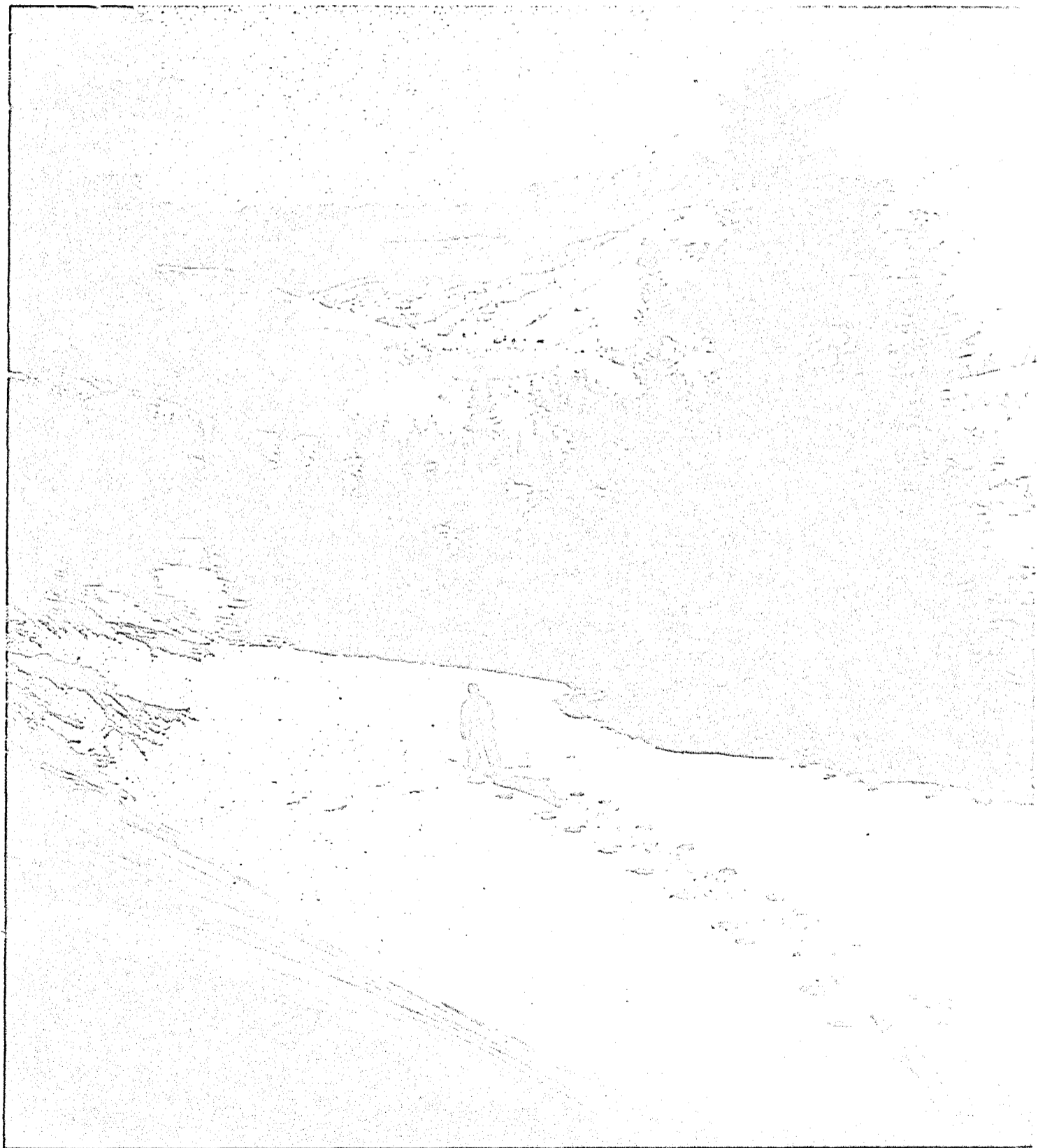


JANUARY 4, 1960

The Sabbath Recorder



U.S. Forest Service Photo.

As the skier climbs upward through trackless snow,
So we enter a new year striving toward lofty goals.

The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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The Church at Work

To say that the great work of every local church is evangelism or the saving of souls is only to utter the obvious. Sometimes, however, the obvious is the neglected. There are so many other kinds of church work not closely related to saving souls claiming our time and attention that some forget the greater work to which we are called. When we read in the Scripture that Christ is the Head of the Church, which is His body, we may wonder if our local church can live up to such terminology.

A great effort is now being put forth throughout our own denomination to get the whole church to work. There is a feeling that we have too easily left the soul-saving work to the employed pastor and have had a tendency to expect more of the other work of the church to be done by him than is for the good of the church. Putting the church to work, however, is not putting the pastor out of work. Rather, it may increase the demands upon his time and call forth more of the abilities for which he has been trained.

"The church at work" means a church organized but not over-organized. It means group planning and committee functioning, and much more. In the constant recognition of the really great task of telling the story of salvation to those who have not felt its compelling force and nurturing those who have already professed faith, the local church may well enlist and develop the talents of its members in projects that have some relation to the primary objective. Happy is the church that consistently keeps a proper balance between physical and spiritual work.

In pioneer days Christian people settling the land saw the need of a church building. They walked in the forest and saw there the church. They could not call in architects and contractors or fund-raising organizations. Every process from standing timber to finished building had to be done by that one isolated group of Christians. Their churches may have been crude but they were perhaps better than their homes because the best skills of all the people went into the building that belonged to all. We cannot, and would not if we could, return to the standard of living of those days —

although we could well wish our standards of life equalled those of our forefathers.

No, we cannot go back to pioneer days in organizing our churches so that every member is hewing logs as well as witnessing for Christ. Churches can, nevertheless, put themselves to work in physical as well as spiritual ways and derive a blessing from it. The editor has just read a monthly publication of one of our larger city churches which has a fine building, a parish house, a parsonage, and a camp. In years past the maintenance and improvement of these properties that are directly related to the primary purpose of the church were largely done by employed labor. Now the congregation is more imaginative in its church and camp program. Finding difficulty in raising enough money to carry through their local and world commitments they are turning more and more to the well-planned use of volunteer help in the maintenance and improvement of church property. Their month-by-month projects are many.

The publication, referred to above, stresses evangelism and outreach, missionary efforts and tract distribution, prayer meetings and Bible study. Here, perhaps, is a notable example of a church at work with a proper balance between the physical and spiritual aspects of the work.

Are Sunday Laws Defensible?

It is evident that many people think Sunday laws are not only morally defensible but even necessary for the common good of all. If the number of such people was small we would not observe state after state enacting legislation by popular referendum or in their legislative houses to reactivate or to rewrite the long neglected "Blue Laws." Whether or not the people in general or their representatives are thinking clearly in these matters may be an open question. Some of the laws seem to stand the test of constitutionality in state and federal courts; others do not. Eventually several of these new laws will probably reach the U.S. Supreme Court.

Any thoughtful observer can readily see some of the reasons for this renewed interest in Sunday legislation. Quite simply it can be stated that merchants whose re-

ligious convictions do not include the recognition of Sunday as a sacred day (or who may be of the Jewish faith) have observed that a very significant percentage of the population has little objection to doing a certain amount of business on Sunday. They have discovered that a great many church people would welcome an opportunity to purchase various things on Sunday afternoons when they are seeking pleasure or relaxation. The merchants, whether they are farmers selling produce in roadside stands, or operators of giant shopping centers, are merely capitalizing on the growing laxness in Sunday observance.

That this situation has come about is not the fault of any one group of people; it stems from many things, known to all. Modern civilization is complicated. People demand that some services be continued seven days a week. Industry has found it necessary in many cases to keep its processes of manufacture operating continuously. Millions of men have been through military service which, in times of emergency, knows no distinction of days.

The church in general closed its eyes to the creeping infringements on the day it counted sacred. The puritanical attitude toward Sunday observance was attacked from within as well as from without. A whole new school of thought arose under the sheltering wings of an established day. Modern dispensationalism as taught by most of the popular Bible Schools in the past two generations denied the place of law in this day of grace. This had its effect on Sunday observance although it was aimed at breaking down the obligation to keep the Sabbath (seventh day of the week).

The emphasis was changed from Sunday as Sabbath to Sunday as Lord's Day. The day of worship (and rest) was counted as an institution of the Church without reference to the laws governing the observance of the Sabbath. Although it was claimed that Christians in observing Sunday were doing so under the ancient or present guidance of the Holy Spirit, it amounted to a voluntary observance without definite standards. This could easily degenerate and would have done so more rapidly except

for what we have called the sheltering wings of an established day. Although the denominations or churches still teaching the transference of the Sabbath commandment to Sunday are growing fewer, the idea undergirds the thinking and practice of a greater number than would admit it. They have to retreat to this stronghold in time of danger.

What then has happened? Merchandizing on Sunday has grown by leaps and bounds in the resort and more heavily populated areas where competition is keen. The church leaders have become alarmed over the great number of people involved. Their more substantial businessmen feel that they must meet competition, and many of their working people, though protected by labor laws, are enticed by the extra money they can earn on Sundays.

These churches, unlike those who keep the seventh-day Sabbath, have not schooled their people in facing opposition. They have been at a loss to know what kind of persuasion to use, for they have discarded the Biblical law in large measure. Therefore, there seemed but one recourse — to invoke the civil law to perpetuate an outward conformity to the established day of worship.

Another circumstance favors the revival of Sunday legislation. America is experiencing a new interest in religion. Politicians cannot afford to turn a deaf ear to anything religious. The lawmakers themselves are caught up in this turning toward religion. With many of them it is new business and they are not spiritually equipped to think it through. They seem unable to gauge the consequences of hastily enacted laws that seem to favor the churches.

Into this present situation one church can fit more readily than any other. The Roman Catholic Church stands to gain whenever religion becomes popular, for the simple reason that it is more unified than any other large religious body. Furthermore, that church has a long record of striving for unification of secular and religious power. Whereas Protestantism is somewhat divided, the Roman Church apparently sees an opportunity to establish types of religious legislation that will serve

their church at some later time. If Protestantism does not keep these issues clearly in mind now, it will discover too late that it has sold its freedom-of-conscience birthright for a mess of pottage.

[In a later issue there will be a continuation of this subject with quotations from Seventh Day Baptist letters in a Catholic paper — quite interesting!]

EDITORIAL NOTES

Thank You, Thank You

The office of the Sabbath Recorder regularly receives many letters of appreciation accompanying renewals and other correspondence. The volume of such well-wishing usually increases considerably at the holiday season, and this year has been no exception. The editor would like to express thanks to all those subscribers both within and outside the Seventh Day Baptist denomination who so thoughtfully remembered this journal in their greetings and in their correspondence.

Editorially, we would pledge anew to serve faithfully during the coming year the Lord whose incarnation we have so recently honored. We are confident that if our periodical succeeds in serving our Lord it will also serve our readers who, in turn, are serving Him. We welcome suggestions — and articles — that might make the Sabbath Recorder better. To all of you we wish a Happy New Year.

America, To Your Knees!

The back of this issue carries a new song which represents the music inspiration of Elizabeth Fisher Davis, a song which this ageing saint hopes may be used by some of the nation's greatest evangelistic singers as well as by our own people.

Mrs. Davis, the author of "We Young Folks Are Seventh Day Baptists," was struck with the message of a poem by Esther Kerr Rusthoi, published by the Sabbath Recorder and other magazines in 1943 but just as appropriate today. She has set it to music, which may make it live on. She suggests that choir directors try it and gather up copies of the Sabbath Recorder for the first public use of the song. Copies may be available in reprint sheets if the response is good.

Executive Secretary

Conference Films Available

Two 8 mm films of Conference pictures are available, upon request, for use by your fellowship or church or by some organization of your church. Over the last few years Dr. Ruth Rogers of Daytona Beach, Fla., has "caught" Conference scenes and personalities with a movie camera. One entire film is of the 1955 Conference in Fayetteville, Ark. The other has pictures from several Conferences, including the most recent held in Salem this last August. Send your request to Mrs. R. T. Fetherston, 476 No. Washington Ave., Battle Creek, Mich., stating the date you wish to use the films.

Commission Met December 27-31

The mid-winter meeting of the Commission was held in Battle Creek, Mich., beginning Sunday evening, December 27, and continuing through Thursday, December 31. The prayers of Seventh Day Baptists for the members of this body as they gathered to do their appointed work were appreciated.

LET US PRAY

"We thank Thee, O Lord Jesus, that Thou hast called each one of us to be Thy true and faithful and zealous witness proclaiming to all men the grace of Thy all-embracing salvation and the peace of Thy reconciliation, in which there is no wall or partition between Jew and Gentile but are one household of faith in Thee.

"Bless us, O Lord of the Sabbath, with Thy constant presence and make us a pillar of Thy truth, a lampstand of Thy light, and an olive tree of Thy prophesying wherever even two or three of us gather together and worship Thee on Thy holy Sabbath day.

"Keep us, O Lord of glory, from stumbling and falling, and enable us to keep all the commandments of God and Thy faith until the end." — Alfred Kube, Warrimoo, Australia.

A Major Break-Through For Salem College

For the first time since he was called to be president of Salem College, Salem, W. Va., K. Duane Hurley feels that he has "room to move." So he commented on December 10 at the close of a Clarksburg fund-raising kick-off dinner. The remark was partly due to the generous initial response to the local drive for \$50,000 but had primary reference to a foundation grant of \$250,000 (\$50,000 a year for 5 years). This is the first time Salem College has received a really substantial unrestricted grant.

The \$250,000 college grant was authorized at a meeting on December 8 at Pittsburgh of the Board of Directors of the Claude Worthington Benedum Foundation and was announced at the Clarksburg meeting by Byron B. Randolph, former president of the West Virginia Senate and a member of the Board of Directors of the foundation.

Mr. Randolph made the following personal statement as quoted in an extra edition of Salem College Alumni Echoes:

"Speaking personally, it seems to me that the making of such a grant shows that the board realizes the great need for Salem College; that it appreciates the fine work the college is doing; that it has complete confidence in the administration of the college, and that it feels the college has a glorious future.

"Of course, such a grant does not entirely solve the financial problems of the college. But it should serve as an inspiration and a challenge to the alumni, the friends, the supporters of the college, and the community generally, to show by their contributions that they believe a new and brighter day has dawned for Salem College."

Mr. Randolph further pointed out that foundations seldom grant unrestricted gifts, but that the Board of the Claude Worthington Benedum Foundation realizes Salem's great needs and in this case placed no restrictions on the gift.

Prejudice is a great time-saver, enabling one to form opinions without bothering to get the facts.

Happy New Year to You!

By Ralph H. Coon

What shall I wish thee?
What can be found
Bringing the sunshine
All the year round?
Where is the treasure,
Lasting and dear,
That shall ensure thee
A Happy New Year?
Faith that increaseth,
Walking in light;
Hope that aboundeth,
Happy and bright:
Love that is perfect,
Casting out fear;
These shall ensure thee
A Happy New Year.

Frances Ridley Havergal in these lines expressed what I would wish for each fellow Christian during the new year. Let us look into the Scripture to try to catch the real meaning of this wish for faith, hope, and love to those around us. Let us ask ourselves if such are only visionary or if there is a practical and realistic application of faith, hope, and love in the workaday world of 1960.

Arthur Brisbane has written a paragraph that well analyzes the need of the modern world. His dramatic approach adds emphasis to his conclusion:

"We may sweep the world clean of materialism. We may scrub the world white of autocracy. We may carpet it with democracy, and drape it with flags of republicanism. We may hang on the walls the thrilling pictures of freedom — here the signing of America's independence, there the thrilling portrait of Joan of Arc, yonder the Magna Charta, on this side the inspiring picture of Garibaldi. We may spend efforts and energy to make the world a paradise where the lion of capitalism can lie down with the proletariat lamb. But if we turn into this splendid room mankind with the same old heart 'deceitful . . . and desperately wicked,' we may expect to clean house not many days hence. What we need is a peace conference with the Prince of Peace."

He longs not only to bring peace to the nations but peace, faith, hope, and love to each individual human being. It is in God's Word that we are brought face to face with these great Christian graces and the Source from which they are to be acquired.

The best way to search the Scripture for the meaning of faith, hope, and love is to find them in the One who, according to Paul, is "the image of the invisible God, the firstborn of every creature," the One who "is before all things" and by whom "all things consist . . . for it pleased the Father that in him should all fulness dwell." Yes, in Him is all fullness of faith, hope, and love. Jesus gives body to the New Year's wish of Miss Havergal. Jesus is not only the hope of the nations but He is the faith, hope, and love of each individual who will look to Him in 1960.

Christian Faith

The words faith, hope, and love are likely to mean something quite different in our lives from what they did in Jesus' earthly life. My first thought when I think of my faith is that God will take care of my future. Jesus' faith was that which enabled Him to look forward with confidence knowing God's Holy Spirit would empower the disciples and that the future of the world, which He committed to those weak, and in many ways selfish, men, would work out according to God's great plan which could not fail. Yes, His faith in God involved faith in men. When He foresaw Peter's denial of his Master He also said, "I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." He knew the transformation of Peter in answer to the prayer He had prayed for him would make him a power in the early church. If we catch the Lord's spirit of faith we will forget the need of faith for our own futures in thinking of the futures of our children and of those we love. Let us allow Him to lift us above even a family type of selfishness so that our prayers and our loving service will affect all with whom we come in contact. Let us be sure to include here the mystic prayer contact

which is only limited by the narrowness of our own thinking.

Christian Hope

When Paul speaks of hope it is usually in connection with others. To the Colossians he writes of "the hope that is laid up for you in heaven." He writes to Titus: "That being justified by his grace we should be made heirs according to the hope of eternal life." It is the resurrection hope He usually has in mind. This hope can give us a great confidence in the new year for those we love.

Christian Love

It is in the third of the three great Christian graces that the involvement of others is most evident. We cannot express a more significant wish for our friends than that expressed by Paul in his prayer for the Ephesians, "That ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with the fulness of God." Can we be rooted and grounded in love if the love does not involve the love of our fellow men as well as our love for God and His love for us? Is it not in the sense of love for others that "perfect love casteth out fear"? If our lives are wrapped up in love for others we do not have much time to fear what may happen to us. This is indeed the very love that prompted Jesus to face the cross without fear. If we detect worry and fear creeping into our lives should we not ask ourselves if knowledge of the love of Christ is not slipping out of our lives?

As I wish such faith, hope, and love for you there comes the feeling that I do not have it myself. There is a definite way according to the New Testament that this love may be had by each of us: that is to have Christ, who embodied in His flesh that faith, hope, and love. Indeed it is His desire to embody the same graces — His graces, in us. Are we not told again that the church, which means you and me, is His body today? Just as we cannot save

MEMORY TEXT

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Revelation 21: 3.

ourselves it is also true that we cannot fill ourselves. Salvation by the very nature of things must be wanted by us if Christ is to give it to us. So also, and perhaps even more so, we must want this indwelling of His love before we can really make it our own. We must daily, yes, hourly, turn ourselves over to Him for this filling. We must want it not for ourselves but for those we love and this must include all who need the love of Christ. We cannot convince people of the availability of this love by our words. It is only as they see it in our lives that they will believe that it is possible.

Expressing Our Need

How are we to have this love? How can we make this whole thing practical? The answer is by having Christ. We can saturate our thoughts with the life of Christ as described so beautifully in the Gospels and as interpreted so forcefully in the Acts and the Epistles. The question is not so much, "How sincerely do I want this life?" as it is, "How great is my need for it in my relation with those around me?" As we pour out our lives in service for others we will be more and more conscious of the need to do more praying for them. It is through prayer, through our talking with Him, that He will be able to enter into our lives.

All of this is involved in the true, sincere wish, "A Happy New Year to You."

Tracts, Tracts, and More Tracts!

If evangelical Christians fully realized the power of the printed page, as do the various cults and isms rampant around the world today, they would deluge this country with a flood of tracts.

— The American Tract Society.

The Dilemma Of the Evangelist

(A portion of Chapter V of a special issue of World Council of Churches entitled, "A Theological Reflection on the Work of Evangelism.")

God raised Jesus Christ from the dead. This is the ground of our faith in Jesus Christ as Emmanuel — God with us. God's work of salvation through Jesus Christ is an ongoing work. He is at work in the world fulfilling His promise that He will seek the lost, that He will gather the scattered, that He will draw all men to Himself. This continuing work of Jesus Christ in the world as its Lord and its Savior is, however, not done apart from His people. His presence in His Church is an integral part of His action in the world. Those who live by faith in Him are therefore also inevitably participants in His work. Being in Him they are used by Him to make Himself known. He appoints His witnesses. They are part of His gift to the world.

Indeed, the baptism with which Christians are baptized is also the mark of their calling as witnesses to Jesus Christ. Just as in the sacrament of Holy Communion they partake of the risen life of Christ and proclaim His death until He come, so in holy baptism they partake in the death which He died for all, and through faith enter into His risen life. So do they become and remain members of Christ in His Church, identified with Christ's ministry on behalf of the world.

The work of evangelism in which they engage is, thus, disclosed as an inherent part of God's work of salvation. He has entrusted His message to them and they proclaim it by announcing reconciliation between God and man through Jesus Christ. That they are enabled so to announce this Gospel is the work of the Holy Spirit. By His power Jesus Christ was raised from the dead and by Him they too are raised with Christ into newness of life.

It is because, in the work of evangelism, both the message and the messengers belong together in this way in the one activity of God's saving work that every

Christian finds himself facing a dilemma. He finds that not only he who is a sinner is a participant in a work which God accomplishes, but also that God calls him to such a participation. How can God entrust His Holy Word to such sinful lips, His powerful work to such nerveless hands? And yet is it not by the existence of this very dilemma that every Christian is saved from thinking that through this work of evangelism he conditions God's work of salvation?

God's act of reconciliation in the events of the incarnation and atonement is full and complete and sufficient for men's salvation, and the evangelized will seek evidence of this sufficiency in the life of the evangelist himself. They will, however, not discern a harmony between the message of the evangelist and the full obedience which the message demands. It is not only the evangelized who will realize this lack. The evangelist himself is aware of the inadequacy of his obedience and the resulting suspicion of the adequacy of his message.

The true evangelist stands in this dilemma. He cannot escape from it by claiming a special spiritual authority or commitment. The Bible, both in the Old and New Testaments, gives many examples of this situation. Not only are those called to be servants of God deeply troubled by their impurity and disobedience, but they remain unworthy, after having accepted the call, to serve Him in calling others to obedience. The fullness and adequacy of God's reconciling action is never fully evident in the life of the reconciled. Even though from the point of view of the reconciled, the saving action of God in the forgiveness of sins is complete, it is not fully evidenced in a new life of obedience. The obedience which is and remains the demand of the message issues from a continuing struggle between the will to obey and the desire to disobey. The evangelist, as well as the evangelized, continues to be dependent upon the power which alone can sustain them. This power is the forgiveness of sins grounded in the cross and resurrection of Christ. This does not deliver anyone from responsibility to render full obedience, but it does show the way

in which God deals with disobedience. It is by Him, again and again, that deliverance from this dilemma is wrought.

The dilemma of the evangelist can also be seen from the side of the content of the Gospel. For he proclaims a Gospel which is to the Jews a stumbling-block and to the Greeks foolishness. The Gospel is such that he cannot prove it. The evangelist is dependent upon the Holy Spirit to convince the hearer. He must do all in his power to remove misunderstandings which create false stumbling-blocks but he must resist the temptation to seek to "prove" the Gospel by appealing to the usefulness of faith — its power to give such desired ends as "peace of mind" or "prosperity" or "family solidarity" or "national cohesion." By seeking to build bridges which will give the hearer an easy road to belief there is obscured the real nature of faith as a personal encounter with Christ in which conviction can be given only by the Holy Spirit.

God's action of reconciliation cannot be restricted to the inner piety of an individual or the witness of a closed group. It is like leaven which must permeate the unbelieving world in all its structures and relationships. But it will be impossible to make this action fully convincing to everyone, either by the perfect obedience of an individual Christian or of a witnessing congregation. There are, however, signs of new life visible to all in the world as well as the signs which are seen only with the eyes of faith. While there will always be disobedience, wherever evangelism is taking place it creates a new life which is born in forgiveness and issues in daily obedience.

This experience, by which every evangelist is upheld and the work of evangelism is made possible, is an experience within the life of the Christian community. It is in the life of the Church that every Christian finds this true evangelistic calling and its empowerment.

The Church by its very nature is a witnessing community gathered together by God through the proclamation of the Gospel. Being gathered together anew day by day it lives by its witnessing. Bap-

tism, by incorporating men into the Church, ordains them to be evangelists.

The community lives by listening to the same Word which it is called to pass on. The Church, therefore, fulfills its missionary and evangelistic task rightly, if in its task its members are continuously evangelized by God.

The service of God by the worshiping congregation is always at the same time a service to men outside the congregation. The word uttered in obedience and addressed to the congregation is also an open word directed to all men who listen to it. The evangelistic word proclaimed to the people outside the Church edifies the worshiping congregation also. The evangelistic word of the individual Christian addressed to the non-Christian and calling him to personal faith is at the same time an invitation from the people of God to join them in praising and thanking God and witnessing to Him.

But to evangelize is more than to proclaim the Gospel by word and to be sustained by it. It is to live in conformity with it. The Church and its members are servants of those to whom they proclaim the Gospel. The evangelistic ministry, corporate as well as individual, expresses itself by its deeds and inner life as well as by its words.

Because true evangelism must lead to personal decision, this decision must come out of free response to the message which is proclaimed. The center of evangelism is the good news of God's free grace which is offered to everybody.

Evangelism must finally lead the evangelized into the Church. Evangelism is the outreach of the Church in order that the evangelized may in their turn become part of that outreach.

In order to underline the criteria of legitimate evangelism, it may be useful to raise certain questions. How can we speak when He wants us to speak, and be silent when He passes by in silence? Are we courageous enough to call sin by its name when God wants to punish it? Are we modest enough to say a quiet word of

consolation to the suffering when He has ordained a period of suffering? Are we patient enough when our work seems to bear no fruit? Are we discerning enough when our work seems to be successful? When our evangelism fails, instead of despairing about our failure do we still hope that God will succeed where we have failed? Or are we always out for our own success? Are we guided by the Holy Spirit seeking to understand God's will in a particular situation, or are we merely religious agitators and propagandists?

This total situation in which the evangelist stands, and his dilemma, must be seen in the perspective of the new age which is yet to come but which has already entered our world. It has brought new life and hope of the final appearance of the coming of Christ in glory. In the meanwhile the old world still exists, and the dethroned powers of evil seek to separate the Church from its Lord. But the Church, sustained by its faith and its hope, fulfills its mission, claiming every day which God gives as a day of grace, until the Gospel shall be preached as a testimony to all the nations and the end come.

A Universe of Love and Law

In a penetrating comment on cause and effect, Robert Louis Stevenson declared that soon or late everybody sits down to a banquet of consequences. That suggests the solemn reminder of the Master Teacher that men cannot expect a harvest of grapes from thorns, or figs from thistles. At the banquet of consequences, to which every person, every nation, and every civilization, in the course of events, is bound to come, there may be found on the menu some bitter fruit; and printed on that menu is "You sow an act and reap a destiny." The Creator has put us in a universe which is not whimsical or haphazard but which, while it is all love, is also all law. Confronting lawbreakers on the highway of God's world are angels with flaming swords and no traffic tickets can be fixed. — from a sermon by the Rev. Frederick Brown Harris, Chaplain of the United States Senate.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

NATIONAL YOUTH WEEK

National Youth Week, as sponsored by the United Christian Youth Movement, is set for January 31 - February 7, 1960. The theme is "Thy Kingdom on Earth." We still have four kits on hand which are for sale for \$1.00 each. Send your order to the Seventh Day Baptist Board of Christian Education, Box 15, Alfred Station, N. Y.

THE SABBATH VISITOR

The new Publications Committee chairman of the Board of Christian Education, S. Kenneth Davis, has sent a letter and questionnaire to all Sabbath Schools that subscribe for the Sabbath Visitor for Boys and Girls with the hope that the answers will help us put that publication on a sturdy basis. Early responses will help in the selection of an editor and circulation manager.

NEW FILMSTRIP RECEIVED

A new filmstrip for loan has just been purchased by the Board of Christian Education. Called "The Teaching Ministry of Jesus," it contains the heart of Jesus' message as He taught using the parables of the Good Samaritan and the Prodigal Son. The teaching part of Jesus' ministry was an important phase of His work. Fortunately, from the New Testament we have access to His teachings. It is well for us to study commentaries on His teachings; the interpretations that scholars place on His words are important to know. However, many of the "sayings of Jesus" are readily available for our own reading and studying. Because Jesus spoke to ordinary men and women, and spoke in plain language using simple illustrations from the human experiences of people around Him, there is every reason for us to realize that we can understand His message for ourselves. This is one of the joys of the Christian faith: by means of the written Gospels, we can sit at Jesus' feet as He preaches, or follow Him about the countryside as He ministers to suffering humanity. We can learn directly from Him.

THE SABBATH RECORDER

C.E. PROGRAM COUNCIL

Over eighty Christian Endeavor leaders from all parts of the United States and from Canada met in Columbus, Ohio, December 3-6, for the sessions of the Executives' Program Council of the International Society. The sessions opened with a communion service conducted by Dr. Meadows, who also led a devotional period at the beginning of each succeeding day.

A four-session study course on "Ten Steps to Christian Endeavor Leadership" was taught by Elwood Dunn of Detroit, general secretary of the Michigan Union.

Other features of the sessions included a report on Christian Endeavor world-wide by Harold E. Westerhoff, general secretary of both the International Society and the World's Christian Endeavor Union. He reported on his recent visit to Mexico and Guatemala and gave information about the Pacific Area Conference scheduled for August 17-20 in Mexico City.

During these important meetings the current plans, materials, and emphases of the movement were presented and many phases of the work were reviewed as leaders shared ideas and studied materials.

The Executives' Program Council meets annually. Included in its membership are denominational youth workers; presidents and employed field, executive, and general secretaries of Christian Endeavor unions; officers of the International Society; and youth delegates appointed by the unions. The work of the Council is carried out through four committees — Educational, Children's Work, Youth Work, and Adult Work.

"There cannot be a God of love," men say, "because if there were, and He looked upon this world, His heart would break." The Church points to the Cross and says, "His heart does break." "It is God who has made the world," men say, "it is He who is responsible, and it is He who should bear the load."

The Church points to the Cross and says, "He does bear it."

— William Temple, in
William Temple's Teachings,
Westminster Press.

JANUARY 4, 1960

WOMEN'S WORK — Mrs. A. Russell Maxson

Two New Books for Study

"One man cannot untie himself."
"Tracing old footprints, we come on new ones."
"The human heart is like deep waters, it
hides many things."
— African Proverbs.

These proverbs and others like them catch your imagination and illuminate the reading of the book, *Africa Disturbed*, by Emory and Myrta Ross, missionaries in Africa over a period of years who, before writing this book, traveled to many parts of Africa to interview Africans themselves. They asked men and women in varying situations to tell about the changes taking place in their country and of their hopes, fears, and perplexities. The answers are given in direct quotation, enabling the reader to feel the force of the disturbance in present-day Africa.

Having read the book mentioned above, you will want to know more of the why and how of such tremendous changes taking place on a continent so recently opened to world travel. For this information and to understand the relation of the Christian Church to these changes, read *The Way in Africa* by George Wayland Carpenter. He traces briefly the historic roots of the continent, with particular attention to the early influence of missions, and analyzes the changing patterns of culture as well as the growing force of racial consciousness. He makes vivid the perplexities of the people as they try to understand what is happening around them and try to decide what to hold of their old customs and what to embrace of the new. Throughout the book the author tells of the influence of the Christian Church, and likens the church in Africa to the New Testament Church in its willingness to be led of the Spirit. The reader feels, as the author suggests, that perhaps the new church in Asia and Africa may help us recover the spirit of the early Christians.

Read and reread these two books. You will be glad you did.

Read again, also, the editorials on page 3 of the Sabbath Recorder of October 12 and November 30.

The books mentioned above, along with other materials to make your study inter-

esting and profitable, may be ordered from Friendship Press, 257 Fourth Ave., New York 10, N. Y.

	cloth	paper
The Way in Africa	\$2.95	\$1.50
Africa Disturbed	3.50	1.95
Adult Study Guide with resource list50
Edge of the Village — play — small cast50
Face to the Future — filmstrip — color — reading script		6.00
Fun and Festival from Africa Varied activity plans based on African customs., games, festivals and stories60

A booklet, "Friendship Press Annual Announcement," listing other materials on this theme may be had free of charge, or from your women's society president or keyworker. A copy of the booklet should be in your Women's Board packet for the current year.

Combating Obscenity In the Mails

Postmaster General Arthur C. Summerfield has been very active in enlisting popular support for his war on obscenity in the United States mails.

In announcing on December 9 the appointment of a nine-member citizens advisory Committee on Literature to help him reach decisions on the mailing of questionable books he outlined his responsibility in these words:

"The Post Office Department is an agency of the people of the United States. It furnishes a public service utilized by the entire people of the country. The Post Office, therefore, has rightfully been charged by the Congress with the responsibility of meeting public standards in its operation.

"In accordance with these standards, specific legislation requires the Post Office Department to deny access to the mails of obscene materials that appeal to prurient interests with detrimental consequences to the public good." The committee held its first meeting on December 15 with nearly all members present. The committee includes the president of Doubleday

and Company, the president of the U.S. Chamber of Commerce, the president of the General Federation of Women's Clubs, the executive director of the President's Council on Youth Fitness, and representative clergymen from the three major faiths.

At this committee meeting L. Rohe Walter, Special Assistant to the Postmaster General, outlined the step by step intensified public relations effort of the Department to rid the mails of obscene materials. He emphasized that the objectives of this effort are relatively simple, namely,

(1) "To arouse parents in particular to the menace of this social problem and its damaging effect upon the dignity and moral principles of the youth of America.

(2) "To get parents to promptly report and deliver to local postmasters un-ordered obscene materials received in the mail so the Post Office Department can start action against the purveyors of this filth."

In summing up the progress made on December 15, Postmaster General Summerfield stated, "I am happy to report to the American people that the distinguished members of this committee expressed their wholehearted determination to assist the Department in every way possible in combating this growing menace."

New and Old

A catchy expression is used by one of the world's largest tract publication and distributing agencies, "They have the 'new look' but are true to the 'old Book.'" It takes much extra money to live up to the first part of that much extra devotion and discrimination to achieve the second part. Our own American Sabbath Tract Society is not able to give the "new look" to all of its literature but contends that none can surpass it in the quality of its efforts to publish tracts that are true to the "old Book." — Secretary.

SABBATH SCHOOL LESSON

for January 16, 1960

The Gospel Versus Legalism

Lesson Scripture: Acts 15: 1-2, 12-21.

THE SABBATH RECORDER

Late Echoes from Conference at Salem

The following personal remarks by the Rev. Kenneth Smith of Denver were part of the program of the Ecumenical Relations Committee, sent to the Sabbath Recorder recently by P. B. Hurley of Riverside, Calif. It brings a fresh slant to the possible results of interdenominational contacts.

The Sabbatarians

It hardly seems possible to me that it was about 12 years ago that I wore my green beanie here in Salem. I remember another young man who also wore a green beanie. We were walking together up the street when this complete stranger to me (our only relationship was that we both wore green beanies, but this was rather a mutual fellowship) said, "You know the trouble with this place is the Sabbatarians." Quite frankly, this left me speechless for just a moment and I said in the easiest and gentlest way I knew how, "Yes, we are kind of a problem to a lot of the folk, but I am one of them."

I think he tried harder to become my friend after that and we developed a warm friendship during the year. As time went on he fell in love with a young lady who was a Seventh Day Baptist and married her. They have a lovely family, and I understand from latest reports that he is very active in a Seventh Day Baptist church. I have often thought about this little incident. I have not had an opportunity to see him since then but some day I hope to do so and talk with him about it.

Now this seems to me a matter of ecumenical relations. Of course we can't all be as effective in our relations as this young lady was when she married him, for we don't have that type of close relationship with those whom we hope to convince. Yet we still have this responsibility.

Salt of the Earth

I was seated at a banquet of the Governor's Coordinating Council in Denver (which sounds mighty important) and across the table sat a little old lady that I believe must have been near ninety. When someone asked me who I was and what I represented she just almost came

right up out of her chair. "You mean you are a Seventh Day Baptist?"

When I answered "Yes," she replied, "You people are the salt of the earth."

"Well, how do you know," I inquired.

"You are the first living Seventh Day Baptist I have seen since I fell in love with Anna West in Shanghai, China, when I was a little girl."

"Well, I just bowed my head to think that she had felt that way about Seventh Day Baptists all these years, knowing nothing about us. She almost seemed to think that she had discovered something important when she found one, a living specimen, in the city of Denver.

We Need To Be Represented

Now you may be saying, "Well, if this is ecumenical relations then it is certainly entering by the back door." I don't think so. The work of your Committee on Ecumenical Relations is simply taking what we believe to be the natural out-growth of the Gospel of Jesus Christ and trying to formalize our relationship with other people. We are trying to put on an official level the things that we must do if we are going to be effective Seventh Day Baptists in our everyday life. It doesn't seem to me surprising; it seems to me the only thing that we can do. In the kind of world in which we live, with a pagan society and a divided church, the work of ecumenical relations, though it may be badly done by your committee, is still one of the central factors in the life of the church today.

We are going to be represented even if we are not there; our absence is a kind of representation. May I say in closing that in the city of Denver a small group of Seventh Day Baptists have been able to do something which all of the thousands of other friends who keep the Sabbath have not been able to do because they were not there when the issues confronted the Council of Churches.

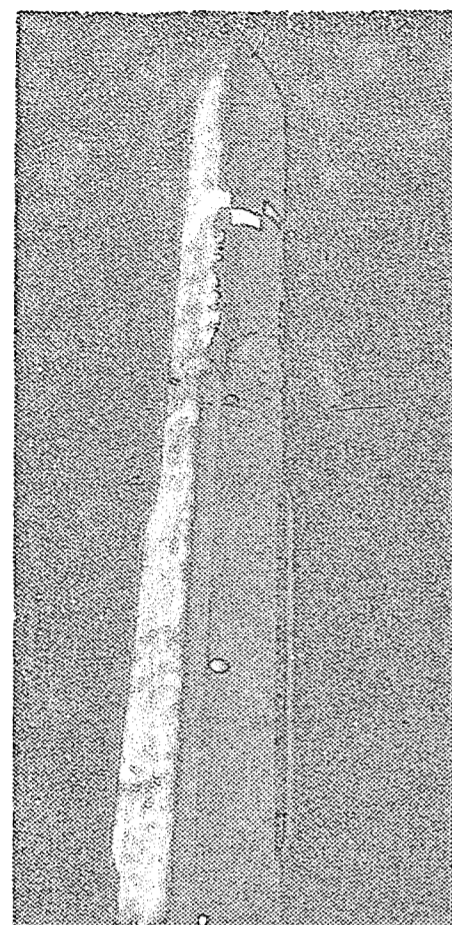
Representation is just the natural out-growth of the Christian witness.

— from a tape recording.

Cynical. Peace has been defined as the short pause between wars for enemy identification.

Teen Talk

Have You Plotted The Course of Your Life?



The giant missile stands poised for flight. Which way is it going? This one bears a name, which makes us sure that it is designed and poised for our protection rather than for our destruction. The name "Christian" or "Seventh Day Baptist" which is stamped upon us also gives a clue to our ultimate destination or destiny. By it our friends know where we are going — if we remain true to our course.

Jesus lived and died for all sorts and kinds of people. His apostles, although filled with love, often spoke of the Christian life in terms of warfare and called upon young men to be good soldiers of the Lord. If every piece of protective armor and every weapon of ancient warfare had a spiritual application, should we not also draw some lessons from our most modern weapons that have had to be designed to protect us from the godless forces that seem to threaten us?

You have noticed that our biggest missiles stand upright on their launching pads. When they blast off, they go straight up for a great distance, then change direction to follow a course that was plotted and set before the count-down began. It is almost beyond our understanding but is well known to the ones who built the controls and determined the course. Locked within that great metal casing is the mechanism that determines which way the missile will go and the distance it will travel. Recently it was announced that such a missile had been fired to a target over 6,000 miles away.

Now let us ask ourselves the big question, have I plotted the course of my life? We may not have the scientific know-how to direct a ballistic missile to a target a quarter of the way around the world but each one of us has enough knowledge to plot the course of his life or to turn that life over to the control of Christ, who is perfectly able to make it reach its destination and accomplish the purpose that He has in mind. It takes tremendous determination just to put ourselves in the correct launching position — looking straight up toward heaven or, we read in Hebrews 12, "Looking unto Jesus the author and finisher of our faith." He can plot the course.

Milton College Breaks Ground

Friends of Milton College, Milton, Wis., will be happy to learn that a few days before Christmas ground was broken (without ceremony) for the new half million dollar building program of the college. Many who have contributed toward this expansion will look forward to the completion of the buildings for which the local contractors are now excavating. All former students are familiar with the area where the new buildings will rise, Burdick woods. This will extend the campus beyond High Street on land that has been owned by Milton College for some years.

First of three buildings to be erected will be the new physical education center. This will free the present gym which will be remodeled for a college theatre and a two-story addition to the front of the gym will house the music department.

In addition a women's dormitory and all-college cafeteria will be constructed.

To date \$451,000 has been raised for the building campaign with the goal set at \$600,000 by 1961. — Information taken from Courier.

The Hour of Decision (Billy Graham) is heard on more radio stations in the United States than any other program, secular or religious, mostly on a paid-time basis.

Dedicated Communist Youth

Glenn Wagner, director of the Pocket Testament League, attended the great Youth Festival at Vienna, Austria, in July with a team of helpers prepared to distribute Testaments and display posters in Russian, Chinese, Arabic, and French, telling that Christ came from heaven, died for our sins, arose, and is coming again; that people should trust Him and have eternal life, for He satisfies the soul.

The festival represented 100 countries and brought 60,000 young people into Wiener Stadium on the opening day. The Communists had spent 120 million dollars to promote this gigantic "show." The announced theme of the festival was "Peace and Friendship." It was soon apparent that there was no peace and friendship for the Prince of Peace. Angry young people tore down the posters and roughly handled the PTL team members who had permission to distribute Scriptures.

Mr. Wagner notes that there were many defections and that some delegations withdrew after the first day. Personal work and private distribution of Testaments was not without results. He is sure that the Communists did not accomplish all they had hoped by this huge meeting of youth. However, he concludes his report with these sobering, challenging words:

"It did demonstrate once more to the PTL team, first, that Communism is bitterly opposed to the Gospel, and also that there are thousands of young Communists with fire, enthusiasm, unashamedness, and dedication, ready to lay down their lives for a belief. We cannot hope to win these young people to Christ until we match and surpass their devotion."

—L.M.M.

It Could Apply to a Denomination

"We happen to know a cynic who claims he has the answer: All, he says, that we have to do to solve all our problems is to devote to the solution of them as much effort as we devote to complaining about the failure of others to solve them for us."

— Birdsboro, Pa., Dispatch.

OTHER FOLDS AND FIELDS

Leprosy Missions

Dr. Oliver William Hasselblad, of Kirksville, Mo., has been named president of American Leprosy Missions, Inc. Only national Protestant organization with a world-wide leprosy relief program, American Leprosy Missions supports 160 hospitals and clinics in 32 countries in cooperation with 45 Protestant mission boards. Through its agency more than 300 missionary workers direct a medical, spiritual, educational, and social ministry reaching some 70,000 leprosy victims on five continents.

Dr. Harry Denman, executive secretary of the Board of Evangelism of the Methodist Church in the U. S., told his denomination that it must choose between becoming a church with a real life-changing evangelism or becoming a church of suburbia that will be "permeated and saturated by the will of secular man."

Holiness and Free Methodist Churches in Egypt

Eighty Holiness Movement churches in Egypt with over 5,000 members unanimously voted approval of union with the Free Methodist Church at the May 5-10 conference at Asyut.

The Egypt church, started sixty years ago as a missionary venture of the Holiness Movement Church in Canada, is now self-supporting and self-governing and voted as an autonomous church body. It is active educationally and evangelistically. Its program includes fifty daily Vacation Bible Schools with 5,000 scholars, and a college-level Bible School.

"The Christian Heritage Magazine is the most factual periodical published today in our language dealing with the menace of Romanism in our generation. You will not find anywhere else the tremendously important facts that we should have at our disposal, in such an abundance and with such authority as in the pages of this periodical." — Wilbur M. Smith [a man whose knowledge of periodicals and religious books is unsurpassed].

Words by
Esther Kerr Rusthoi

America, To Your Knees!

Music by
Elizabeth Fisher Davis

Broadly *Moderato*

A - - me - ri - ca, to your knees! Your on - ly hope is

prayer: the world is filled with strife, con - fu - sion and des-

-pair But God is still in Hea-ven. His power is o-ver

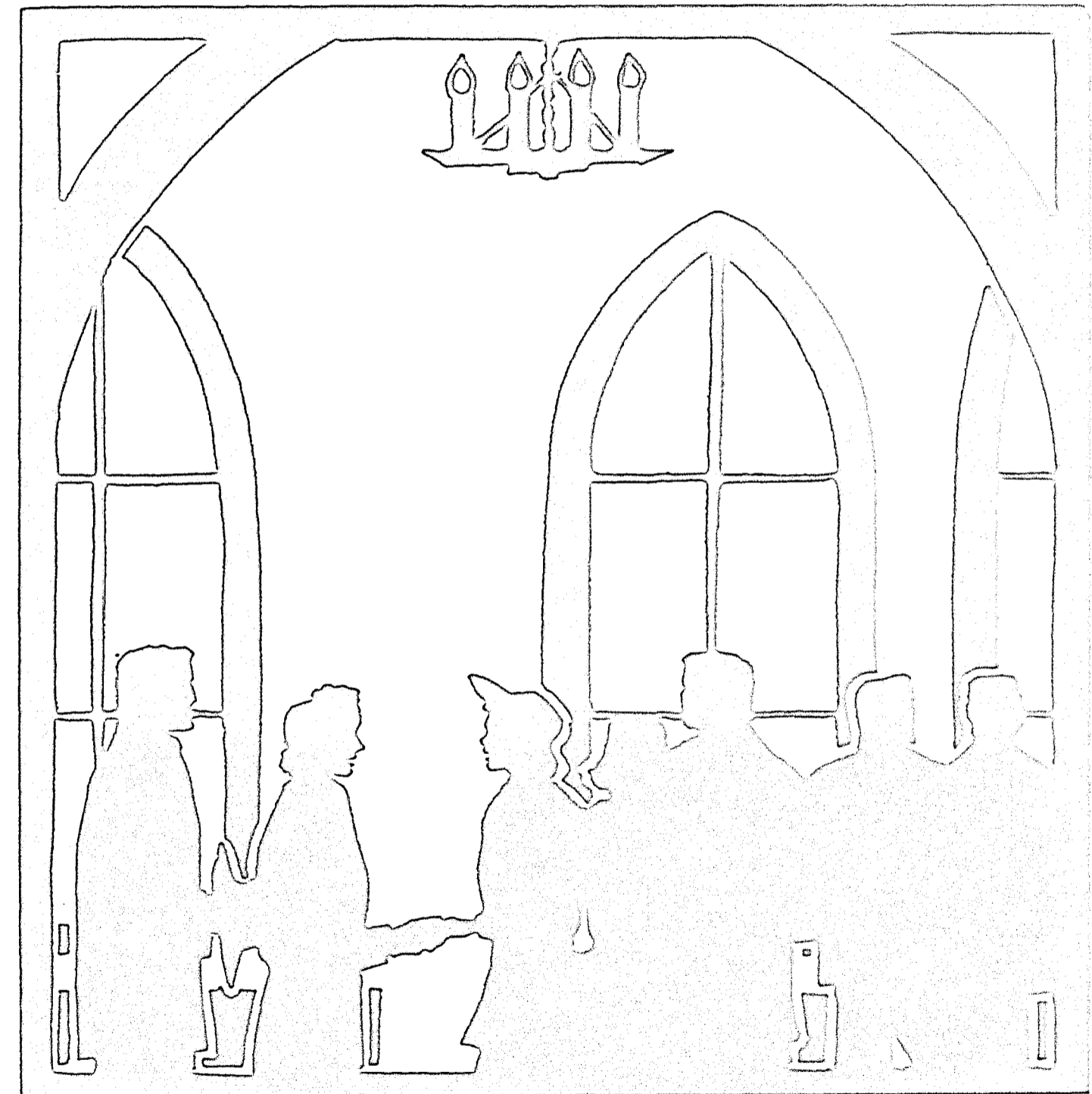
Broadly

all. A - mer-i-ca, to your knees! In suppli-ca-tion call.

America, to your knees!
Your forefathers of old
Loved God and served Him faithfully,
For righteousness were bold.
They read and lived God's Word,
Honored the Sabbath day.
America, to your knees!
Confess your sins and pray.

America, to your knees!
Now is no time for pride;
In humble pleadings call,
"O God, be on our side;
We've sinned and disobeyed;
We've wandered far astray."
America, to your knees!
Return to Christ today.

The Sabbath Recorder



WELCOMING NEWCOMERS

Church is more than a building with characteristic exterior symbolism, more than the denominational name on the bulletin board, more even than the music carefully rendered by organ and choir. Church is greater than the out-poured heart of the minister in his sermon. Added also must be such a welcome to newcomers as flows from loving hearts freshly warmed by a Sabbath hour spent in the presence of the Father and in communion with the Son, our Lord.