

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

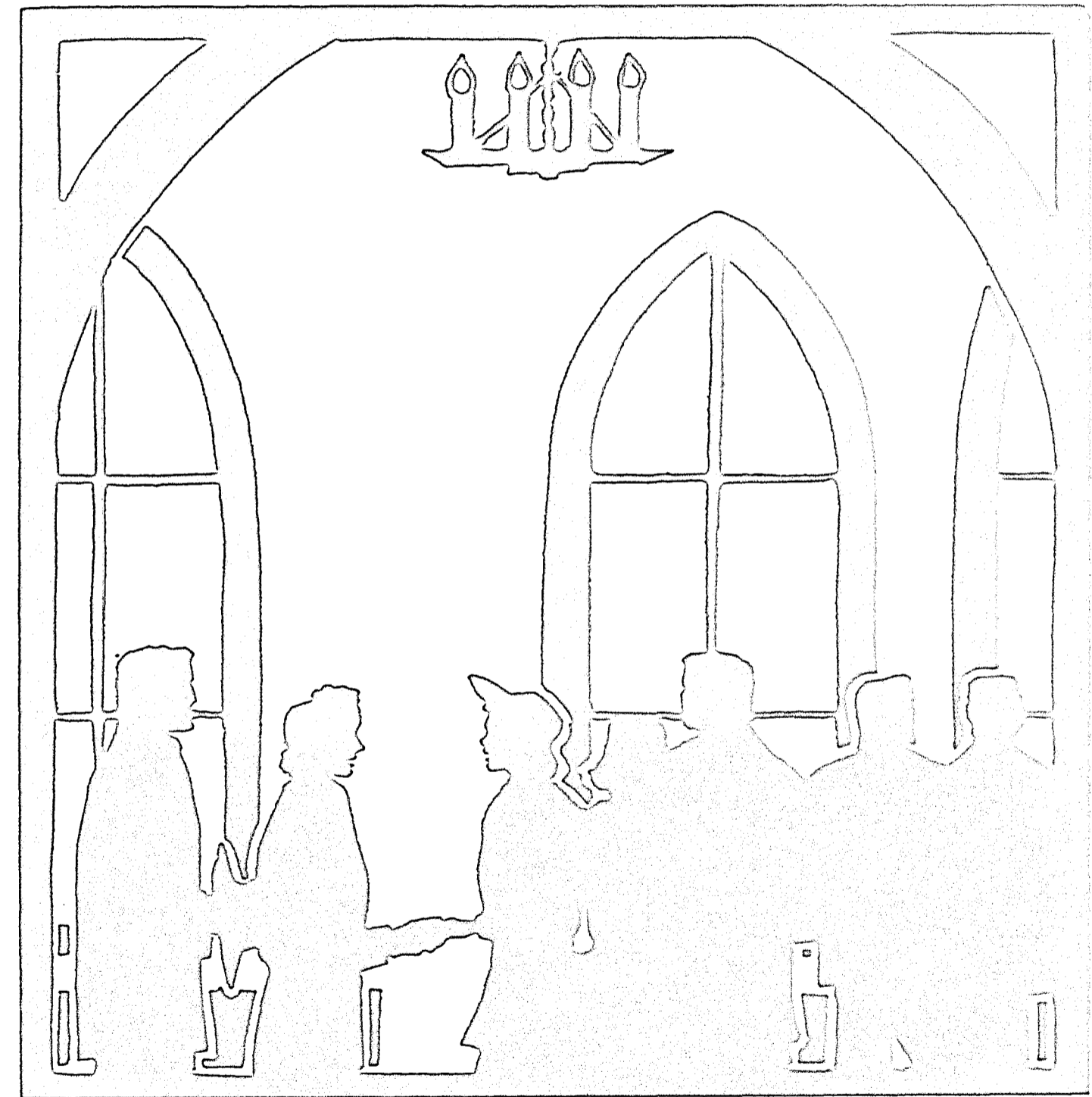
Broadly

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.

The Sabbath Recorder

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Member of the Associated Church Press

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Giving Our Minds to Christ

Many are the definitions of prayer. We do not need any new ones. It would not be amiss, however, to think of a new definition of praying. This one we found challenging, "Giving our minds to Christ." It centers our attention on the practice rather than the theory of prayer. At conversion we profess an experience of giving heart, soul, and mind to Christ. That is a deep-down, once-for-always transformation.

Praying is a continuing experience in which we give our minds to Christ for the time involved. We can be more sure that we are actually ridding our minds of other things and keeping them from branching off into many scattering directions if we keep our lips forming words while we are in the act of prayer. For how long a time can you give your mind to Christ?

For Sinners Only

The situation in one of New York State's larger cities in regard to drunken driving convictions has many parallels and some grave implications. The Safety Commissioner in that city states that a person arrested for intoxicated driving needs only to ask for a jury trial in order to be certain of acquittal. The jurors, themselves drinkers, do not want to find a driver guilty. If they themselves have not been caught driving while under the influence of alcohol they might be at some future time. A woman in that city was excused from such a jury because she was an abstainer.

What are the implications? Laws are violated with impunity. The lines from Shakespeare, "O Justice, thou art fled to brutish beasts," are re-enacted. Furthermore, it would seem that jury duty is "for sinners only." Truly enough, there are none but sinners (saved ones or lost ones) available for jury duty. But to rule ineligible for establishing the guilt or innocence of a person accused of intoxication anyone whose principles of conduct make him an abstainer is serious. No one dares contend that a drinker is better able to evaluate the facts presented to the jury than a non-drinker. The record in the city mentioned is proof enough. No jury in that city has found a driver guilty of intoxicated driving regardless of recog-

nized tests or the damage caused by his manifestly impaired reactions.

The cry of mankind so often voiced in the Bible is for righteous judgment. The falsely accused appeal to the Judge of all the earth for righteous judgment. And way back in the days of Moses God instructed, "Ye shall do no unrighteousness in judgment . . . but in righteousness shalt thou judge thy neighbor." We need to note well that in the difficult situation of having to sit in judgment of a neighbor, righteous judgment, not partiality, is expected.

The Epistle to the Romans, to be sure, sets bounds on our judging (criticizing) of fellow Christians, but the last admonition in the book reads like this, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way" (Rom. 14: 13). This has a bearing on the subject at hand. The judges and jurors who weight the scales of justice in favor of the accused are dumping stumblingblocks in front of the innocent and the unsuspecting on our highways and city streets.

EDITORIAL NOTES

The Sunday Guardian

Thoughtful people are mutually dependent on each other. To shut ourselves up in our reading habits to the material with which we expect to be in almost complete agreement tends to stultify the mind and may lead to the making of one-sided, indefensible statements or even to bigotry. When our minds are sharpened by free interchange with people of differing viewpoints, we test our own positions, learn to abandon any that are weak, and become more convincing in the presentation of our strong convictions. That is why editors of religious periodicals try to read much of what others are publishing.

The Sunday Guardian has recently been added to the magazine exchange list of the Sabbath Recorder at the request of its editor, Robert S. Womer. He had seen our periodical and was somewhat acquainted with our people. Papers that boldly state their positions in their names as do both the Sunday Guardian and the Sabbath

MEMORY TEXT

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Phil. 2: 3.

Recorder ought to be exchanged at the editorial level.

Your editor was happy to learn that the Sunday League, which sponsors this bi-monthly, is unlike the Lord's Day Alliance in that it does not seek Sunday legislation. It tries to promote Sunday observance by inner persuasion rather than outward compulsion and is aware that attempts to legislate the Ten Commandments are useless and out of place. With this our people can heartily agree. Where we will differ is on the Biblical basis of persuasion. We are persuaded that the observance of the seventh-day Sabbath is an integral part of the revealed will of God and that all Christians should give heed to the expressed will of God.

Personal Glimpses

The Rev. Benjamin O. Berry, who is not now employed in Seventh Day Baptist mission work is a careful reader of the Sabbath Recorder and corresponds quite regularly with the secretary of the Tract Society. The following paragraph from a year-end letter should be of general interest because so many of us would like to make it our own.

"Since we are approaching a new year, it is our brotherly duty to admonish one another. I speak to myself in these sentiments. We do not know what the future holds for us, but we know who holds the future, so let us step out in faith upon this new year, trying to eclipse every performance of last year. This can only be done if we use the failures of the past as schoolmaster to the future. May God grant that our primary purpose in life is to build a world where peace and happiness would enrich the lives of individuals."

(The present address of Mr. and Mrs. Berry is 6121 St. Lawrence Ave., Chicago 37.)

President's Message

The Conference president has spent considerable time already in work on a program for the 1960 sessions of General Conference. These plans are not yet ready for a detailed report, but certain things are clear. The theme will be "For Jesus' Sake." We will emphasize the dedication of life for Christ's sake and to the work of His Kingdom. The unity of our denominational work to this end will be demonstrated. We will join in a full experience of worship together. We will attempt to blend worship, study, business, meditation, and inspiration into a total experience of Christian fellowship. Details of the program will appear in this column from time to time. Be sure to plan to attend the General Conference at John Brown University, Siloam Springs, Ark., August 15-20, 1960.

* * *

The Conference president attended a National Council Consultation on Long Range Planning during November. It was a momentous experience to meet with representatives of many denominations and several councils to discuss some of the problems that are among our present concerns. Almost all denominations face problems much like our own. They are meeting them in various ways in accordance with their own history and polity. But the thrilling and challenging note, to me, was that in sharing our problems and attempted solutions we discovered a basic concern, common to us all, that we who are Christian must grow in knowledge, understanding, faith in God, zeal, and consecrated effort if we are to do the work that Christ has laid upon His Church.

* * *

The "Seventh Day Baptist Program for Advance" was adopted by General Conference, 1959, and recommended to the churches. Most churches are now participating in the "Lay Development Program," one of the first emphases of the "Advance." Have you participated in a lay development workshop? This is another of the tools provided so that we may do our work in the church more effectively. It will serve us, as will any tool, only as we use it.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiobol

Church Membership Manual

The subcommittee of the Publications Committee of the Board of Christian Education has the first section of the Church Membership Manual written and ready for critical comment by a selected group of church members.

The manual will be published in four parts when completed: I. The Church. II. Seventh Day Baptist Beliefs. III. Christian Living. IV. Our World Mission.

A reorganized committee takes over the duties of publication at this time of the year. The new chairman of the Publications Committee is S. Kenneth Davis. He has been devoting his primary endeavor with this committee toward the revision of the business end of the Sabbath Visitor.

Any suggestions regarding the publications of the Board of Christian Education may be sent to him — Box 473, Alfred, New York.

Pre-Con Retreat Arrangements

A letter from the Southwestern Association of Seventh Day Baptists tells of the arrangements made for the convenience of our Pre-Con Retreats for youth and young adults. Both retreats will be held on one campus — John Brown University, Siloam Springs, Arkansas. Probable dates are August 10-14, 1960.

The retreats will be entirely separate except for eating and swimming. Separate times for swimming can probably be arranged.

There is copious space for meetings and activities. All "retreaters" are asked to bring bed linens, and a pillow if one is desired, as the beds are provided with mattresses only.

Now is the time to make plans for attending Pre-Con. We wonder which SDBYF and which Young Adult organization will have the largest representation.

Watch for further notices.

Lesson Annuals

Our office has two "International Lesson Annuals for 1960" on hand which can be had for \$2.60 a copy. These annuals

contain helps for study of the Uniform Lessons of the Sabbath School. Many adult classes buy at least one to use for further reference in lesson study. It makes a nice, helpful gift for your teacher.

Filmstrip for Parents

The Radio and Film Commission for the Methodist Church has just released a new filmstrip for parents called "Next Steps in Religion." It is designed especially for teaching religion in the home where there are youngsters of six, seven, and eight years. However, the principles involved will be of interest to other parents. A leader's guide accompanies the filmstrip suggesting questions for discussion and additional resources. The filmstrip is available for purchase only (\$10 including record).

A Pastoral Prayer

By Clifford Beebe

Our dear Lord and our Master, we come before Thee on this Sabbath morning to worship Thee, to praise Thy name, to listen to the preaching of Thy Word, and to draw into our hearts a greater portion of Thy Word. Help us as we are met here that we may receive Thy Word and hide it in our hearts that it may go out from us to the world around us to those who do not know Thy Word or those who are heedless of it. Because we have known Thy Word we have hidden it in our hearts that we may so bring it forth to the world that others may have a desire to know Thee and to know Thy way.

We thank Thee, Lord, for this church which stands here as a light in this community to Thy name and to Thy Word and for the churches of this Southland — few and small and scattering as our churches are and yet each one a light shining for Thee. Wilt Thou grant us, as we are assembled here together from various parts of this land, that light may burn brighter in our hearts for having been

here, that we may go home to kindle a greater fire and a brighter light for Thee in our home communities to shine out into the darkness of the world to lead men to know Thee and to love Thee.

Wilt Thou bless this service this morning. Be with the speaker to put Thy words in his mouth and Thy thoughts in his heart, and wilt Thou be with all of us to open our hearts and our minds to Thy Word and to Thy truths and to Thy light that it may enter in to make us truer and better servants of Thine.

Wilt Thou be with all of us who are carrying Thy light into the dark places of the world, and with those who hear. Touch the hearts and the lives of those who bring Thy message and the hearts of those who hear in order that Thy Word and Thy Gospel may be carried into all the world and Thy cause be built up and Thy Kingdom come and Thy will be done on earth. We ask in the name of Jesus Christ our Lord. Amen.

— Given on Sabbath morning
at the Southwestern Association.

Appeal for Blankets

American churchgoers will be asked to contribute ten million pounds of used clothing and blankets for overseas relief during 1960 (twice the 1959 amount) — and are urged to begin with an emergency gift of one million blankets for refugees and disaster victims literally freezing to death this winter. This appeal comes after a 2½ month inspection trip of the Middle East and Asia by Dr. A. Russel Stevenson, director of the Overseas Program of CWS.

CORRECTION

Libraries and readers who sometimes depend on volume numbers should take notice of a numbering error in the last three issues. The last half of 1959 was Volume 167 and the first issue of this year should have been 168. Other numbers were correct. Sorry!

Fair and Constitutional Laws

By the Editor

Who is to judge whether the recently invoked Sunday-closing laws in several states are fair and constitutional? Naturally, we should look to the courts rather than to those most interested in the imposition of this type of regulation. Our high tribunals in the states involved will be expected to judge each case on its legal merits, taking into consideration the wording of the legislation and its fairness to all the citizens.

In Rhode Island the general attitude toward the enforcement of Sunday laws appears to be vastly different from the attitude in Pennsylvania and New Jersey. South Kingstown, R. I., became the subject of a national news item when the state police a few weeks ago raided and closed 15 stores that were open on Sunday and could show no permit for doing business on that day. (Permits, at a nominal fee, are required by laws dating back about 60 years.) The reaction of the public, including police chiefs, chambers of commerce, and public officials, seems to have been strongly critical both of the methods used and of the Sunday sales restrictions in general. Newspaper articles have been appearing almost daily telling the story of developments in nearby cities. Among the interesting items publicized was that the old laws specified that permits for doing business on Sunday were not required of Sabbatarians or people of the Jewish faith.

Interesting as is the public reaction to Sunday laws it has little bearing on the question of whether or not such laws are fair and constitutional. Public opinion, or what passes for public opinion, may be only the voice of a noisy minority or an effectively propagandized majority. And even an honest, informed majority may be wrong in matters where moral or religious principles are involved.

The Providence Visitor, a weekly edited by and for Roman Catholic readers, is to be commended for its journalistic fairness in printing two letters by Sabbathkeepers who criticize the Sunday-law position of the paper. One of the letters was signed

by all the active Seventh Day Baptist ministers of the area, the other by a lone Sabbathkeeping woman. The fact that the letters were published is also an evidence that they were moderate and reasonable, as such letters should be. The editor, however, wrote an editorial rebuttal equal in length to the two letters he published. One of the letters was titled, "Are Sunday Observance Laws Constitutional?" The four-column editorial heading states, "Sunday Laws Are Fair and Constitutional."

Mrs. Thelma Tarbox, after noting that the Catholic Church had favored Sunday laws, went on to say:

"Isn't the mission of the Christian Church to teach people about Christ? And isn't the Church's goal spiritually strong Christians? Will government laws, backed up by force, help or hinder the development of Christians? Since Christ used loving persuasion and never force to win converts, shouldn't the Christian Church follow His example? Most people resent being shoved, and unbelievers will be turned farther away from the Church when force is used. Past and present history show us the horrible sufferings and discriminations which occur when the Church seeks help from the State in upholding its day or any of its beliefs. . . .

"If Sunday Laws are made legal, isn't it conceivable that other laws of a religious nature will be forced by a zealous church majority upon all citizens?"

"I do hope and pray that Rhode Island Catholics will give the matter of Sunday Laws considerable thought and prayer. When all church members abhor the use of force and, instead, take it upon themselves to try to win converts by love, persuasion, and example, won't we have strong, healthy churches? And when all church members are truly Christlike, won't everybody's liberty be safeguarded?"

The letter from the ministers points out that Rhode Island was the first of the colonies "to be established on the basis of complete religious freedom." It cites the strong stand of Seventh Day Baptists

from earliest colonial times against "Blue Laws," not so much because such laws imposed hardships on them but as an infringement upon religious liberty. They then quoted the action of the Seventh Day Baptist General Conference of August, 1958, which reads as follows:

"Whereas we agree with the desirability of proper Sabbath observance including cessation of labor, we feel keenly that such observance is of value only when voluntary, and therefore we are categorically opposed to its regulation or enforcement by law. Since we as a people observe the Biblical Sabbath — namely, the seventh day of the week, commonly called Saturday — and since most other denominations observe another day, we would further oppose any legislation which specifies a particular day for rest and worship as being discriminatory and therefore unconstitutional.

"Inasmuch as there is an increasing effort throughout the country to renew ancient 'Blue Laws' or to create new laws restricting business activity on Sunday, be it resolved that we declare our opposition to such Sunday closing laws."

How does the true-to-form Catholic editor argue for the fairness and constitutionality of Sunday laws? He states that Sunday observance laws have a twofold aspect — one religious, the other social, and that the government is primarily interested in "the will and well-being of the people," which requires that man should have a day off. "The consecration of one day a week to rest," he affirms, "is not only a dictate of divine law but also of natural law." This, of course, has little bearing since laws which are not related to Sunday provide for a five-day work week.

The editor goes on to contend that Sunday must be specified because "a day that is not practiced by all is no Sabbath at all." To allow people to choose their day would make detection of Sabbath-breakers impossible. He goes on to argue that the government can make its activities coincide with the practices of religion without violating the First Amendment. He then attempts to turn the tables on the correspondents by accusing Seventh Day Baptists of placing these Sunday Laws on

a religious basis and thereby contravening the First Amendment and violating the principle of separation of church and state. He bases this on the suggestion that other Sabbaths be allowed for religious reasons.

Whether or not there is any merit in this last argument of the Providence Visitor is questionable. The editorial, upon reflection, fairly bristles with the disquieting implication that minorities do not matter and that Sabbathkeepers should be silenced for calling attention to the religious liberty issue. We are reminded of the Biblical case of Ahab who accosted Elijah with, "Art thou he that troubleth Israel?" The prophet, disregarding his position of being in the minority, boldly replied, "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord. . . ." It is not a question of majority practice but of moral principle. When the advancement of a church steeped in tradition comes in conflict with moral principles, some must have the courage to put adherence to the commandments of God above conformity to the dictates of the church.

An East Germany Problem

A controversy has developed in East Germany which may keep Bishop Otto Dibelius from serving a large East Berlin church. He resides in West Berlin and is chairman of the Evangelical Church in Germany. He made a statement, with which Bishop Lilje took issue, that the passage in Romans 13 dealing with authority cannot be applied without reservation to the totalitarian state. He defended this view with the interpretation that to St. Paul the criterion of authority is justice and righteousness, which do not form the basis of a totalitarian state.

Mayor Schmidt of East Berlin called the bishop in for a two-hour conference ending in barring him from activities in that part of the city. Dibelius later amplified his views drawing a distinction between obeying the state's "outer order" and becoming involved in its political system, from which, he said, the Christian must remain spiritually aloof.

Barbara Bivins
Writes from Nyasaland

(Parts of letter received from Miss Bivins,
written December 18, 1959.)

It seems impossible that two months ago we were just getting ready to meet that big plane in New York. I now know with all certainty what one means by "mixed emotions." I was glad to be going to God's place of service for me, but even so the final good-byes to the friends and family gathered there were a bit "weepy"! Now just two months from that day I sit here, still amazed and thankful. God does work in wonderful ways to accomplish His plan. I only hope that I will be worthy of the position for which He has sought me.

Work here is beginning to seem less strange. The patients are beginning to accept us "new folks" more readily. My favorites, the children, hardly ever run any more. In fact they creep as close as they dare and wait for me to jump and chase them. I suppose this is not very dignified of me but the children enjoy it and the other mission workers don't seem to mind.

We have a young boy with typhoid fever. The first day I saw him I was heart-sick. He seemed so weak and delirious that I feared for his life, but prayer and medication have worked wonders. Although still quite sick he has improved greatly and has regained full consciousness.

About three weeks after arriving I asked permission to have Bible stories for the children while worship was being held in Maternity and in the Clinic. Permission was granted and different members of the medical staff interpret for me. I trust that God will use this to His glory.

Victor keeps very busy with medical work and overseeing things in general. Beth has her medical work and does an awful lot with the quarterlies plus all her other jobs too numerous to mention. Joan keeps occupied — and how! You should hear her choir. They bring much joy to all of us. We have heard several special numbers now, and the students seem to enjoy the work as much as Joan does.

Sarah and I — well — we are "adjusting." Really though, I am surprised at the way things are. I expected hardship galore — but find that the work and the living conditions are much more pleasurable than I had anticipated. Of course here we are privileged to adjust in a Christian environment. At home such is often not the case when we take a new job.

Oh! Let me tell you what happened to me the other night. I was called at about 3:00 a.m. to see a baby who had "died." As I reached the Annex a cry greeted my ears. The baby had had a cold and had been having labored respiration. After treatment he had improved. During sleep he was breathing quietly and easily. His mother interpreted the lack of audible respiration as death. I stayed for a while to make sure that he was all right. One of the boys explained the situation to the mother and told her that God was good to spare her little one.

As I walked up the hill through the African night back to the house, my steps were much happier as I returned because the baby still lived. There in the bright moon and starlight, as I walked, I breathed a prayer of thanksgiving that God had brought me at last to this lovely land, that I might aid in His harvest.

Revival Service at Walker, La.

At the request of the Walker Seventh Day Baptist Fellowship and with the assistance of the Missionary Board, Pastor Mynor Soper traveled from North Loup, Neb., to Walker, La., and assisted Pastor Theodore Hibbard in special revival services with the Walker Seventh Day Baptist Fellowship beginning December 9.

Pastor Hibbard has written, "Pastor Soper presented very fine messages and was well received here by all concerned. . . . We feel that his trip here was very worth while."

While in the area, Pastor Soper visited the Hammond Seventh Day Baptist Church where he had been called to serve as pastor of that church and as shepherding pastor of the area. He has regretfully declined the call.

MIDWINTER COMMISSION MEETING

The midwinter meeting of Commission was held at Battle Creek, Michigan, December 27-31, 1959. The members of Commission are appreciative of the hospitality shown and the facilities made available by the Battle Creek people.

Concern was expressed relative to a lack of uniformity in the procedure followed by Conference committees in handling reports. President Victor Skaggs was instructed to do research on this matter, using competent assistance, and to present recommended procedures to be followed in taking action upon reports and recording them.

Commission noted with deep regret the change in plans of the Missionary Board for the British Guiana field due to the illness of Mrs. Mauch. It is our hope that this situation will not postpone indefinitely the resumption of our part in the work there.

Consideration was given to changing the name of the Office of Press Relations to a title more generally acceptable to all media, such as Office of Public Information or Public Relations of Seventh Day Baptists, and providing additional funds so that this very important phase of our work can be carried on even more effectively. All churches, groups, and organizations within the denomination are urged to maintain constant communications with this office to continue to increase our public witness through all news channels.

The tentative budget for 1960-61 was developed and the Commission expresses sincere appreciation to the boards and agencies that submitted their budgetary requirements for this purpose. The possibilities for service reflected in these proposals far exceed our present capabilities. This indicates a need for the enlarging of our vision and a growing sense of stewardship.

The various closing dates of the budget years of the boards create confusion in the building of Our World Mission budget. Therefore, it is requested that a supplementary statement giving budget figures

for the actual Conference year involved be submitted to the Commission for use in preparing the budget for that year.

The raising of Our World Mission funds has been and continues to be one of the major tasks confronting our Conference. However, it is increasingly apparent that fulfillment of our world mission requires trained, competent, and dedicated workers. Commission noted this urgent need and calls on our churches and all our agencies to emphasize recruitment for all church-related vocations.

Reports of the Ministerial Training Committee and the special committee of the Board of Christian Education were received. Activities of the committee, the Board of Christian Education, and the staff of the School of Theology were noted with interest and appreciation. The resulting progress toward a solution of the problems confronting us in ministerial training is encouraging.

Reports submitted by standing Conference committees were read and discussed.

The job analysis of the executive secretary of General Conference was considered and a number of changes were made. Copies of the revised analysis are available from the executive secretary's office. Because of the necessity for securing a new executive secretary, Commission spent much time in considering desirable qualifications and possible candidates for this position.

Seventh Day Baptist influence in our colleges is diminishing as these institutions progress. In order to strengthen our ties with these schools financial support must be channeled through denominational agencies, student recruitment among our people must be increased, and more Seventh Day Baptist leadership must be forthcoming.

The statement of belief of Seventh Day Baptists is conceived to be an expression of the views generally held by our people. Commission recognizes the interest and concern of our people in their statement. We urge prayerful study by individuals and groups and recommend the use of the spring quarter of the Helping Hand which is being especially prepared for this purpose. We concur with the attitude ex-

pressed ten years ago that "since there is no evidence of any wide-spread desire for any generally understood alterations . . . we would urge that each Seventh Day Baptist dedicate himself to the implementation of the central truths set forth in the present statement until such time as a more general need for revision becomes evident." (See page 42, 1950 Year Book.)

Commission examined copies of "My Spiritual Inventory" and the companion decision sheets. We encourage every pastor and church leader to promote its use by each church member. If its purpose of continuing personal growth is to be fulfilled the inventory should be used as an annual self-appraisal.

The Rev. Victor W. Skaggs, president, outlined his plans for sessions of the 1960 General Conference. Suggestions and comments were solicited. He was commended for his creative suggestions and was urged to carry forward his plans. An interesting and fruitful Conference is anticipated.

This report is submitted with a deepened awareness of the urgency of the work before us "For Jesus' Sake." Praying for the guidance of our Heavenly Father and in a spirit of hope and expectancy we adjourned to meet August 8, 1960, at 7:30 p.m., on the campus of John Brown University, Siloam Springs, Arkansas.

The Commission,
Seventh Day Baptist
General Conference.

From Nyasaland

The Rev. Andrew D. Kayira, nominated by the Governor of Nyasaland to the Nyasaland Legislative Council, has resigned his seat following the burning of his home at Karonga, Northern Province, two days after his appointment. Mr. Kayira was one of four Africans appointed to give the Africans a nominal majority in the Legislative Council. He is the minister in charge of the Presbyterian Church of Central Africa at Karonga, the scene of some of the most violent rioting in disturbances earlier this year. No one was injured when the house was burned and most of the property was saved, a report said.
— EPS, Geneva.

Joy of Witnessing By Katherine Davis*

It is God's desire that His children should be rejoicing in Him and useful in His hands. John 15: 11 tells us, "These things have I spoken unto you, that my joy might remain in you and that your joy might be full." All Christians have eternal life but all Christians have not entered into the experience of abounding life. There can be relationship without fellowship, union without communion, life without health, privilege without enjoyment. One may war and not win, serve and yet not triumph. The difference throughout is the difference between eternal life and abounding life. Abounding life is fullness of life in Christ, made possible by His death and resurrection and made actual by the indwelling of the Holy Spirit.

We find in Romans 14: 17, "The kingdom of God is righteousness, peace and joy in the Holy Spirit." And joy is one of the fruits of the Spirit. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5: 22).

The Psalmist speaks of different degrees of joy: "Restore unto me the joy of salvation" (Ps. 51: 12); "Unto God, my exceeding joy" (Ps. 43: 4); "In Thy presence is fullness of joy" (Ps. 16: 11). And 1 Peter 4: 13 admonishes, "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

There may be some point not yet yielded to God in our life as a disciple which may break communion and take away joy. Or there may be a lack of faith to dim our witness. The remedy for this is to get quiet before the Lord in prayer and in reading the Word of God: "For faith cometh by hearing and hearing by the word of God" (Rom. 10: 17). It may not

* This talk was one in a panel discussion at the Yearly Meeting of the New Jersey and Eastern New York Churches held at Shiloh, N. J. The writer, an active worker in the Shiloh Church and a member of the Board of Trustees of the American Sabbath Tract Society, wants to acknowledge considerable dependence on an article in the October 24 issue of the Sunday School Times.

take a great deal of Scripture, for one verse read slowly and prayerfully, and appropriated by faith is enough to restore the joy of salvation, such as, "My grace is sufficient for thee" (2 Cor. 12: 9), or "I will never leave thee nor forsake thee" (Heb. 13: 5). I have heard it said of the calling of missionaries, "It is not so much a voice as a verse."

1 John 5: 10, "He that believeth on the Son of God, hath the witness in himself." Acts 5: 32 reads, "And we are his witness of these things, and so is also the Holy Spirit, whom God hath given to them that obey him." So as we are yielded to God and are obedient, and as the Holy Spirit fills us and bears fruit, the fruit of joy, we witness by our actions, our conversation, meeting of everyday problems, sharing with others, serving in the church. Then our privileges become enjoyment.

MISSIONS — Sec. Everett T. Harris

New Fellowship at Houston

The Seventh Day Baptist outreach in the Southwest continued with the organization of a Houston Fellowship December 10. The shepherding pastor, Rev. Marion C. Van Horn, spent several days of visitation and presented a challenging message at the organizational meeting. The following officers were elected: Steven J. Pierce, 4114 Woodcraft, Houston 25, president; Mrs. George S. Stillman, secretary; Mrs. Steven J. Pierce, treasurer; Dr. Philip Thorngate, chorister.

The group had had three previous meetings in homes of the members. Twelve adults and five children attended the Christmas worship, December 23, in the Robert S. Hanna home.

During past years, occasional special meetings have been held when Seventh Day Baptist leaders and missionaries have visited the area. The fellowship is now meeting biweekly and would enjoy sharing Christian fellowship with any interested people in the area and any Seventh Day Baptists passing through the city. Those who are interested are invited to contact the president for location and time of the meetings.

— Mrs. George S. Stillman.

New York Bible Society 150th Anniversary

The great city of New York claims the interest and fascination of the nation and the world. It stands as the world's greatest symbol of business and wealth. No place on earth so well earns the designation of "melting pot." Here nationalities and races meet in greater numbers than anywhere else in the world. In serving the millions who need such service the New York Bible Society has piled up a great record of Bible distribution in its 150 years of activity within the city.

Organized in 1809 when "Little Old New York" was the home of 93,000 people living on the southern tip of Manhattan, the Bible Society has continuously ministered to the immigrants and others who have come to swell the population to its present size which is 100 times greater in area and 86 times larger in population.

The anniversary booklet, replete with historical pictures, tells the story of the years and highlights of the present work of the Society and its tremendous opportunity. It should be noted that its purpose and mission differ much from the great American Bible Society which is also located in New York and to which most churches make contributions.

The New York Bible Society began its Scripture distribution ministry to immigrants just 15 years after its founding date and as early as 1836 began giving Bibles to seamen on board ships in the forest of masts along South Street. Its hotel ministry began that same year. It claims to be the only agency responsible for hotel distribution in a city that today is a metropolis of hotels. Representatives of the Society in the peak immigration year of 1906 were on Ellis Island to hand out Scriptures, often in their own language, to 1,285,349 incoming foreigners.

Now the city includes the largest Negro community in the world (half a million), about the same number of Puerto Ricans, most of whom have come in the last ten years, and the largest Jewish population in the world (2 million). The Society employs representatives to work with these people, men who claim amazing results in their personal work.

Those who visit New York should have the "Bible view" of the city as represented by these words:

"Here are many different 'worlds' — the world of the seaman aloof on his ship, of the foreign-born isolated by language and customs, of the hospitalized shut in to four walls, of the hotel guest in his lonely room, of the white-collar worker anonymous as a cog in the machine of big business, of the blind in their sightlessness, and of the spiritually needy of many kinds. For each of these the New York Bible Society carries the responsibility of supplying the Word of God, with its dynamic potential of 'grace to help in time of need.'"

The thrilling story may be summed up in this paragraph also taken from the anniversary booklet:

"The strategic value of the work of the Society cannot be measured by the 1,050,280 copies of the Scriptures in over 70 languages that were distributed last year — nor even by the total of 41,143,620 Scriptures distributed over its long history. Its contribution to the spiritual welfare of Greater New York will not be revealed this side of eternity."

A Picture Prayer



One out of 16 American babies, born with malformations, need more than a mother's love; they need the help that can come from the annual March of Dimes.

Extended Faith

By J. W. Mellick

"Sir, come down ere my child die!" These were the frantic words of a Capernaum nobleman as he made his plea that Jesus come to his house and heal his son who lay at the point of death (John 4: 46-54).

This nobleman's faith was limited, however. It demanded that Jesus be at the bedside for the healing. It extended no further. He insisted that Jesus must "come down" with him to Capernaum. Jesus mildly rebuked him for his unbelief. He then said, "Go thy way; thy son liveth."

The father extended his faith upon this promise and went his way alone. Approaching home, he heard the glad news of his son's recovery. Upon comparing notes, he found that the healing took place at the exact hour that Christ spoke the words that sent him on his way believing. The third addition of his extended and growing faith is seen in verse 53 when we read, "... and himself believed, and his whole house." He first had faith to come from Capernaum to seek Christ and then had that faith extended that he might return to Capernaum without Christ but with His promise. Even to this second stage of faith was added the third stage as he and his whole house believed upon seeing the evidence.

Christ will come again and at that time great things will be done. Do we, like the nobleman, insist that it is only when He comes that anything can be done? Perhaps, while He tarries, we should hear Him say, "Go thy way." Jesus Christ, in power, went ahead of this man. So we must believe that Jesus Christ, from heaven, will go ahead of us as we go our way in faith believing. As He tarries, He expects us to believe Him, even now for great things!

"Thy daughter is dead; why troublest thou the Master any further?" These are the words spoken by the sad-faced servants of Jairus, the ruler of the synagogue, who had come seeking Jesus' help. He had faith to seek the healing help of Jesus in behalf of his only daughter and was now taking Jesus to the sickbed. These words,

however, bring him shocking realization — it is now a deathbed toward which they are headed. There is not faith for that! Why should he "trouble the Master any further"? Faith for the sickbed, yes; but faith for a deathbed, no! The unbelief of his servants was of no help to Jairus, and he was at the point of parting company with Jesus to go grieve his way homeward alone, leaving "the Master" behind. "Trouble not the Master," they said, but the Master wanted to be "troubled."

Therefore, where Jairus' faith had ended, Jesus hastened to give him ground for "extended faith." Into that dark, fearful void of unbelief, Jesus cast the light of these words: "Be not afraid, only believe!" This, Jairus did, and we know the happy ending of his "extended faith"!

Sometimes we are prone to listen to discouraging voices that denounce a case as "hopeless" and "beyond help." We are ready to quit praying. Faith begins to fade and fearful doubt takes a step toward the throne of our heart. Let us hear His voice again: "Be not afraid, only believe!" Let faith be revived, strengthened, and extended! We thus allow Him to go on with us to greater things!

How many things and situations have been written off as being "impossible." We ceased to pray, because our faith was "too short" and we thus limited the Lord who was ready and able had we but extended our faith and believed for greater things! In Mark 9:23, Jesus said to an anxious father: "If thou canst believe, all things are possible to him that believeth." Whereupon the father cried, "Lord, I believe; help thou mine unbelief!" So might we well cry.

"Lord, by this time he stinketh!" These are words of unbelief! Martha plays the role of an unbeliever! Her faith had sent for Jesus to hasten with His healing power and she might even have had faith for a resurrection had not four days elapsed! But the four days could not be spanned! There was a stone of unbelief at the door of Martha's heart. True, she had faith concerning "the resurrection at the last day," but not for this day—four days after burial! It is here that Jesus gives emphasis to His present power, "I am the resurrec-

tion, and the life." Following Martha's vehement protest against opening the grave, Jesus reminded her, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

Martha's faith was extended; the void of doubt was filled and her beloved brother came forth!

How many "Lazaruses" are still in their graves because of the Marthas that hinder Christ through their unbelief! If Martha had not believed — if her faith had not been extended — Lazarus would have remained in the grave. Christ's power could not have been exercised; the faith of the apostles would not have been strengthened and extended, nor would there have been the great testimony to the populace of that area as to the great power of Christ.

Beware lest our faith darkens to doubt when Jesus "tarries" in answering our urgent request and our "Lazarus" seemingly goes beyond Christ's power. Let us first roll away the stone of unbelief from our hearts.

Let us make the powerful Christ of Yesterday, whom we expect to do great things in the "tomorrow" of the coming age — let us by our "extended faith" expect great things from Him for today also.

"Human Dead Sea"

We who have only small problems of overcrowding in a few areas can scarcely comprehend the situation in oriental lands where the population fills almost the whole expanse of territory like ants in an anthill with no place to sally forth for food. India is one such place. In the city of Calcutta there are now 3,000,000 refugees. The problem goes back to the partition of Pakistan ten years ago but is growing steadily worse. Both the UN and church relief agencies are giving special consideration to Calcutta in this World Refugee Year.

SABBATH SCHOOL LESSON

for January 23, 1960

The Gospel Changes Lives

Lesson Scripture: Acts 16: 13-15, 25-34.

Youth News

"Teens Eloquent In Savior's Cause"

The above title sounds like one that would be found in a Christian periodical, one that was definitely evangelistic in tone. Actually it headed a story in the (Evening Star (Washington) featuring the photos of six teenagers under a five-column picture of 10,000 teenagers in the National Armory.

The December 29 newspaper article was sent to the editor of the Sabbath Recorder by a United States Senator who had probably read the "Youth News" item about the Capital Teen Convention in our issue of December 28.

This greatest Youth for Christ Rally of teenagers must have been a success judging by the space it commanded in this Washington paper. When some of the young folks attending were questioned by staff writer George Wilson, he described their answers as eloquent in the Savior's cause. The executive director of Youth for Christ of Greater Washington said he was awed by the eloquence of the youngsters. Here is what a few of them are reported to have said:

Sandra Shiskin, 17, president of the Calvin Coolidge High School Club, said the convention "gives a chance to born-again young people all over the country to have wonderful Christian fellowship."

Lana Shirley, 19, said the convention "shows the world what God can do with teenagers' lives."

Peggy Lootens, 16, expressed the purpose of the gathering of 10,000, "To show the world how important Christ can be in a person's life."

The police on duty at the armory described the behavior of the young people as excellent. The president of Youth for Christ International told reporters that there had not been one discipline problem since the convention began.

This youth news is different from what we hear about youth who seldom go to church and who are not dedicated to the Savior's cause.

Church Extension Seminars

The Key Man

In conducting a survey on the church planning situation, the National Association of Evangelicals' Commission on Evangelism and Church Extension reached this conclusion: The local pastor is the key man in Church Extension. Response to a questionnaire concerning procedures followed in establishing mission churches revealed that out of 65 new churches surveyed, 27 of them were instigated by a local pastor; 18 by individual members of a local parent church; 18 by boards and/or committees in a parent local church; six by appeal to the local church from denominational agencies.

Basic conclusion of NAE's Commission was this: "Church extension is a one-man job — one man, that is, with a vision, linked to an endless chain of men likewise committed to the task."

Men are not saved by the sacrifices they make, but by the sacrifice God has made for them.

NEWS FROM THE CHURCHES

BERLIN, N. Y. — It was our privilege on November 28, the Sabbath after Thanksgiving, to have missionaries David and Bettie Pearson with us. Mr. Pearson preached at the morning service and later showed slides of Makapwa Mission in Nyasaland. Their visit was much enjoyed. We were all charmed by little Debby Pearson.

The Christmas season has once again filled our hearts, and brought us all a little closer in a renewed bond of friendship. This was heightened by our annual Christmas program which was attended by a large number of both young and old, some from considerable distances.

The program was opened by Jon Cushman with a poem of welcome, followed by pieces by Wesley Greene and Sandra Ellis. The choir, under the direction of Paul Cushman, sang several Christmas songs. After Pastor Maxson showed us slides, presents were given to the children.

On December 26, Pastor and Mrs. Maxson entertained at their home the high

school and college-age young people at a dinner party. Attending were Mr. and Mrs. Denison Barber (Eunice Maxson), Ruth, Robert, and Howard Ellis, Mr. and Mrs. Elmer Stuart, and Jean, Laura, and Philip Cushman.

At the beginning of the new year we look back, evaluating the events of the year. We see that we have not accomplished all that we had hoped to as regards church expansion, increased membership, and a broader youth program, but we have, nevertheless, grown — not so much in numbers, but spiritually. Our main problem is that so many of our members come from a distance — some as far away as Poughkeepsie and Highland, New York. In spite of this problem we are progressing and appreciate the leadership of Pastor Maxson and the spirit of cooperation found in the congregation.

We praise the Lord for keeping our membership intact this year and for the many blessings we have received from His hand.

— Correspondent.

SCHENECTADY, N. Y. — The annual business meeting was held Sabbath afternoon, December 26, following a fellowship dinner. Officers were elected and other business transacted. Several projects were reported completed or in progress, and others proposed.

We intend that people will know that we are here. If you come into the city on State Street, Highway No. 5, from Albany, look for our directional signs just inside the city limits. If you come past at night, you will see the church and bulletin board floodlighted. We are installing a sound system to broadcast chime records out over the air. Our church announcement is on the Hotel Church Directory at the YMCA, two hotels, and two motels in the city. During the next two months we will run a series of message-type advertisements in the two daily papers. Tract distribution is carried on quite extensively by some of our members, and monthly bulletins, tracts, and special-issue *Recorders* are mailed to a contact list.

Monthly services are held at Gallupville, twenty-five miles from here, on Sabbath afternoon, at the home of Mr. and

Mrs. Arthur Burns, who have a nursing home. We are considering a monthly service at the County Home. We have started a series of biweekly Bible studies in the various homes, discussing at present "What Is in Store for the Jews?" Fellowship lunches are held monthly after service.

The ladies have packed several boxes of used clothing for British Guiana and Paint Rock, Ala.

Our newest project is trying to reach the homes of the community by means of a Bible Club for the boys and girls. This is under the supervision of the local representative of the Bible Clubs Movement of Philadelphia, who is assisting us. Though the attendance is small, we have made contact with one home where there seems to be some interest.

— Correspondent

MILTON, WIS. — On the night after the Sabbath, December 19, the Eutharsos Class of the Sabbath School held a caroling party. The group met for a rehearsal at the Theron Ochs' home in Milton Junction. The invigorating cool air and the inducive weather aided the large group on its venture. The homes were scattered in various parts of the two villages, so the singers welcomed transportation in a warm school bus driven by the owner, Walter Sayre, a member of the class.

Singing for shut-ins or older people, often going into the homes, was a heart-warming experience for the carolers as they saw the pleasure brought to the listeners. After singing at a dozen places, the group returned to the Ochs' home where others were waiting. Here fellowship and visiting were enjoyed over a cup of coffee with Christmas cookies. Approximately forty people had some part in the evening of sharing the Christmas spirit.

Word has come to the class of the worthwhileness of the singing. The group gathered in the rooms of one home where a woman cares for her invalid sister. They are neighbors of a couple who are members of the class. After the carolers had left, the invalid was silent for a while, and then said, "That's the nicest thing that ever happened to me."

Marjorie J. Burdick.

The Sabbath Recorder

STAMP COLLECTORS

For a donation of \$1.00 or more, to be used to spread the Gospel of Jesus Christ, you will receive 115 or more different world stamps by return mail.

Mission Stamp Co.
1069 N. Ave. 51
Los Angeles 42, Calif.

[Editor's Note: This is a project of people in the Los Angeles Seventh Day Baptist Church and is a labor of love for missions. The stamps offered are from all over the world and are gathered from persons and business concerns having very wide correspondence. Perhaps some of our readers would also like to contribute stamps.]

Marriages

Cott - Spaine. — At the Seventh Day Baptist Church, Alfred, N. Y., on Sabbath afternoon, December 19, 1959, Richard L. Cott, Almond, N. Y., son of Worth L. and Margaret Moxie Cott, and Mary C. Spaine, Alfred Station, N. Y., daughter of Thomas and Eva Jacox Spaine, were united in marriage, the groom's pastor, Rev. Arthur C. Guild, and the bride's pastor, Rev. Hurley S. Warren, officiating.

Hendrix - Roberts. — George Harrison Hendrix and Mrs. Lola Roberts, both of Denver, Colo., were married the evening of December 30, 1959, in the Boulder, Colo., Seventh Day Baptist Church, by Pastor Emeritus Erlo E. Sutton, D.D., in the presence of members of both families, children, grandchildren, and brothers and sisters.

Nagel - Hibbard. — John Bert Nagel, son of Mr. and Mrs. Emile Nagel of Angie, La., and Beatrice Pearl Hibbard, daughter of the Rev. and Mrs. Theodore J. Hibbard of Walker, La., were united in marriage in the First Presbyterian Church in Hammond on November 12, 1959, the bride's father officiating.

Births

Brown. — A daughter, Deborah Kay, to Kenneth and Ethel Bee Brown of Salem, W. Va., on October 30, 1959.

Burdick. — A son, Jeffery Wilson, to Mr. and Mrs. Eugene Burdick of De Ruyter, N. Y., on December 5, 1959.

Meldrim. — A daughter, Julia Esther, to Mr. and Mrs. Lester Meldrim of De Ruyter, N. Y., on November 3, 1959.

Rosa. — A daughter, Edith Jane, to Mr. and Mrs. Ed Rosa of Pomona, Calif., on December 3, 1959.

Williams. — A daughter, Lesa Falene, to John and Eulala Davis Williams of Follansbee, W. Va., on November 28, 1959.

Accessions

Plainfield, N. J.

By Baptism:
Miss Laura Galindez

By Testimony:
Mrs. Mary Cecere
Rubin E. Simons

Obituaries

Maxson. — Hattie Pierce Lane, daughter of Harrison and Sarah Esther Pierce, was born at Dodge Center, Minn., May 29, 1877, and died in Porter Sanitarium, Denver, Colo., December 24, 1959.

The family settled in North Loup, Neb., when she was a child, and there she grew to womanhood and was married to William Hascall Lane at Ord, Neb., March 8, 1899. They went to Cherokee, Okla., in 1902, but went back to Nebraska by covered wagon in 1912, and settled on a homestead in the Wild Horse community north of Bayard. They later lived in Gering and Scottsbluff, that state.

Two children and the husband preceded her in death. Four sons and two daughters survive: W. L. Lane, Lander, Wyo.; Everett, Erlo, and Fred, of Scottsbluff; Mrs. N. E. (Rue) Collett, Bakersfield, Calif., and Mrs. E. T. (Ruth) Babcock, Santa Ana, Calif.

Mrs. Lane was married to Deacon Lyle E. Maxson of Englewood, Colo., Aug. 12, 1954, who survives with his children, to whom she was a beloved "aunt" - stepmother. There are also twenty grandchildren, forty-six great-grandchildren, and one great, great-grandchild.

The funeral was conducted by Pastor Emeritus Erlo E. Sutton of the Boulder Seventh Day Baptist Church, in the Olinger Mortuary, Englewood, Colo., with interment later at Scottsbluff, Neb.

— E.E.S.

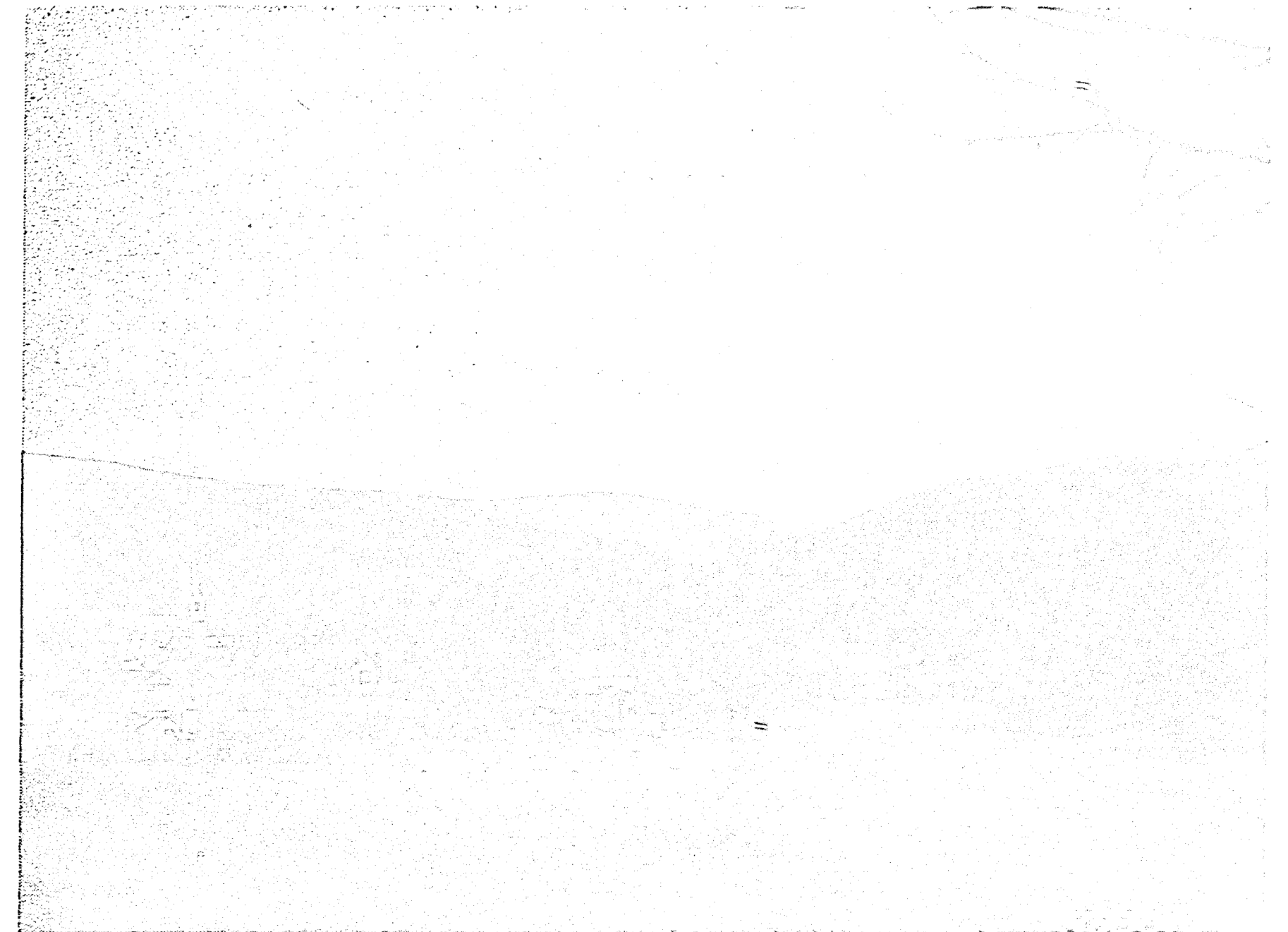
Zwiebel. — Mrs. Altha Hughes, daughter of Matilda Lippincott and William Van Horn Hughes, was born Jan. 22, 1893, at Jackson Center, Ohio, and died at the same place following an illness of several weeks on Oct. 29, 1959.

She was a life-long member of the local Seventh Day Baptist Church of which she was clerk at the time of her death. On Jan. 12, 1913, she was married to George M. Zwiebel. Two of their sons are now in the ministry. Mrs. Zwiebel had been a widow since 1936.

Surviving are three daughters: Mrs. Nadine Horvath, Mrs. Phyllis Judy, and Mrs. Sandra Mintchell; three sons: Carl, Rex, and Doyle; 13 grandchildren and two step-grandchildren; and one great-grandchild.

Memorial services were held in the Van Horn Funeral Home and were conducted by the Rev. Clifford W. P. Hansen of Salem, W. Va.

— D.K.Z.



U.S. Forest Service

THE VILLAGE CHURCH, A STABILIZING FORCE

Sheltered by surrounding hills lies many a New England village built by our fathers in days long gone. Those builders, looking to the present and future welfare of their community, dedicated ground for a village church and sacrificed to rear up a house of God with a gleaming white steeple pointing heavenward. In such churches lives were shaped and leaders reared up. Ours is the continuing task of stabilizing our communities by supporting our churches in such a way that our posterity recognizes that Christian faith surges strong in our lives.