

The Sabbath Recorder

You Can't Pay The Price

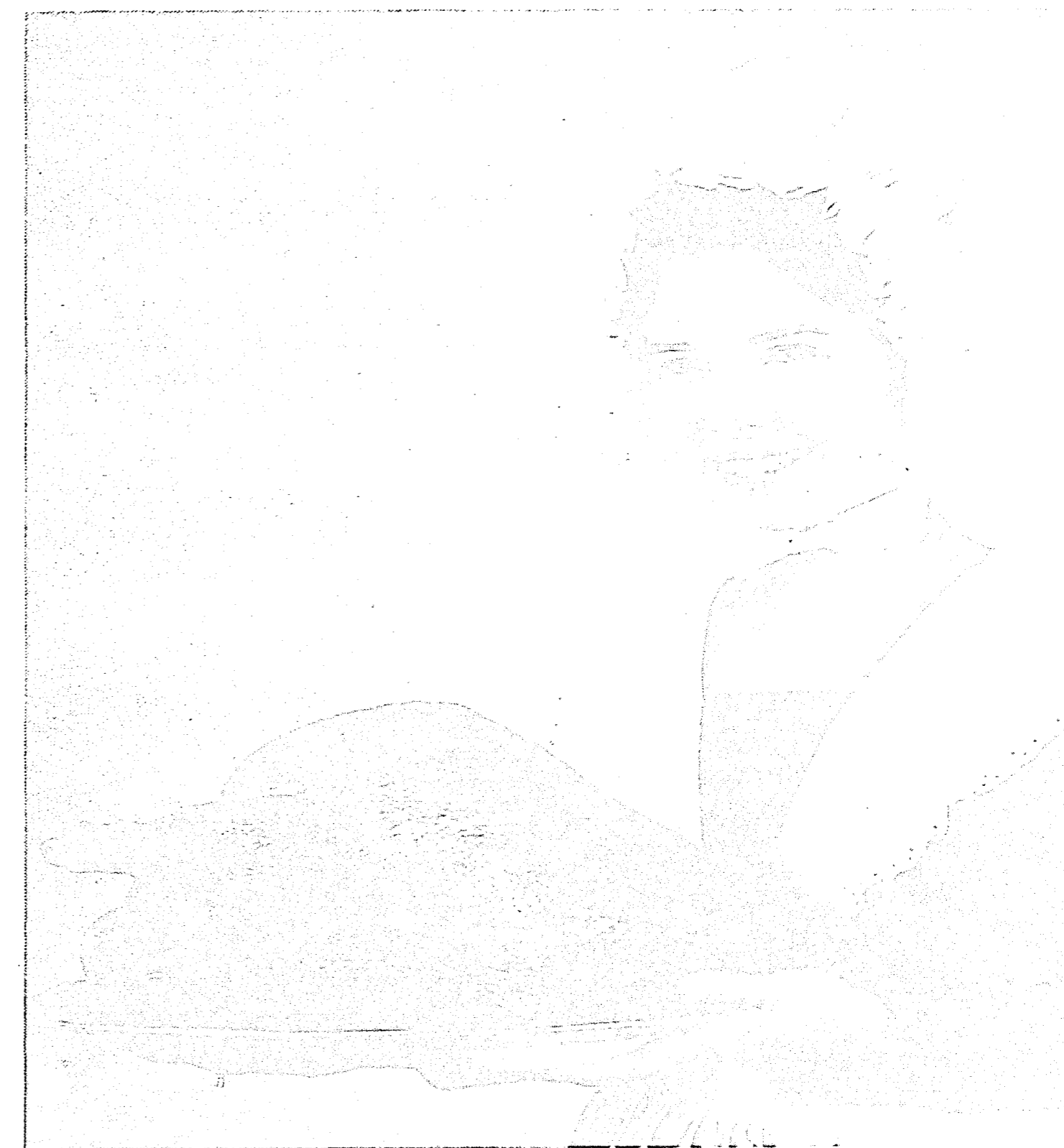
The modern sales pitch is "buy now — pay later." Many eager people, anxious to have all the latest labor-saving devices or luxuries, are being saddled with debts beyond their reasonable ability to pay. Wise, business-minded people scoff at the ones laden with time-payments, for they have "counted the cost" and keep their purchases within their ability to earn and capacity to pay.

But there is one area where most people fail to realize that they are under an obligation that they cannot possibly pay — the obligation of sin. The Bible says that "all have sinned and come short of the glory of God," and ". . . the wages of sin is death." Everyone has the consciousness of God and the uncomfortable feeling of being in debt because of failure to live according to His standard. Many are working hard to "live out" their obligation to God, to become righteous in His sight so that they may be accorded entrance into His presence forever when this life is done.

Many people, trying to do this, copy the perfect life of Jesus as a guide for pleasing God, but the more one tries to copy perfection the more he realizes that he can never meet "the payments"—that he will never become good in God's sight.

It is to these people that the welcome news comes that the price is already paid — that Jesus Christ not only gives us an example, but has died and has already paid the death penalty for us sinners. The Bible says that we are "not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a Lamb (a sacrifice) without blemish and without spot" (1 Pet. 1: 19).

You cannot pay the price. But Jesus has volunteered to meet the payment for you. All that is necessary is to confess your debt, your sins and shortcomings, your failure to live up to God's standard, and ask Christ to apply His death — the payment of sin's penalty — to you, accepting Him as your Lord and Savior. Why not do it NOW, before it is too late? You can't pay the price, but Jesus can. Why not let Him?



Courtesy of Old Sturbridge Village News Bureau, Sturbridge, Mass.

A Puritan Thanksgiving

(See page 11)

The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration
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Thank God for a United Country

It is hard for most of us to fully appreciate the blessing of living in a united country — one torn apart by nothing greater than differences of opinion in an election year as to which candidates are best fitted for the responsibilities of the public offices they have been seeking. Little do we realize what it would be like to live in China, Korea, or Germany where national ties and church ties are so ruthlessly sundered.

Take Germany, for example. Would we find it easy to give thanks in a situation where the country is so effectively divided that it is hard for Christians of the same faith to get together? Bishop Dibelius has a 5-million-member parish, two-thirds of which lies in East Germany. He describes the "island city" of West Berlin as an oasis where East and West can still meet to some extent. They read the newspapers from both sides and see that the stories differ. What is success in one is defeat in the other, he notes. Then he adds, "Only the weather forecast is the same." It almost amounts to saying that all one can safely talk about is the weather in a city that is no longer one city.

We dwell in the United States where freedom of expression exists, with few limitations, from East to West and from North to South. Let us thank God for such freedom; let us guard it well; and let us do our best to guarantee to those areas of the world that have not yet lost the opportunity for a similar freedom. Politically we may not be able to do much, but religiously we can do a great deal if we are really united in loving the people of the world.

Stewardship Month

November is observed as Stewardship Month in most of our churches. It seems to fit with the Thanksgiving season most admirably. There has come to hand just in time for publication a prayer poem written by Mrs. Eva Millar of Battle Creek. Although the writer suggested that it might be used later we feel that it beautifully expresses thoughts that might be more appreciated just before Thanksgiving than later. The poem on another page is entitled "Stewardship."

Color-Blind Christians

We live in a day when it is difficult to maintain correct vision. On the one hand every effort is made to present everything in true color, in the theater, on the television screen and on the printed page — everything, we might say, but religious issues.

Religion is a force in society, a force that atheistic Communism recognizes and seeks to deal with in its own way. In "Iron-Curtain" and "Bamboo-Curtain" countries the effort is to paint all religion in black and to seek to eliminate it as fast as possible as a force in society. The situation in our country is different. Here church and synagogue are openly encouraged and pressure is exerted on the part of some public servants toward state support of denominational institutions. This angle is not uppermost in the writer's mind at the moment. He would express concern over the all-too-common attempts in our country to use religion for other than its real purpose, in other words, to render Christians color blind.

There are many examples of trying to appeal to religious motives for nonreligious purposes. Some are clear and some not so clear. Probably in the latter class is the place of religion in the military establishment. The public relations offices emphasize that chaplains are employed to provide religious services (according to their faith) for all the men who desire such services. But there are those who think that the Army, for instance, hopes to gain much in moral tone and in public acceptance by having representatives of the church on the commanding officers staff. Here, perhaps, black and white become somewhat gray.

Another and more clear illustration of trying to induce color blindness comes from the major labor unions. Almost every big union has its "Representative for Religious Relations." What more these representatives do besides constantly sending material to Christian periodicals is not known to this writer, but they keep the mails full of such material in what seems an attempt to keep religious lead-

ers on their side in any controversy that might develop. One such representative in a recent address presented a statement of belief containing the following section:

"A belief in the living God who inspired Moses when he saw his people compelled to make bricks without straw and subjected to a speed-up process, to lead them on a walkout from the land of Egypt, through the desert to the threshold of the Promised Land."

It is a clever slant to a familiar passage but the reference to the exodus from Egypt as a "walkout" in a labor dispute is a bit too clever; it obscures one's vision of the deeper issues involved.

Management also has its propaganda machinery and religious appeal. Religion is a force that big business wants on its side.

What is the result of all these attempts to make the readers of Christian literature take sides? Some people become color blind and may later find their view of things distorted by prisms that are not true and lenses that magnify the wrong things. Christianity is bigger than the one-sided viewpoint that self-seeking agencies present. Aware of these things the Christian hopes to avoid color-blindness by concentrating on Christ who is the Light of the World.

POAU Gets Nation-Wide Telecast

NBC-TV officials at Washington sent a network camera crew to the offices of Protestants and Others United for Separation of Church and State recently.

The network camera crew spent an entire day photographing an interview with Executive Director Glenn L. Archer and taking shots of a normal workday in the POAU national headquarters. The material was to be used on the program, "Chet Huntley Reporting," scheduled for broadcast Sunday afternoon, October 23. The office manager, Gaylord Briley, stated:

"POAU is never afraid to have the true facts of its work examined by the public.

But we have no way of knowing, at this point, if the program treatment will be strictly objective or designed to reinforce one point of view."

Some have criticized the work of POAU because it appears to them to be anti-Catholic. Such is not the case. Quite a number of Roman Catholics are members of the organization. One of the stands taken by Glenn L. Archer in May of 1957 was to defend the right of 22 Roman Catholic members of the graduating class of Moundsville, W. Va., High School to stay away from their class baccalaureate service. He stated, "Under our system of the separation of church and state it would not become school officials to use their authority as those in Moundsville have apparently done."

"It is hoped that the Marshall County superintendent of schools and the principal of Moundsville High School will use their good offices with the Board of Education to rescind the rule which makes attendance at the baccalaureate service mandatory. The rule, undoubtedly made with the best of intentions, is not quite in harmony with our American heritage. The glory of worship is its freedom."

Sometimes we are able to recognize that some of the people who condemn the practices of those who seek to unite church and state are just as careful to apply the principles of separation when they do not favor the Protestant majority. Do we all measure up to the test that POAU seems, by the case cited, to have passed with a high grade?

We Must Avoid Complacency

Christian people might have a tendency to become complacent and to sag into a creaking, rocking-chair attitude when they read that church membership in the United States reached an all-time high last year. Not only by count but by percentage of population, church affiliation rose enough last year to establish a new record (63.4%). We do well to be pleased but not to relax.

On the same page of the Ecumenical Press Service release which quotes these

figures there is another item entitled "Serious Crimes in U. S. Reach All-Time High in 1959." Statistics from the Federal Bureau of Investigation have the effect of negating those from the Yearbook of American Churches. Whereas the increase in church membership is not much more than keeping pace with the population, the increase in serious crime is four times as great as the increase in population. Furthermore, the great increase in crime is in the same age group that the church finds hardest to hold. This is not to say that the crimes are committed by the young people who have been brought up in the church, but doubtlessly some of them are.

When we have before us such a balance sheet of church membership and prison membership, what are we to conclude? This is not the time to dwell at ease in Zion but to redouble our efforts to bring conversion to the youth of the land.

Bible Distribution News

The American Bible Society, the greatest Bible distribution agency in the world, held important meetings in New York on November 15 and 16. The Advisory Council, which makes decisions on the annual budget of the great organization and determines policy matters, has Seventh Day Baptist representation. The Rev. C. Harmon Dickinson is our elected member and reports annually to our General Conference. The Bible Society itself, in addition, has chosen a second member from the Seventh Day Baptist denomination, the Rev. Leon M. Maltby. Both men have for several years attended the fall meeting mentioned above with all expenses paid by the Bible Society. They count it a privilege to share in the plans for the distribution of the Book that means so much to all of us.

A report of the highlights of this annual meeting of Society staff and representatives from all over the nation, the hemisphere, and the world will appear in an early issue of the Sabbath Recorder. The annual report of the American Bible Society this year is a 346-page document.

The Greatness of God

(A weekly feature in The White Cloud Eagle)

By Rev. Don A. Sanford

O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. . . . When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is man that thou art mindful of him? and the son of man that thou visitest him? — Psalm 8: 1, 3-4.

It is reported that Theodore Roosevelt when faced with great problems which seemed to rest upon him as President of the United States, would occasionally go out of doors, gaze up at the sky and then say, "I guess I am small enough now." When getting the proper perspective, he could go to sleep without a sense of personal frustrations which might normally come in his position.

We, too, need to look up occasionally to get the proper perspective. But a look at the heavens will be no guarantee that we shall see God. Man has been able to turn the telescope to the sky and has pierced the darkness way beyond the physical vision of the psalmist, but few have been able to extend their spiritual vision beyond his.

The astronomer has discovered that the universe in which we live is thousands of light-years in expanse. That is, the light from some of the more distant stars, traveling at the rate of 186,000 miles per second, takes centuries to reach us. We are seeing at the present time light which originated thousands of years before Abraham set out from Ur. Our own sun is just one insignificant star in a galaxy of greater suns. A short distance from this sun (about ninety-three million miles) revolves a small planet, the earth. It is one of the smallest of the nine satellites, for it is less than 1% the size of the sun. The surface of the earth is about 71% covered with water, leaving 29% in land, only part of which is inhabitable. On this minute portion of God's universe we find the home of over two billion people. It should be a very humbling experience to look into the heavens and ask the ques-

tion, "What is man, that thou art mindful of him?" It should bring us to the thought of the psalmist, "O Lord, My God, thou art very great!"

Yet, instead of this humility, man has been tempted to exalt himself in his own ability. A poem coming from Russia shortly after she launched her first two artificial satellites contained the words: "But this symbol of intellect and light is made by us, and not by the God of the Old Testament." And many in our country would concur with that sentiment of man's creativeness.

Within our own generation we have entered into the atomic age and the space age. Educators look with concern on the "knowledge explosion" which makes textbooks obsolete almost before they can get off the press. But much of this expansion has been by the principle of "expansion by reduction." A rubber band when stretched may expand a great deal, but as it expands, the individual strand itself becomes smaller and weaker. There is grave danger that our moral and religious fiber is thus being weakened by such expansion into outer space without reverence for the creation of God's.

A poet at the Christian Writers' and Editors' Conference at Green Lake, Wisconsin, last summer startled my thinking when he pointed out that as we become concerned about travel in outer space, we should consider the simple fact that we are already living in "outer space." The earth is not the center of the universe; it may appear so for us, but not for God.

One of the great challenges to Christians in this last half of the twen-

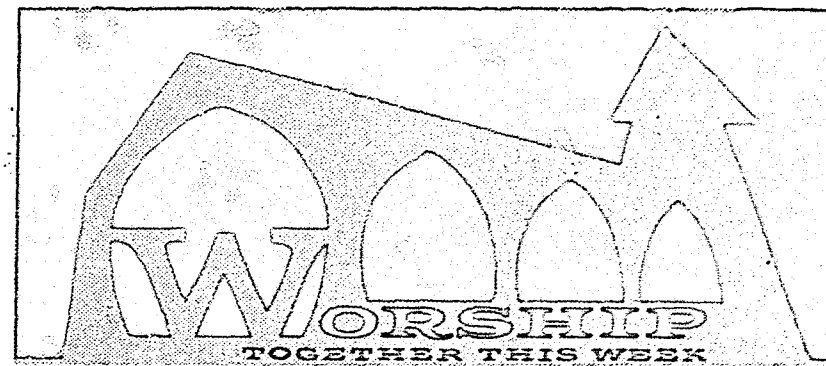
tieth century is to keep our theological thinking in step with our astronomical discoveries. The theologians of the Bible were also the astronomers. Out of the study of God, and the contemplation of His wonders, they discovered many of the secrets of the universe. But today, the great advances in the exploration of the heavens is being made by the militarists rather than the religious leaders. It is therefore essential that we redouble our efforts to bring theology to them so that when man ventures into space, he may be able to bring further insights into the greatness and wonder of God as revealed in His Creation.

With the very real possibility of interplanetary travel, we need to rethink some of our theological positions. Many people have a conception of God which is too small to take in other worlds. What would be our reaction to the doctrine of Christian salvation if we suddenly discovered that there was intelligent life on some other planet? Would Christ's action among men on earth have any bearing on the lives of other creatures not on earth if such there might be? Jack Finnegan, in a recent book, "Space, Atoms, and God," has written, "If then in the totality of being, everything is interdependent with everything else, what Christ is and does, since it is the expression of God, is valid in relation to all that God has made Since Christ is God Himself acting in human history, what God has done in Christ upon this small planet may be the very act by which God redeems the whole universe. The choice of this planet for this action is no more remarkable that the choice upon this planet of the Jewish people as the vehicle for the Incarnation."

There may be great insight for us in the rewording of a prayer given by a Christian scientist of our time who prayed, "Our Father who art in the Universe . . . Thy will be done on earth as it is in the Universe." When we consider the heavens, are we able to gain the sense of wonder and devotion which reveals God to us? Is our God big enough to encompass all of the universe no matter how great we discover it to be?

Religion in American Life Poster

The new Religion In American Life poster is seen throughout the country this November during the twelfth annual RIAL campaign to increase attendance at all churches and synagogues. Space and time worth more than \$8,000,000 will be contributed by American business and advertising in the major media of communications. RIAL's poster appears on over



6,000 billboards, on 7,500 three-sheet boards on the sides of buildings and transportation terminals; in buses, streetcars, subway and commuter trains, to the number of 85,000. It is also seen on television and in thousands of newspaper and magazine advertisements.

Simultaneously with the nationwide advertising program, community campaigns are being held in over 500 cities and towns, the majority sponsored by members of the Junior Chamber of Commerce, Kiwanis and other service clubs in co-operation with churches, synagogues and other organizations. In addition, thousands of churches and synagogues hold their own worship attendance programs tied in with the nationwide effort.

RIAL advertising is distributed through the Advertising Council, the public service group of American business and advertising. Advertisements are created by the J. Walter Thompson Company, volunteer agency for the campaign.

Sponsored by a committee of 70 laymen and women, RIAL is headed by Robert T. Stevens, president of J. P. Stevens and Company and former Secretary of the Army. The program is promoted by 27 national religious supporting groups, including Seventh Day Baptists.

MISSIONS — Sec. Everoff T. Harris

Home Field Activities

The Missionary Board continues to give aid to needy churches in support of their pastors. Those churches presently receiving aid are: Paint Rock, New Auburn, Washington, Metairie, Salemville, and Hammond. Churches requesting aid but not yet being served by Seventh Day Baptist pastors are Farina, Daytona Beach, Berea, and Middle Island.

From the July-September quarterly reports of missionary pastors, much may be learned as to services being rendered. All attended Conference except the student pastor at Metairie, Chaplain Leonard Melton, and all have entered into a full program of pastoral and evangelistic calling since Conference.

Pastor Leroy C. Bass of Paint Rock tells of two meetings of the church Evangelistic Committee. "Revival Meetings" with guest speaker have been held for one week. Lay workers have made 78 evangelistic calls during the quarter in addition to those made by the pastor.

Pastor Kenneth Van Horn of New Auburn reports a baptismal class in progress. Laymen are assisting their pastor in evangelistic calling.

Pastor Elizabeth Randolph of the Washington Seventh Day Baptist Church tells of increased interest and attendance at the Sabbath morning service held in the Baptist Headquarters Building at 1628-16th St. (N. W.) Washington, D. C. She writes, "We have started the Lay Development Program with enthusiasm and conspicuous results." Six of our members and the pastor greatly appreciated the opportunity to meet with Secretary Harris on October 5" (to discuss the Lay Development Program and other church plans).

Word has come from the Metairie church that Chaplain Leonard Melton is again serving as student pastor. He will conclude his seminary studies and begin active service in the army next May (1961). The church feels a need for a Sabbathkeeping pastor. A baptismal service was held recently and two new mem-

bers are being added to the Metairie church.

Rev. and Mrs. Loyal Hurley have been serving the Salemville, Pa., Seventh Day Baptist Church since September 1, and are busy in pastoral work there. Pastor Hurley writes of plans for presenting and encouraging various phases of the Lay Development Program. The church had done extensive work on the parsonage in preparation for the coming of a pastor. There is an active youth group, presently working for a mimeograph machine for the church, so that materials may be duplicated.

Pastor Theodore Hibbard continues to serve the Hammond church and Walker fellowship. No recent word has been received from either pastor or church.

Pastor Paul Osborn has accepted the call to serve as City Pastor-Evangelist beginning July 1, 1961. The Home Field Committee is currently considering formal requests for his services received from five areas.

If any church or fellowship feels that their area holds promise for establishing a Seventh Day Baptist church they should write to the Secretary of the Missionary Board requesting a copy of the application form. Even though such application may not result in the City Pastor-Evangelist being located there, still the information gathered will be helpful in making future plans of outreach.

Another Ordained Minister for Jamaica, W. I.

The Wakefield Seventh Day Baptist Church of Trelawny, Jamaica, called together a church ordination council on June 5, 1960, to consider possible ordination into the Gospel ministry of their assistant pastor, Deacon A. A. Black.

After hearing the candidate's statement of Christian experience and beliefs and a period of questioning, the ordination council voted favorably and an impressive ordination service was held.

Pastor C. S. Lyons chaired the ordination service; the opening prayer was offered by Brother N. Wright of Jackson town church; the Statement of the Coun-

cil was read by the clerk, Brother B. Lewis; the Scripture lesson was read by Brother D. McVassell of the Kingston church; the ordination sermon was given by Pastor Leon R. Lawton; the charge to the candidate by the Rev. Grover S. Brissey; the charge to the church by Deacon V. Smith of Higgentown church; the consecration prayer was offered by the Rev. J. E. Hamilton as hands were laid on the candidate. After the singing of the hymn, the benediction was offered by the Rev. A. A. Black.

The October bulletin carries this encouraging word from the newly ordained minister: "Pastor Black writes, 'Revival has started in our church (Wakefield). Yesterday twelve were baptized and last night nearly 300 attended the service and about 16 came forward. The services continue through the rest of the week. Please pray for the work here, that the Lord's hand will still be stretched out to save and bless His people.'"

Worldwide Bible Reading Thanksgiving to Christmas

(Suggested by American Bible Society)

Nov. 24 Psalms 23: 1-6
Nov. 25 Psalms 46: 1-11
Nov. 26 Ephesians 6: 1-24
Nov. 27 Proverbs 8: 1-36
Nov. 28 Deuteronomy 5: 1-21
Nov. 29 Isaiah 35: 1-10
Nov. 30 Isaiah 35: 1-10
Dec. 1 Isaiah 55: 1-13
Dec. 2 Jeremiah 31: 1-9, 23-34
Dec. 3 Romans 8: 1-39

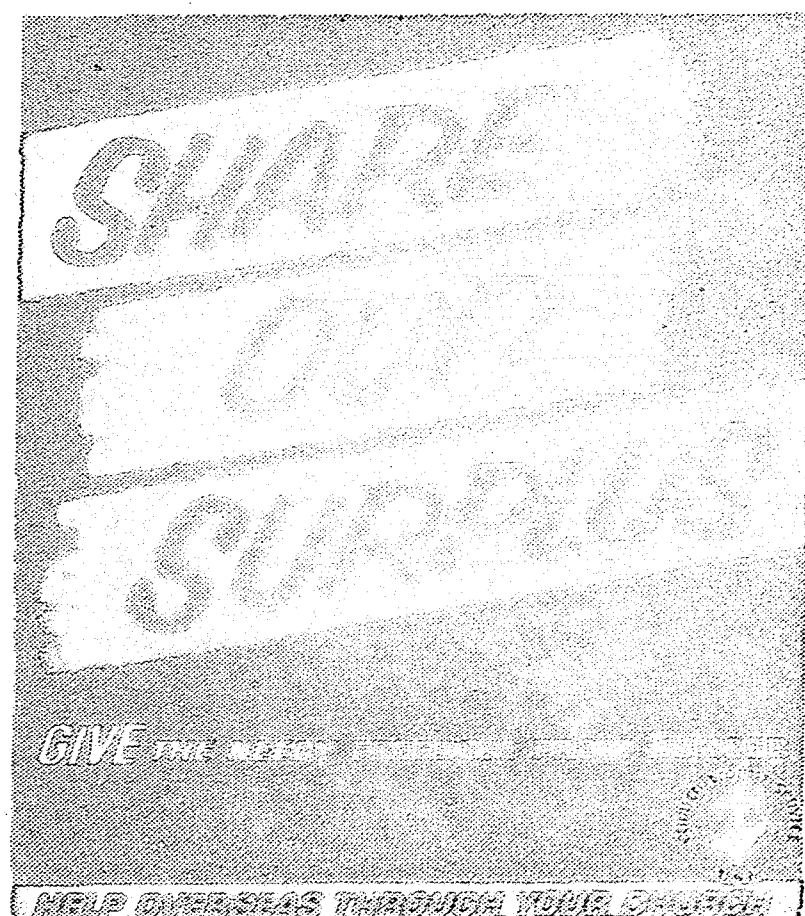
Special Issue Slightly Delayed

If you did not get your November 14 Recorder (the special issue) quite as promptly as usual it may have been because of the November 11 holiday. Although the print shop did not take the day off and the presses continued to run, the Post Office would not accept or handle second-class mail on that day. The Recorder is almost invariably mailed on the Friday before its Monday date. We are informed that when your Recorder is late it is because second class mail has "to yield the right-of-way" to several other classes of mail.

Thanksgiving, a Time of Sharing

Many who have progressed beyond the form of prayer, petition for things wanted, to the higher form, giving thanks, still find it difficult to give very much time to verbal expression of thanksgiving. Most of us are rather content with ourselves when we can state that we have a somewhat constant feeling of thankfulness which is not often put in time-consuming words addressed to the "Giver of every good and perfect gift."

Perhaps we ought to test our feelings by our actions. Religious leaders have not been slow to suggest one way that we can do so. Great masses of the



world's population are in hunger and want at the time when we load our Thanksgiving tables with so much more than we need. Church World Service, the relief arm of the largest inter-church organization has long been using the slogan "Share Our Surplus" at this particular time of year. It is to be commended.

Of course there are other ways of sharing our abundance than through this one organization which appeals to the vast majority of Protestants. There are needs sometimes within our local church fellowship and there are constant needs on some of our denominational mission fields — needs which will not be met

unless we share our surplus through denominational channels. He should count it our responsibility to express our thanks partly through special gifts. If no specific need is known just at the time when we bow over our full plates, let us remember that our missionaries are wise administrators and that extra funds made available to them (preferably through OWM) will be put to good use when specific needs arise. — Editor.

The Defense of the Sabbath

By John Hall, D. D., LL. D.*

We stand up for this day of rest because it takes us back to the origin of the race and comes from the hand of our Creator. "Oh, yes," says somebody, "now he is going to the Old Testament; have we not had enough of that? We are in the nineteenth century, and under the New Testament." I do not want you to think meanly, dear friends, of the Old Testament. It is not obsolete. Take all the great institutions that you have, and you will find that the elements of them are in that Old Testament and presented in such a way as to prepare us for receiving and intelligently accepting them. The family, the state, the nation, marriage, the rights of property, the Church, the officers of the Church, these and very many other institutions of the like kind that we have among us have their germs in the Old Testament, and that man mistakes his Bible gravely who supposes he can understand the New if he ignores the Old.

"God rested the seventh day." "Why?" says somebody, "was he weary, was he tired?" The strongest human

*This article by Dr. Hall was found in the 768-page book *Holy-Days and Holidays* compiled by Edward M. Deems in 1902. The last part of the message which is omitted here develops the now familiar argument that the apostles endued with the Holy Spirit kept the first day of the week "which is now to us the Christian Sabbath." In so doing it is claimed that they "put in shape what Christ taught them as germs of truth." Your editor does not feel that Dr. Hall made a very smooth transition from the earlier (quoted part) of his article to the unquoted conclusion that the day of the Sabbath was changed by apostolic example.

minds do not rest only because they are tired. What is contemplation? What is reflection? What makes the strongest men reflective? What is reflection? Bending the mind back upon the past. So He rested for an example to you and me and for the framing of an institution that would be good for His creatures, not the intelligent only, but the unintelligent creation that He had called into being. He rested on that day from all His work, and there are a good many things in the history of the human race outside of the Mosaic narrative that go to corroborate the impression we have touching that matter.

What a curious thing it is that the number seven, for example, should be so generally a significant number as it has become. I could understand the number five becoming a typical number: we have five fingers, ten fingers, five toes, ten toes, but as to the number seven there is nothing of that suggestive nature about it. We have the Seven Ages and the Seven Heavens and the Seven Wise Men and the Seven Wonders of the world. We have a great number of these sevens spread by tradition all over the race wherever it has gone, just as we have the week. Tradition gives unconscious but mighty corroborative arguments in favor of that simple narrative that we have in the opening book of Genesis. Now are we left to those strong probabilities. Somebody may say, "Ah that resting and that suggestion of a day of rest for me — that is due altogether to Moses, and is not to be found anywhere until you come to Sinai, and the ages after Sinai." History does not bear that out. Scholars will tell you about the Nineveh Calendar, and if you take such men as Sayce and Le Normande and the greatest and most accurate antiquarians, they will tell you, on the authority of that Nineveh Calendar, that six hundred years before the days of Moses the week was a well understood institution, and the very name that the Syrians had for the day of rest was "Sabbatu," the very word that we get in and from our Hebrew Scriptures.

We stand for this day, then, because it is coeval with the history of the race, and

it comes to us with the stamp and appointment of our Creator. Then we come down a little further and we get to what men know as the Decalog, and all that are here recollect the words which we learned, many of us, from the lips of our mothers or our fathers, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord, thy God." Now, of course, you know very well that efforts have been made to break the force of that remembrance. No wonder that men made these efforts. Tell me to remember a thing and that implies that it has been present to me before. "Remember the Sabbath," implies, it has been argued truly, that it has been before the mind already. Attempts have been made to break the force of that, but they have been made, I venture to say, absolutely in vain, and that they are in vain is made the clearer when you take into account the concluding part of that one of the Commandments, "For in six days the Lord made heaven and earth," and so on. What would be the meaning, what the sense, what the fitness, and what the propriety, of giving this reason annexed if it were not a thing already understood and in relation to which it was proper to say strictly, "Remember" this old institution; "Remember this day to keep it holy?"

One may say, "Ah, but the Decalog was a comparatively new thing, and it made a set of moral rules for a dispensation that was to pass away." All Christendom rejects that theory. All Christendom stands for the Decalog. All Christendom accepts the Decalog as something permanent in its nature, and no man believes that it for the first time made sin. It did not need the Sixth Commandment to make Cain a murderer, it did not need the Fifth Commandment to make him a dishonorer of his father. These commandments did not create virtues and vices. They defined them, they stated them, they put them in such a way that the human judgment might be able to distinguish clearly between the right and wrong, between what God demands and what God will condemn.

MEMORY TEXT

O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

Psalm 105: 1, 2.

Then we come to the third consideration, namely, the resurrection of our blessed Savior. A threefold cord is not easily broken; here we have creation, divine legislation, our Lord's resurrection, giving a new turn altogether to the attitude in which men are to stand toward God and bringing the face into a fulness of light that was not enjoyed before. Now here it is that I want you especially to give me attention and to exercise your judgments upon the statements I want to make to you. "But," says some one in speaking of this matter, "our Lord Jesus Christ, the founder of our Christian system, does not tell people anywhere that they are to give over keeping the day that they have been keeping and that they are to take another." Now I want you to keep in mind that that is but a secondary consideration in the matter. Where the day shall come, whether at the beginning of the week or at the end of the week, is a secondary matter. The greatest thing is that there should be a seventh portion of the time given to rest. That is the great thing. Where it comes is a matter of detail, as we shall show by and by.

The closeness of the election will undoubtedly be a real safeguard in respect to church-state separation. . . It is important that we follow the admonition of the Apostle Paul that "supplications, prayers, intercessions, and giving thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:1-2).

George L. Ford, Executive Director
National Association of Evangelicals

Religion in American Life and Christian Education

Since its beginning in 1949, the Religion In American Life program has been of service to Christian education throughout the United States. It has been used by many individual church schools to encourage students to attend worship with their families. Because RIAL's emphasis on family worship and on giving children "a faith to live by," it has been of real service to pastors in emphasizing the importance of spiritual nurture in the home as well as in the church.

There is only one purpose of the RIAL program — to lift up the place of the church in the community as the House of God, and to seek faithful attendance at worship by all Americans, both church members and non-members. Thus RIAL represents religious education on a wide scale. It helps create a climate of public opinion favorable to the reception of the local church's appeal for loyalty in its community.

Theological Fellowship Program

Here is a program that can be of real help to a young man in our denomination who is having a difficult time deciding to answer a call to the ministry. The program consists of a one year award, or a "trial year" fellowship during which the Fellow seeks to determine whether or not the ministry should be his lifetime vocation. More than sixty fellowships are awarded to those who are not now planning definitely to attend graduate theological school, but who would be willing, if awarded a fellowship, to attend such a school for one year in order to consider the ordained ministry.

There is no obligation to continue beyond the first year.

The fellowships provide for the following expenses: room, board, tuition, fees, books, and a minimal spending allowance. Married Fellows with children are granted a total of \$3,400.

Fellows should be thirty years or under

at the time of admission to any Protestant seminary which is a fully accredited member of the American Association of Theological Schools. Candidates must be citizens of the United States or Canada, as well as being graduated from an accredited college or university. College seniors, graduate students, teachers, those in military service or business may be nominated.

Nomination is to be made by a clergyman or faculty member writing a letter to Theological Fellowship Program, 140 Nassau St., Princeton, N. J. Only the name and address of the nominee should be given. Application forms will then be sent to the nominee. Awards are announced early in March. The deadline for nomination is December 1, so if you know of some one who can qualify, get his name off right away.

These rules will be adhered to strictly: No one who has definitely made up his mind to attend seminary before is eligible; he must be willing to consider the ordained ministry; should have a "B" undergraduate record; should remember that there is no obligation to continue beyond the first year; and is expected to be a full-time student.

This is a rare opportunity, but you must act now.

There was a time when the Bible was always seen in the grandparents' living room. Lately its place has been taken by a publication called "Your Rights Under Social Security."

— Industrial Press Service.

Cover Picture

Thanksgiving Day in America has firmly established roots far back of our national existence. Puritan days with wild turkeys provided by friendly Indians are a thing of the past and cannot quite be recaptured by dressing like Puritans. The giving of thanks as a people, however, distinguishes our nation from other modern powers. This attitude of the Puritans must not be lost, will not be lost, as long as we truly observe Thanksgiving Day.

POAU Pledges Kennedy Support in Church-State Separation

Comment by Glenn L. Archer, executive director of Protestants and Other Americans United on the election of Mr. Kennedy and the role of the religious issue*

The religious issue was important in Kennedy's victory partly because he won the hearts of millions of Protestants and Jewish voters when he declared in Houston that he believed in the absolute separation of church and state. That is a principle which our organization has always emphasized and which we will continue to fight for.

Although Kennedy's position is not that of the bishops of his church, we believe that the majority of the Catholic people of the United States agree with him, and we look forward to an administration in which the new president will faithfully adhere to the pledge of church-state separation which he gave so solemnly. We hope to provide strong support for Mr. Kennedy in his endeavors to support this principle.

I think that it was a good thing for America to debate the problem of the separation of church and state so frankly in this campaign. There was some unfortunate anti-Catholic bigotry, and also some equally unfortunate bigotry which was passed off as anti-bigotry. Most of the discussion of Catholic policy and the Presidency was rational and temperate; much more temperate than in the Al Smith campaign. Our organization, which did not endorse any candidate or party, is not worried about immediate Federal laws under the new administration, but we feel that there is likely to be added pressure at the local level for public funds for parochial schools. We are going to continue to lead the fight against such tax appropriations because we do not want the European pattern of fragmented sectarian education developed in this country.

The Catholic hierarchy has not re-

*The editor is in fundamental agreement with Mr. Archer's comment which was released to the press on November 9 and would commend his tempered approach to the problem.

nounced any of its ambitions in that connection, and the recent Puerto Rican experience indicates that the bishops are more aggressive than ever. We also feel that the battle for freedom of birth control will be intensified, and there is need for progressive citizens to help defeat Catholic policy on that subject in the United Nations.

Nativity Filmstrips Available

Two new Christmas filmstrips of unusual quality have just been purchased for the free lending library of the American Sabbath Tract Society. It may be possible to recommend to our churches a third one, now on order, within a week.

"Glory in the Highest" is a complete children's Christmas service with 36 frames including songs and nativity pictures. The guide gives full instructions for children's participation. It should be ordered several weeks in advance in order to allow time for practice. It is available with or without a disc recording.

"Good News to All People" is also a complete Christmas service with children's participation but would perhaps have more appeal to young people and adults than to children since it covers the whole message of salvation as presented in the Bible, including part of the story of the Old Testament. It presents a good message with recurrent applications to modern life. Although it centers around the birth of Christ, it is something different from what is usually found in Nativity filmstrips.

Besides these new filmstrips there are numerous others available free of charge. Some can be shown with little preparation; others are complete services that ought to be rehearsed. In ordering, consult the catalog and give second and third choice.

SABBATH SCHOOL LESSON

for December 3, 1960

The New Covenant

Lesson Scripture: Jeremiah 31: 3b-7, 31-34; Romans 8: 1-2, 38-39.

THE SABBATH RECORDER

Religious Voting

Clare Booth Luce (Republican), former ambassador to Italy and a convert to Roman Catholicism, claimed in an article in McCall's that religious voting is not bigotry. Her statement, reprinted in the Baptist "Report from the Capital," has come to hand after the election. The following portion of it may meet with the approval of many of our readers even though they sincerely regret some of the other positions she has taken:

What is hypocritical and unreasonable is to vote against someone whose beliefs you share, simply because others may consider your attitude "intolerant" if you vote for him. (Tolerance also has its bigots).

Likewise, in my view, there is no reason a Protestant should not prefer in the final analysis, to vote for a Protestant who shares his beliefs, which he holds to be reasonable. The right to vote your fundamental convictions — Protestant, Catholic, or Jewish — is at the heart of the American Proposition.

In the light of what has happened, the prediction of Claire Booth Luce seems to have been amazingly accurate:

"In this situation, the religion of Mr. Kennedy will, I think, win almost all the Catholic votes. I also believe that it may win him the vital Negro votes, as well."

She based her prediction about the Negro votes on her understanding that the Catholic Church was desegregating its schools and churches much faster than the Protestants.

OTHER FOLDS AND FIELDS

Inter-Varsity News

The news of Inter-Varsity Christian Fellowship, an organization that now extends its work to many foreign countries, is heart-warming to those who have had occasion to be in close touch with it. It has a large staff of field workers whose faith is tested (and who meet the test) when salaries are one or two months behind. The following paragraphs taken from the 1960 annual report indicate something of the campus activities.

"Fifteen new staff members were appointed, bringing the total staff to 58 men and women called by God to assist and inspire college and university students and nurses to maintain a positive witness to the Lord Jesus Christ.

"Last year more than 12,500 students and nurses were active in the IVCF program — evangelism, spiritual growth and foreign missionary recruitment — at 451 colleges and universities, 298 schools of nursing, and 82 Christian colleges, seminaries, and Bible institutes. The student work in the new State of Hawaii became part of IVCF-U. S. A. last year.

"There were 550 reported conversions; 1,000 regular Bible study groups with 7,000 participants; 585 daily prayer groups with 2,700 students praying for God's work on the campus. There were nearly 800 missionary decisions recorded."

Decline in Baptist Seminary Enrollment

The Southern Baptist Convention, which operates six large theological seminaries, is studying the possible reasons for a decline in seminary enrollment this fall in all but one of the six schools. The percentage of decline is not great but seminary administrators are expressing concern at a time when the need for pastors and missionaries is increasing. Southern Baptist colleges experienced an increase in registration and had to turn away many applicants. Bible schools showed a 14 percent increase. Total enrollment in 71 educational institutions of the Conventions was 52,494 as compared with 50,161 at the same time last year.

Methodist Churches in San Francisco

There are at least 24 Japanese Methodist churches in the San Francisco area. Nearly all of the 274 predominantly Caucasian churches in the area accept non-white members. They reported in a recent survey from one to 27 Negro members per church. It works the other way also; Negro, Korean, Chinese, and Latin-American churches of the denomination reported a certain percentage of members of other ethnic groups.

Ground has been broken in Springfield, Mo., for the new \$3,000,000 Assemblies of God administration building of modern design, which is scheduled for completion in the summer of 1961 and occupancy the following December.

Gift Subscriptions

Readers are probably aware that nearly all periodicals are sending letters to subscribers urging them to do their Christmas shopping the easy way — by sending gift subscriptions. If an interdenominational journal, without the news of churches and beloved missionaries can make the claim of being a valued gift, how much more can your own denominational weekly with messages from so many writers who are known to you and your friends.

The Sabbath Recorder, when sent to friends as a Christmas gift, shows that you are thinking of them. It also shows that you are vitally interested in the faith that you profess and in the promotion of a better knowledge of Seventh Day Baptist work throughout the world.

The Recorder itself, from its limited funds, makes gift subscriptions to newlyweds and new church members. It makes gifts to servicemen and students easy by lowering the price. Such gifts are appreciated. Why not look over your list of friends whom you want to remember next month and send them a lasting, helpful gift — The Sabbath Recorder.

STEWARDSHIP

By Eva Millar

We worship Thee, O God most high,
Whose glory fills the earth and sky;
'Tis chanted by the restless waves
And answered in the echoing caves.
The fruits of all the earth are Thine,
The treasures of the sea and mine;
May we Thy gifts, Lord, so employ
That they shall bless and not destroy.
Each child of Thine Thou lendest skill;
A tool wherewith to do Thy will;
So may we Lord, fill all our days
With deeds of love and songs of praise.
Ourselves and all that we possess
We ask Thee to accept and bless,
Till with the true and living Bread,
The multitudes of earth are fed.
Till fear and hate and want shall cease,
And love bring in Thy reign of peace;
Till all mankind receive Thy word,
And worship Christ, the living Lord.

Accessions

Daytona Beach, Fla.

By Baptism:
Linda Leonard

NEWS FROM THE CHURCHES
VERONA, N. Y. — More than forty people from here attended the fall meeting of the Central Association at Brookfield on October 8. The sermon on the theme, "Feed My Sheep," was delivered by the Rev. Melvin Nida of the School of Theology at Alfred University, who is also vice-president of General Conference. The afternoon service was conducted by the moderator, Albert Gilmore, Adams Center, who spoke regarding the second year Advance Program for Seventh Day Baptists. The youth of the Association were guests of the Brookfield-Leonardsville Fellowship in the evening.

An Association meeting with moderator Albert Gilmore of Adams Center presiding was held at Verona on Sunday evening, October 9, for those who are to be leaders of Workshops in the churches of the area. Those present separated into eight groups for discussion and reassembled later to report their findings.

Those attending General Conference at Siloam Springs, Ark., were Pastor C. Rex Burdick, Miss Joyce Sholtz, Mr. and Mrs. Olin Davis, Barbara, David, and Brandon Crandall, Melinda Mallison, and Glen Warner. The home service on Conference Sabbath was in charge of Deacon Garth Warner. Alden Vierow led the service on August 13. On August 27, David Crandall presided, with Herbert Saunders, a student at Salem College, as guest speaker. Conference reports in charge of Mrs. Olin Davis were presented in the afternoon of September 3 following a fellowship luncheon. Colored slides of the campus of John Brown University were shown. Featured also was a tape recording of one of the sessions of the youth camp.

The Ladies Aid has continued its activities of food sales and public Sunday dinners, also collecting clothing to be

sent to home and foreign fields. A plant sale was held at the September meeting.

The annual Lord's Acre auction held on October 13 at the Stanley Warner farm with Olin Davis as auctioneer brought \$306.

The first of a series of four Lay Development workshops was held on October 29. Following a fellowship dinner the program included four simultaneous group meetings at 1:30 p.m. Floyd Sholtz presented "Men's Fellowship Work"; Mrs. LaVerne Davis, "Women's Work"; Mrs. Rex Burdick, "Adult Workers with Youth"; Miss Barbara Crandall, "Youth in the Church."

After a worship service four other simultaneous sessions were held: "The Work of Deacons, Deaconesses, and Evangelism Committee," led by Garth Warner; "The Laity at Work in Church Finances," led by Burton Crandall; "The Laity at Work in Christian Education," under the direction of Orville Williams; "The Laity at Work in Missionary Promotion," presented by Olin Davis. These workshops are to be continued on alternate Sabbaths through December 10.

A booth at the State Fair at Syracuse in September sponsored by the Central Association attracted quite a bit of attention. It was manned by pastors and laymen who gave out many tracts and Sabbath Recorders and some Bibles. LaVerne Davis was chairman of the project.

Recent church social events included a Halloween party at the Warner farm on October 29 sponsored by the Social Club; a spaghetti supper for church people and friends on November 5; and the Father and Son Banquet on November 19.

—Correspondent

TEXARKANA, ARK. — In July a Vacation Bible School was held in the Texarkana church directed by Miss Janet Van Horn. Other teachers were Mrs. Charles Craw, Mrs. Elvin Smith, and Pastor Van Horn. There were about 20 in attendance.

The first baptismal service in the baptism of the new Texarkana church was held in July. Seven were baptized. The following Sabbath six of these and two

other young people who had been baptized previously, received the "Right Hand of Fellowship." One other became an associate member.

On the same weekend we had the privilege of having our missionaries, David and Bettie Pearson, with us for our regular Friday evening and Sabbath afternoon services.

Pre-Con and Conference, the climax of our summer activities were attended by 17 from our congregation.

BERLIN, N. Y. — The annual meeting for the election of officers for the church and Sabbath School was held the evening of September 24. Among those elected were: Elmer Stuart, moderator; Arlie L. Green, clerk; Paul G. Cushman, organist and chorister, with Althea Green, assistant; Myrtle W. Cushman and Arlie C. Bentley, members of the Advisory Board; Helen E. Sullivan and George Burdick, trustees for three years; W. Robert Bentley, treasurer; Kenneth and Robert Cushman, Howard and Robert Ellis, ushers.

Principal Sabbath School officers: Elmer Stuart, superintendent with Kenneth Cushman, assistant; Althea Greene, secretary with Nancy Burdick assistant; Mrs. Eva Bentley, treasurer; Mrs. Ruby Maxson, superintendent of Primary and Nursery Departments, and Mrs. Mary Greene Bullock, superintendent of Home Department.

The right balcony of the church has a bright, new appearance with the addition of a row of six new tables with tan Formica tops, donated by Pastor Maxson. These are very much appreciated and have regular use for Sabbath School classes, and frequent church suppers.

Missed at church these days are Robert and Howard Ellis who have joined the ranks of a number of our young people in college. They are freshmen at Alfred University.

On October 22, we were pleased to have with us Conference President Loren Osborn, and members of the Schenectady church, including the Rev. Lester G. Osborn who gave the pastoral prayer. Following the morning service, a fellowship

The Sabbath Recorder

dinner was served by the Berlin ladies. President Osborn spoke to us in the afternoon about the new Lay Development Program as outlined at General Conference. A question and answer period followed his interesting discussion and the showing the slides taken at Conference. We were given an insight into the problem of effectively and successfully relating the program to the small and scattered membership relating the program to the small and scattered membership of our church. With God's help we certainly can make this program a successful one.

—Correspondent

Gleaned from Church Bulletins — The editor notes from attendance figures given in some of the weekly bulletins received, that a number of churches were experiencing an increase in the early part of November (church attendance month).

Shiloh, N. J., reported 167 at Sabbath School and 180 at church on November 5. The same bulletin announced a Sabbath Eve service with the nearby Marlboro congregation as guests to hear the Conference president and a union Thanksgiving service at Marlboro on Wednesday evening, November 23.

Across the continent at Riverside, Calif.,

the attendance on November 5 was 164 with 15 children in the nursery. The traditional Thanksgiving service usually held on Thursday morning (with the offering going to the Protestant chapel across the street from the big Indian school) was announced for Friday evening November 25. The pastor was to return from evangelistic meetings at Denver on the twenty-third.

Although statistical reports of attendance during November are not required of the churches this year, significant increases would make welcome news in this column.

—Ed.

DAYTONA BEACH, FLA. — From the church clerk comes word to Recorder readers that things are moving along well even though they do not have a pastor. On the last Sabbath in October they started publishing a church bulletin. Work has begun on the Lay Development Program and a calendar of church-related events for the next six months has been prepared for distribution. The workshops which other churches are holding now will be delayed at Daytona Beach until January in order to have a wider participation. Some northern visitors are already finding their places in the congregation but many more are expected in the next month or two.

SABBATH-KEEPERS' 1961 CALENDARS

The logical calendar for use in the homes, offices, and churches of Sabbath observers. Sabbath, the seventh day of the week, the true Lord's Day, in color. Space provided for filling in the times of Friday and Sabbath sunsets. Fold-back sheets with memoranda space on backs. Front set off by a beautiful nature scene depicting a portion of the Creator's handiwork. Inspiring, educational and important Sabbath truths, appealingly presented in twelve lessons of new Sabbath-study series, logically arranged. General topic for 1961: THE MESSIAH AND THE SABBATH. Intolerant, Constitution-violating Sunday laws exposed! Our regular low price, 25c each, with new liberal discount on quantities, as follows: 10 - 49, 5%; 50 - 99, 8%; 100 or more, 12%. Order early from:

THE BIBLE SABBATH ASSOCIATION

Fairview, Oklahoma

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Don't Stay Down

If you've floundered in the valley
And you've failed to climb the hill;
If you've let the devil keep you
From the things your life should fill;
If you're drooping, pining, sighing
Over failures in the strife,
O dear soul, look up to heaven,
God can yet redeem your life!

Go before Him in repentance,
Sorry you have failed so much;
Tell Him you are longing, yearning
For His mercy and His touch;
Ready now for future service,
Though it be an humble place;
Ready where He leads to follow
By His guidance and His grace.

Don't give up for years of failure,
Don't despair because you're down;
Just resolve to climb up higher,
Reaching for a Master's crown;
Even if you never gain it,
Still it's best to look ahead,
Rather than to droop and languish
For the past that's gone and dead.

Rev. Walter E. Isenhour,
Taylorsville, N. C.