply. There's a shortage of it in this cold world.

Importance of Church Attendance

These are what I find in Hebrews as methods or approaches for restoring the faith of those who have wavered, and for "stirring up one another to love and

good works." But there's an interesting admonition which some may think rather remarkable. It follows in the same sentence with our text: "not neglecting to meet together, as is the habit of some."

Of all the good works that might have been mentioned, this one thing, church attendance, is named here by itself. Note that some people didn't think it very important in those days, even as now. But our author thought it was important because he knew that in our meeting together we strengthen and inspire each other. In church we hear of the triumphs of the faithful and are thrilled by their zeal. There we hear the Gospel of Jesus Christ. There we are helped to think through our religious problems. There we learn of the duties and opportunities of the Christian life. There we are led in worship and moved to confess our sins. There we catch a vision of the Kingdom of God and dedicate ourselves to it. Church attendance is tremendously important! Very few people can live effective Christian lives without it.

Let us seek out the wavering ones, help them to solve their problems, recall their better days, point them to the heroes of the past, point them to Jesus, always treating them with brotherly love. Let each one of us do his part to "stir up one another to love and good works, not neglecting to meet together, as is the habit of some."

One of our weekly periodicals recently carried an article entitled "The Place of the Pulpit in Evangelism," written by Dr. John Edmund Haggai. The name is a bit unusual. We could well take a second look at such an article by one of the "Minor Prophets" (Haggai). What would he have to say? Well, here is a sample something like what some of the prophets preached:

"Church life in America had become rigid and frigid by the eighteenth century. Preachers were lazy and their sermons were hazy."

Incidentally, the article was written by a Baptist minister and appeared in a Methodist paper.

Youth Week — Jan. 27 to Feb. 3

"Consider Your Call" is the theme that the Christian youth will build around during the observance of Youth Week, 1957. How best to serve the Kingdom of God, the best use of talents and personality in His service, and God's call to him — these thoughts challenge youth. Every young person owes to God careful consideration of what he intends to do with the life with which he is entrusted. In many local churches the pattern for Youth Week is to allow the young people to take a maximum amount of leadership in the church work. Many will give opportunity to them to plan, conduct, and participate in the morning worship service.

In doing this important service, the youth will have to beware of destroying the spirit of the worship by having too many leading in the service, but every young person can participate. The majority might sing in the choir or take part in some other group endeavor.

Serious thinking about and discussion of vocations of Christians will be used in youth meetings as they "Consider the Call."

A fine Bible text that will be used is 1 Peter 2: 9-10: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy."

Your board secretary does not know how many youth groups in our Seventh Day Baptist Denomination will have special activities during Youth Week as they were referred to the publishing office of the National Council for materials. Five groups have ordered through our office.

We would appreciate reports of the youth activities so that we might have a record and that they might be published in this column. Send your reports to the Seventh Day Baptist Board of Christian Education, Box 15, Alfred Station, N. Y.
R. E. Z.

Theology Books Needed in Jamaica

As announced on the Missions Page of our December 31 issue Rev. Leon R. Lawton, superintendent of our mission work on the Island of Jamaica, is beginning a ministerial training course for those seniors in Crandall High School who have dedicated their lives to the ministry. Such instruction has never before been given and there are very few suitable books available for the students. Brother Lawton wants to set up a theological reading room at the Kingston Church. He is hereby sending out a call to the ministers in the U.S.A. to look over their theological and Bible study books and send some to him for student use.

Those who have books they can spare should remember that although the young men are quite well versed in the Bible they are not college graduates and are not equipped as yet to make use of the heavier theological reading. It should also be kept in mind that many of the popular religious books which are on the market might not be of lasting value in training evangelists and pastors for the type of ministry which is most effective in Jamaica.

A certain amount of screening of books to be sent seems desirable. If ministers willing to supply books will send the title and author of such to the Secretary of the Missionary Society, Rev. E. T. Harris, he will undertake to notify them which books are most wanted.

Since the classes are already under way it is urgent that anyone willing to contribute such books should send the list to the secretary at once. — E. T. H.

Enjoy Friendships

One reason many old people lose their interest in living is lack of friends. They had friends once, but their friends died or moved away.

Actually, the basic problem is not so much lack of friends as loss of friendliness. To avoid being hemmed in by life, we must keep up our interest in other people as we grow older — and not let ourselves be upset by their shortcomings. — U. S. Chamber of Commerce.

REVIVAL OR RUIN

Dr. George L. Ford

[A call for a vital observance of the World Day of Prayer on March 8, 1957.]

The failure of the Russian propaganda offensive as evidenced in Hungary and Poland and the growing unrest in other satellites has increased rather than lessened the threat of imminent global war. Our own military leaders fear that a new desperation behind the iron curtain may result in sneak attacks at any moment, for Red leaders now realize that their only hope for world conquest is by military force.

The Soviet is well prepared for such a move. General Alfred M. Gruenther, speaking at a meeting which I attended just one week following his retirement as Supreme Allied Commander in Europe, pointed out that the free world is superior to the Soviet only in long-range bombers and surface ships, and that advantage may not continue. Russia has the largest land army in the world with 175 divisions, more than 20,000 airplanes which are constantly being improved, and over 400 submarines.

To understand the significance of the Red submarine fleet, it should be recalled that at the beginning of World War II Germany had less than 75 and the total submarine strength of the free world is now less than 80. The bombardment of American coastal cities with submarine-based atomic weapons is militarily possible any day.

The seemingly insoluble dilemmas facing the world today clearly show that hope lies not in military strength or diplomatic maneuvering alone. The real answer is spiritual and the primary need is revival. We must seek the face of God. We must personally apply 2 Chronicles 7: 14, "If my people, who are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

But even the healing of our land which may stay the devastation of war is not the deepest motive for revival. More important is that we may see the will of

God done in our own lives and lost souls brought to Christ through the ministry of a revived church.

In preparation for the World Day of Prayer, March 8, 2 Chronicles 7: 14 has been chosen as the theme text. Bible-centered worship material built around this verse and emphasizing the need of humility, intercession, worship, and repentance on the part of God's people may be obtained by writing to the National Association of Evangelicals, 108 North Main Street, Wheaton, Illinois. Worship material booklets and advertising posters will be supplied in any quantity desired without cost, but a free-will offering for the NAE's evangelical advertising program is requested where the material is used.

Communion Service in New Guinea

The Enga people living in the Highlands of the Pacific Island of New Guinea celebrate the Lord's Supper with different emblems, utensils, and furniture than Baptists in less primitive countries. Rev. A. C. Prior, editor of "The Australian Baptist," reports a visit to such a service in the following words:

"The items provided for the service were set in the pattern of the life of the indigenous Church. There was no carved or polished table covered with a snowy cloth. A rough frame made of bush timber supported a top covered with banana leaves. Other leaves provided trays, not for bread, for these people do not eat bread, but for what is their main item of everyday food — sweet potato.

"The Communion 'wine' was water, colored with a little cordial to suggest the symbolism of the shed blood. Grapes are unknown in the Highlands of New Guinea. And the containers for the 'wine'? These were cylinders of about two inches diameter and twelve inches long cut from large canes of bamboo. Each communicant had a small cup about two inches long made from similar material.

"That the universal and eternal Christ is not contained within any form of service or furnishing was evident as He was proclaimed in the symbolism of the first Communion of the Enga Christians."

More Attendance Figures

In the December 17 issue we printed the figures then available for church attendance during November, a special attendance month. Word has now come from a number of other pastors. Some of them apologize for low attendance and indicate that December might show bigger figures. That is true of Alfred, N. Y., which reports 145, 105, 140, and 104 in the Sabbath morning services.

Battle Creek, with some pretty good-looking numbers, states that both church and Sabbath School were below the past 3-year average, apparently due to bad weather and sickness. Sabbath School averaged 95 and church 130. There were two other services each week — Prayer Meeting with numbers running from 17 to 40 (av. 26) and Berean Hour ranging from 15 to 60 (av. 39). It may be observed that what the pastor calls low figures this year were higher than November of last year.

Riverside, Calif., did not get a report in last year. Only the average for the morning worship was sent this time, which was 154. We believe that the emphasis on attendance may have brought an increase this year.

The First Hopkinton Church at Ashaway, R. I., gives November morning worship attendances as 47, 42, 51, and 55. Sabbath School was close with 42, 34, 34, and 45. The averages for the two services a year ago were 61 and 48.

Turning to reports from smaller churches we hear that the Richburg, N. Y., Church, with a membership of 35 had an average attendance of 30 during November. The nearby Nile Church, having a high percentage of nonresident members, averaged 12 present out of a total of 48 on the roll. Neither church reported November attendance last year. The Ritchie Church at Berea, W. Va., ranged from 15 to 28 with an average of 23.5.

Are there more churches that would like to be counted or would like to tell what was done to promote attendance or what is being planned for the future? Conference President Harris has asked that the figures be sent in. We need to rejoice in our strength and to correct our weaknesses.

Teen Talk

Teenager Gets Mad, Burns Down Churches

A soldier only 18 years old gives us a terrible example of what can happen when a boy "gets mad." The explanation of Private Robert Whelan who was born and grew up near Cambridge, Mass., where he burned down a million-dollar Catholic church and set fire to several others was that he "got mad."

The story in the paper tells how this 6-foot 2-inch boy who had spent his earlier years in a parochial school had been AWOL from Ft. Devens, Mass., for four weeks when he committed the crimes. He told police that he tried to pry open the poor box in the church and when he could not get it open he got mad and with one of the vigil candles (always kept burning in a Catholic church) he set fire to the cassocks, surplices, and other clothing in the sacristy. The next day he tried to rob the offering box in another Catholic church and also in an Episcopal church. Not succeeding, he got mad again and started fires in those churches.

What was the matter with that boy and who was to blame? How many people had failed?

In the first place, it looks as if his parents had failed in his training — failed miserably. They had not by example and discipline trained him to curb his anger.

The church had failed even when it had him under its care six days in the week. A church that claims our public schools cannot stop juvenile delinquency because they are not religious schools — such a church failed not only to teach him the basic principles of morality; it even failed to plant in his mind respect for his own church. He couldn't get the money given to the poor so he burned a million-dollar church.

The army failed. It had not been training him very long in its strict discipline, but he had rebelled against that discipline and was AWOL. Why didn't the army do better?

Someone else failed; it was Robert Whelan himself. Failure is a personal

matter. No one else can be held fully responsible in the sight of God. What got him in trouble? It was that very common, that very often excused teen-age sin — anger. Does he think that his explanation that he "got mad" will keep him from suffering the full penalty of the law? It will not. The fact is that neither his parents, his church, his military officers, nor his own conscience ever impressed on him his need of repentance and a new birth. He grew up in the church but he was never converted.

We who read this story know the love of Christ for such poor, mixed-up boys. Our parents and our pastors teach us that Christ can make us new and that the Holy Spirit dwelling in our hearts by faith can keep us from sin. If we have power to curb the little sin of anger we will never have trouble with those bigger sins.

One Year to Live

By Nathanael Olson

If you had one year to live and \$10,000, how would you spend it?

This was the sensational eight-column headline a newspaper in one of our large midwestern cities carried some time ago. This query was rather ambiguous, for it didn't say whether it was a question of spending the year or the \$10,000, or both. However, the story which followed made the idea clear.

Specialists told a wealthy widow that she would probably die of a heart ailment within the next twelve months. As a result of this statement, the widow sold her business, gave part of her money to charity and part to her daughter. She still had \$10,000 left. "I want to know how to spend it to get the most pleasure out of it," the newspapers quoted the woman as saying. One paper offered \$200 in prizes for the best letters of advice. Thousands of responses from all over North America were received, telephones were kept busy, and so great and disturbing was the response that the distraught widow sought refuge in a friend's apartment.

The letters of advice were many and varied — gambling, sightseeing, traveling, drinking. However, no less than forty per cent advised this woman to seek

comfort in God. These letters seemed concerned that the woman would spend her last year wisely, not so much about how to spend her money. They seemed to reason that a year spent without God was a year badly spent.

Every year presents a spiritual question. A year is a year to live. God does not give 365 days for just personal pleasure. Each diamond minute is a gem in the ring of God's engagement with us. The passing days are days in which to seek God. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6: 2).

Mankind is made in God's likeness. Therefore, man must have communion with God. Years spent without the Creator lead to eternal death. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8: 36).

The Bible constantly warns against procrastination: "Today if ye will hear his [God's] voice, harden not your heart" (Psalm 95: 7, 8).

If this is a year to live, live it for God. You may not be warned as the widow was. Therefore, "Prepare to meet thy God" (Amos 4: 12).

It is not known if this widow was told how to make her last year a righteous one. However, a study of the Bible clearly reveals the way. Consider John 14: 6, in which Christ says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Christ clearly states that He is the way to God, that He is the truth for which men seek, that He is the life which truly makes a year a year to live!

Is Jesus Christ your Saviour? "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1: 12).

[The above article is printed as a tract with a beautiful cover by American Tract Society, 21 West 46th Street, New York 36, N. Y. Write to that address for additional copies at 70 cents per 100.]

El Monte, Calif.

"We wish to express our sincere thanks to the Sabbath Recorder for extending our subscription for another year. We certainly appreciate this kindness (Recorder Fund)."

LET'S THINK IT OVER

Persecution of Egyptian Jews

Thirty-three prominent American clergymen of Protestant faith sent an open letter to President Eisenhower under date of December 14 calling on the United States to introduce in the United Nations Assembly a resolution condemning the mass deportation of Jews from Egypt. The ministers claim, among other things, that thousands of Jews have had their Egyptian citizenship canceled, that, "stateless Jews, including natives of Egypt, have been ordered to leave the country, although they have no other allegiance and no nation to whom they can turn for protection. In the case of thousands of these, as in the case of many who are citizens, their forebears have been in Egypt for centuries, and that the property, firms, corporations, and banks owned by Egyptian Jews have been expropriated. The value of Jewish property in Egypt is estimated at \$450,000,000."

The ministers also state:

"What is happening to Jews in Egypt today can neither be excused nor explained by the military conflict between the governments of these two nations. Nor should our view of this evil be affected by whatever view one may hold as to the Arab-Israeli conflict in the Middle East. The plain fact is that we find here, rather, the recurrence and the sharpening of racism, the most deadly disease of our time.

"The United States, indeed the world, paid an appalling price to rid humanity of these evils when finally it was forced to go to war against Hitlerism. . . .

"We believe that the United States can and must assume moral leadership of those who stand united against accepting the law of force, violence, and the denial of human freedom as a means to power or as a way of life."

The American Jewish Congress in an accompanying release quotes French intelligence sources as having learned that the man behind Egypt's program of terror is Karl Eichman, who was the head of the Jewish Department of the Gestapo in Berlin and who was responsible for the destruction of every synagogue in Ger-

many in November, 1938. Eichman could not be found after the war. He took refuge in Egypt and now serves another dictator, Nasser. Many warn that Christians in Egypt will face similar persecution.

Legion of Decency

Protestants undoubtedly ought to raise a stronger united voice against indecent literature than they are now doing through the various interdenominational agencies now active along that line. However, it would be hoped that any strengthening of that voice would not result in such a flagrant misuse of the term "decency" as is displayed in some of the actions of the Legion of Decency.

That organization, which is an official organ of the Catholic Church, has been condemning for several years the film **Martin Luther**. Apparently under pressure from this group, Station WGN-TV in Chicago canceled the premiere showing of that film on December 20. (The station management says it received an "emotional reaction" from some people against showing the film on TV.) The Federal Communications Commission has now been asked to investigate the banning of a film "so historic, so dignified, and so educational." Certainly anyone who has seen the picture would wonder by what stretch of the imagination it could be condemned on any grounds of decency. It would appear that the term is used very loosely to include anything which does not promote the interests of a certain church.

A section of the 1948 Greek Constitution which became effective January 1, 1952, specifically forbids translation of the Scriptures into "any Greek dialect without the approval of both the Orthodox Church of Greece and the Ecumenical Patriarchate."

That sounds strange in our ears. It apparently sounds good to the Greek Orthodox churchmen who seem to want to control the choice of words in the translation of the Bible back into Greek. Here in this country anyone who desires may translate from the Greek into English and publish it.

News of the Southwest

In a letter to the Sabbath Recorder office renewing subscriptions to the magazine and to the Sabbath School quarterly, Dr. O. B. Bond gives an interesting account of his profitable contacts with three Seventh Day Baptist fellowships, churches, leaders, and lone Sabbathkeepers in Arkansas, Texas, and Arizona. The Bonds, former missionary educators in Jamaica, are located for the time being at 123 Granada Road, Phoenix, Ariz., and would no doubt enjoy receiving mail there from their many friends.

Dr. Bond mentions spending 10 days in Fouke, Ark., and the surrounding country. It was from there that they made a trip with Rev. Marion Van Horn to visit Dr. Lloyd Seager and the Little Rock, Ark., Fellowship. He mentions also a prayer meeting service on Sabbath eve at the home of William FitzRandolph in Texarkana, son of Rev. Wardner FitzRandolph and his wife Bertha, recently retired from the Jamaica work.

"It was good," he remarks, "to have an opportunity to chat again with Wardner and Bertha." Mrs. FitzRandolph looked as if she were feeling much better and the missionary superintendent seemed to be recovering nicely from his operation, says Dr. Bond.

On the west side of Texas the Bonds contacted Rev. and Mrs. Trevah Sutton at Fabens where both are teaching school this year and adding to the cultural elevation of the village.

Moving on to Phoenix, Ariz., Dr. Bond mentions the warm welcome by the O. A. Davis family and speaks of enjoying Bible study and worship every Sabbath in the fellowship which meets in the Davis home (1046 W. Taylor Street).

Accessions

Los Angeles, Calif.

- By Baptism:
 - Winona Petersmeyer
- By Letter:
 - Rev. Francis Saunders
 - Lila Saunders (Mrs. Francis)
 - Herbert Saunders
 - Ralph Wear
 - Faye Wear (Mrs. Ralph)
- By Testimony:
 - Mrs. Anna E. Wagner

Obituaries

Drake. — Susie Saunders, of East Sharon, Pa., was born July 6, 1889, at Richburg, N. Y., and died Dec. 21, 1956, at the Mountain Clinic, Olean, N. Y., after a long illness. She had lived at East Sharon for the past 35 years.

She was married in 1918 to Hal Drake, who survives. Also surviving are three daughters, Mrs. Gene Burdick, Mrs. Lloyd Bauman, and Mrs. Terry Young; one son, Leon Drake; eight grandchildren; one great-grandchild; four sisters, Mrs. Ed Pierce, Mrs. Fred Pierce, Mrs. George Saunders, and Mrs. Ronald Kenyon; two brothers, Charles and Floyd Saunders; several nieces and nephews.

Mrs. Drake was a member and an active worker in the Seventh Day Baptist Church at Richburg, N. Y.

Memorial services at the Richburg Seventh Day Baptist Church were conducted by her pastor, Doyle K. Zwiebel, assisted by Rev. Delmer E. Van Horn. Interment was in the Sharon Center Cemetery. D. K. Z.

Fuller. — Charles H., son of Menzo and Lizzie Huffman, was born May 1, 1892, in Battle Creek, Mich., and died at Ord, Neb., Dec. 18, 1956.

On April 20, 1912, he married Madge Watts, who survives him. Other survivors are: a daughter, Merle Crow; a son, Menzo; 5 grandchildren; and a sister, Stella Williams, all of North Loup, Neb. He was baptized and joined the Gentry, Ark., Seventh Day Baptist Church, later transferring his membership to North Loup. In the absence of a regular pastor, funeral services were conducted by Rev. Ralph Sawyer. — Church clerk.

Institution appreciates Recorders. Visitors to the Veterans Hospital at Wadsworth, Kan., report that the 5 copies of the Recorder going to the chaplain's office are put to good use. The librarian says that the patients appreciate it because it is a weekly and most of the other magazines received are monthlies.

Sabbathkeeping churches and promoters of the Sabbath of the Bible can now procure an invaluable historic Chart of the Week, showing the unchanged order of the days of the week and the true position of the Sabbath as proved by the combined testimony of 160 ancient and modern languages. It was prepared by the scholar, Rev. William Mead Jones, D.D., who was pastor of the Seventh Day Baptist Church in London, England. A photostatic copy in 4 parts each measuring 17½ by 22½ inches and suitable for framing may be procured by sending \$10 to Mark Wiley, 5614 So. Morgan St., Chicago, Ill.

The Sabbath Recorder

Jesus

From "The Testament of Beauty"

So it was when Jesus came in his gentleness with his divine compassion and great Gospel of Peace, men hail'd him WORD OF GOD, and in the title of Christ crown'd him with love beyond all earth-names of renown.

For He, wandering unarm'd save by the Spirit's flame, in few years with few friends founded a world-empire wider than Alexander's and more enduring; since from his death it took its everlasting life. HIS kingdom is God's kingdom, and his holy temple not in Athens or Rome but in the heart of man. They who understood not cannot forget, and they who keep not his commandment call him Master and Lord. He preach'd once to the herd, but now calleth the wise, and shall in his second Advent, that tarried long, be glorified by the Greeks that come to the feast: But the great Light shineth in great darkness, the seed that fell by the wayside hath been trodden under foot, that which fell on the Rock is nigh wither'd away; While louder and louder thro' the dazed head of the SPHINX the old lion's voice roareth o'er the lands.

— Robert Bridges.