

JANUARY 2, 1961

The Sabbath Recorder



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this week

The Sabbath Recorder

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The Weapons of 1961

Nothing troubles the people of the world more at the close of the year than the prospect of terrible new weapons that might be used against them in 1961. Uncertainty hangs like a heavy cloud over nearly every national capital. The world which is ever drawing closer together is at the same time being split asunder into eastern and western camps. Never before have we felt so pressed in. Our neighbors from far-off continents seem to be treading on our toes. Nothing that happens or is spoken anywhere escapes the notice of serious-minded people whose eyes and ears are open. Distrust of the motives of these hostile neighbors makes everyone wonder when the destructive power of new weapons will be used against their homeland.

Where is the prophet who can foretell the use to which the new weapons will be put in the year to come, or what new explosive or chemical death-dealing devices will come into the possession of those who would like to wipe out our way of life? We scarcely dare think of the capacity of the weapons in our own arsenal of defense, much less those in the hands of our potential enemies.

The newspapers tell us that just one of our present super bombers can carry more destructive force than all the bombs dropped by both sides in World War II. It may not be quite as bad as it sounds, but it is bad enough to shake our composure. We are aware that our potential enemies are ahead of us in rocket propulsion and in underseas craft. Military leaders assure us that our defensive capability is great, but somehow we do not quite trust them. The fact is that no one really knows how we would survive if all the military strength of the Soviet Union was unleashed upon us. If this situation exists in our strong nation, how much more fear and dread must fill the hearts of those in the smaller nations which have so much less capability of defense.

There is a word in the prophecy of Isaiah about weapons. It was not written expressly for our nation or for the year 1961 but it can be applied by those for whom it was intended. Here is the message:

"No weapon that is formed against thee shall prosper; and every tongue that shall

rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord . . ." (Isa 54:17).

Wonderful assurance! It is more than any military leader can promise; it is the promise of God. We are doomed to live henceforth in the presence of intercontinental missiles and countless other weapons that bring the threat of extermination to our very doors, but as long as the missile is not sent or the bomb fuse is not activated, we remain secure. That apparently is the way we must take Isaiah 54:17. God can keep the weapons formed against us from being used against us if He so wills.

Many of the promises of God are conditional. It has always been so. Not everyone can qualify in 1961; for those who can, the dark cloud of uncertainty has many sunlit openings. The last part of the verse quoted tells who can claim immunity to the weapons devised against them: "This is the heritage of the servants of the Lord." To be sure, this is not a guarantee that none of the righteous will suffer. Security means more than that, as we know from other passages of Scripture. We can have security in its highest, most joyful sense if we are servants of the Lord and if, as the verse concludes, "their righteousness is of me." It is a big "if." Let us make sure that we are true servants striving for His righteousness. Then 1961 will be prosperous for us — not for the weapons of our enemies.

Separation of Church and State, Applying the Principle

It is one thing to call for separation of church and state when the principle works for you, but it is a better test to apply it when it works against you. The Missouri Baptist Convention Executive Board insists that a St. Louis hospital may not keep its connection with the State Convention unless it sticks to the principle and rejects the Hill-Burton grant of monies recently announced by the hospital. The grant of government funds through a foundation amounted to \$662,351.

The Executive Board resolution further stated that the acceptance of the Hill-

Burton grant "is in complete violation of the principles of separation of church and state, which we, as Missouri Baptists, have repeatedly enunciated. The executive board of the Missouri Baptist Convention is embarrassed that this institution with which we had a working connection in the past, would so callously disregard a sacred principle which Baptists generally have so strongly supported."

The hospital had also accepted a pledge of \$30,000 from one of St. Louis' big breweries. This, too, must be returned, said the board, if the hospital was to keep its connection with the Baptist Convention.

It is refreshing to see principles applied when they hurt as well as when they apply only to the other fellow.

A Prayer-Hearing God

In previous generations the budding scientific minds of high school- and college-age students sometimes questioned the possibility of a God who even could hear, much less answer, the prayers directed to Him. It is indeed beyond our comprehension. We are tempted to ask how He could sort out the individual voices from the babel of so many millions speaking in thousands of languages. Until the day when we know as we are known it will doubtless remain a mystery even to those who in every generation testify to the fact that our Father in heaven has heard and answered the prayers offered to Him in the name of Christ.

Scientific advance in the area of hearing aids gives the Christian a happy feeling. The advances in big things are wonderful enough, but over and over again one observes that real scientific progress is made when human inventions can be made small enough to be of service to man. Iron lungs are still bulky and expensive. The mechanism to replace the function of a kidney is like a skyscraper in a tiny hamlet. A pump to take over the duties of the heart while repairs are being made on that vital organ could not be carried around. Electronic equipment to send and receive messages like the human brain would be colossal. Yet God way back at Creation fitted everything into

a human body and made provision for perfect functioning of all this machinery on a microscopic scale in the human embryo. He is, indeed, the God of little things.

The progress of man's inventive genius is, as mentioned above, best seen in the little things. Here is one of them. A four-line item in a large newspaper was almost too small to see except that it happened to fit at the head of a column above the boxed-in advertisements. It reads as follows: "A subminiature hearing-aid transistor, no larger than a grain of rice, has been developed that amplifies sound 10,000 times."

If man at this late date in history can amplify sound 10,000 times with a transistor the size of a grain of rice, can any thoughtful person question the ability of man's Creator to hear the prayers of His creatures? Amplification of sound is matched by sensitivity of reception. Man has made great progress along that line also. Does not the Bible teach us that there we are made in the image of God? Certainly we can communicate with Him and He with us. Our forefathers knew this. We are no better than they; we only understand a little more of how it is possible.

Praying for Unity With Fingers Crossed

Dr. Keith Bridston, secretary of the Faith and Order Commission of the World Council of Churches, says that some of the most thoughtful people are praying for Christian unity with their fingers crossed. They hear it said that division into different denominations is sinful and therefore they pray about it. But, on the other hand, integrity demands that they be faithful to their own church and its beliefs. Thus the prayer for unity with fingers crossed.

The secretary maintains that this need not be. "One can be both honest and pious in praying for Christian unity," says Dr. Bridston. He continues, "Prayer for Christian unity must represent both dogmatic integrity and ecumenical piety. Unless both these elements are present it falls into rigid sectarianism on one side, or into relativistic sentimentalism, on the other"

"Considering these contradictions, we may end up by not only crossing our fingers, but crossing it off our minds as well and giving up prayer for unity entirely. But this is not the answer. The frustration which we feel when we are faced with the dilemma of different Christians praying for different kinds of unity is the spiritual tension which is the authentic mark of ecumenical participation. . . ."

"Ecumenical prayer, in short, does not stop because of our dogmatic hesitations: through the Spirit it comprehends and transfigures them. Through it our crossed fingers become signs of hope rather than of doubt."

City Missions

In our largest cities there are numerous missions whose purpose is to feed, house, evangelize, and rehabilitate the down-and-outers. It is probable that not all of these missions can equally commend themselves to the generosity of those Christians upon whose gifts they must depend to carry on this costly service.

Christian Herald over the signature of Dr. Daniel A. Poling, editor, appeals for aid in the support of the Bowery Mission in New York, a mission under the sponsorship of this popular Christian journal.

The question is sometimes raised as to whether the thousands who profess conversion after they have had part of their self-respect restored are really converted. Part of the task of the Bowery Mission as stated in a brochure clears up this question in the following words:

"To take desperate men from the dark and lonely streets and surround them with the Holy Light of the Savior. At any hour of the day or night, any man may come for help to any of our staff of 30, all of whom are rescue mission converts."

Rehabilitation depends in large measure upon getting men away from the Bowery as soon as possible. "Uptown House" is a fine residence building for those who are ready to take a forward step. If brought to this house they know they have left the Bowery for good.

OUR DELEGATES AT NCC GENERAL ASSEMBLY

Composite Report of the Seventh Day Baptist Delegates
to the General Assembly of the National Council of Churches
(Compiled and edited by Dr. Wayne Rood)

From December 4 to 9, 1960, seven Seventh Day Baptists met with 700 delegates of 32 other Protestant and Orthodox churches in the General Assembly of the National Council of Churches of Christ in San Francisco. They were the Rev. Oscar Burdick, Mrs. R. T. (Doris) Fetherston, Mrs. Stanley (Theona) Rasmussen, the Rev. Wayne Rood, the Rev. Kenneth Smith, and Dr. George and Helen Thorngate.

The working meetings of the Assembly were centered in the Civic Arena, dominated by a 70-foot impression of Christ painted in soft pastels by San Francisco artist, Antonio Sotomeyer, under the words "Jesus Christ, Living Lord of Life."

Challenge words dominated the addresses of the Assembly. "All that engages the energies and loyalties of mankind is of concern to Christ and the Church," said President Edwin Dahlberg. "We have too often dealt with religion as a cheap tranquilizer," declared Bishop James Pike. "We dare not proceed on a 'business-as-usual' basis," said Roy Ross in his General Secretary's report. Bishop Lesslie Newbegin said that "Christians must learn to witness in a revolutionary world," and Luther Youngdahl said that the church "must get off the launching pad of apathy, indifference, and half-loyalty."

The response of the Council to these challenges is "comprehensive, long-range planning," and "a common, vigorous . . . strategy (addressed) to the whole culture of America," as the practical way to ecumenical reunion.

At the end of a week of wrestling with these issues and the National Council's strategy for dealing with them, the Seventh Day Baptist delegation felt that it had been good to be a part of the Assembly. "It was thrilling to wear the badge of a representative of the Seventh Day Baptist denomination, at such a gathering of Christians working together in a com-

mon cause," said Mrs. Thorngate. Mr. Smith said, "It is so important for us to feel a part of the enormous work that we could not do by ourselves." All of the delegates felt the importance of continuity in the Seventh Day Baptist representation at the General Assembly and on the General Board, and that action making this possible would be one of the most significant steps the Seventh Day Baptist General Conference could take in assuming a role of denominational responsibility in ecumenical affairs. "We could count for so much more if we were familiar with the history and personnel of the Council," was their reaction.

However, the delegates also felt that they were able to make a working witness to the special qualities of their denomination. For example, on one issue, while other delegations were voting en bloc as by signal, in the Seventh Day Baptist delegation two voted "aye," two "nay," and three abstained because of lack of adequate information. The Department of Worship and the Arts is publishing a religious calendar with an asterisk on special Sundays indicating that some members of the National Council will observe these festivals on the Sabbath. Mrs. Rasmussen answered numerous questions about the denomination. The Thorngates revived China friendships. Dr. Rood was a resource leader at one of the Christian workshops, and has been asked to serve on the Commission for Worship and the Arts.

A more formal witness was made by Mr. Burdick and Mr. Smith at a hearing held by the committee preparing "The Message to the Churches." The delegation was specially interested in propositions of the preliminary draft like, "the churches are to realize the ideal of 'one church in one place'" and "we acknowledge that in our sinfulness and separation we have not allowed Him (Jesus Christ) to be in all things the Lord of the Church." Mr. Bur-

dick reported their representatives' remarks at the hearing as follows:

Concerning "one church in one place," we Seventh Day Baptists have a particular problem . . . I am in great sympathy with the movement for church union, and I dream some day that we might be the seventh-day arm of a united church . . . If we (are to be included in) church union, we ought to suggest in the message to the churches that "techniques need to be worked out for those of us who are different from other churches."

Immediately, reported Mr. Burdick, a member of the committee said, "What you want is 'unity amidst diversity.'" The point was also made by the representatives that "separation of the churches" is not to be simply equated with "sinfulness," for there have been historic occasions, as in the Reformation in Europe and in the Separatist Movement in England, when division seemed necessary for the preservation of truth. The message adopted the next morning by the Assembly was revised to read:

All congregations in each community are called to live and act together as "one church in one place" through active participation in councils and other ways . . .

Not the churches' diversity but their separation from one another is the heart of their sinfulness.

"We helped to improve the message," said Mr. Burdick.

In addition to the plenary business sessions at which the delegation sat and worked as a team, there were many special meetings which the delegation separated to cover. The Thorngates attended the sessions of the Division of Foreign Missions. Dr. Thorngate was impressed with the effort to merge the "evangelistic" and "ancillary" functions of the mission field, and with the preparation of nationals to carry on mission work in their own countries. He felt, however, that "long-range planning," was not entirely clear, especially in regard to the relation of the DFM to the denominational boards. Mrs. Thorngate felt that Seventh Day Baptists should "make larger use of the National Council aids in helping our people become aware of where we may enlarge our involvement in community Christian responsibility." Both have written more complete reports.

Mrs. Fetherston attended the meetings of the Department of United Church Women, where concern was expressed that women were not participating as fully as they might in the total programs of the work of their local churches, denominations, and the Council. Women's work continues to be compartmentalized. "As this matter was discussed," reported Mrs. Fetherston as the concluding sentence of her longer report, "it appeared that Seventh Day Baptists are doing better than many other . . . denominations."

The interests of Church World Service were covered by Mrs. Rasmussen. Her complete report reviews the agencies and activities of CWS in meeting staggering needs in "have-not" countries where hunger is "endemic." "We must stop dividing our programs," she said. "The church has not . . . programs, but one mission only. We must stop fragmenting our thinking. Our one mission is to those within one mile of our local church, and it is equally to those who need us in India, Africa, and Brazil." Where will disaster strike next year? "Whatever the need, it will be part of our mission," she answered.

Opening his report on the Division of Christian Life and Work, Mr. Smith quoted a basic proposition of the Division: "Everything that touches the life of men touches the heart of God." Accordingly the DCLW has organized departments of international affairs, pastoral services, racial and cultural relations, social welfare, economic life, worship and the arts, religious liberty, stewardship, and benevolence. "The main purpose in the various departments," said Mr. Smith, "is not to do the work of the churches, but to give help and coordination to what the churches must do in the world today." In his report, Mr. Smith calls for "a new correlation of faith and works, conviction and witness," and suggests that Seventh Day Baptists may have special contributions to make in the field of religious liberty.

Dr. Rood attended the sessions of the Division of Christian Education. He proposed that, rather than tending to duplicate the work of various denominational agencies in the planning of general curri-

culum materials, the DCE specialize in developing ecumenical curriculum, somewhat along lines pioneered by missionary education, to communicate information about the history and principles of union and separation, and develop vocational interest in ecumenical problems and leadership. The suggestion found its way, after some discussion and modification, into the formal report.

On the negative side, the delegation found itself somewhat critical of the tendency of the National Council to deprecate the activities of the constituent denominations as always divisive and of secondary quality. It was sometimes apprehensive of the qualities of "Organization Man" suggested by some staff persons, and the image of the super-institution suggested by the complexity and impersonalism of some of the Council's methods and activities. It was restive about the presentation of "comprehensive, long-range planning" as somewhat presumptive, especially when at the same time not altogether clear. Faith in the Council was strengthened, however, by numerous conversations held by various members of the delegation with staff people, who were found to be concerned and dedicated persons. And the delegation was thrilled as the Assembly worked its way through the New Orleans Resolution, first strengthening the text with amendments exercising righteous judgment on southern segregationists, but then working its way through a consciousness of shared guilt to a final statement confessing common shame, petitioning for moral strength, and pledging Christian brotherhood.

At the conclusion, the delegation was firm in its conviction that the Council is a necessary instrument of the churches in national life, and that Seventh Day Baptists have a responsibility both to cooperate creatively in its work and to witness effectively to the special contributions of freedom, loyalty, and peculiarity a small, historic church can make to the life of the whole Body of Christ.

This is the same kind of responsibility described by the Seventh Day Baptist delegation to the original Federal Council of

Churches in its report to the General Conference of 1917:

We are not in the . . . Council as Sabbath propagandists. Our relation to it, the same as that of every other denomination represented, is co-operative. We are there . . . to do our bit; to show our interest and do our part in the great task confronting the Christian Church.

The Water of Life

By Deacon M. Wiley

The waters of life are as the summer rains
Falling upon the thirsty soil
Nourishing all plant life.
See the flowers of the field
Lift up their drooping heads towards
heaven
In silent praise to the great Creator
For His life-giving rain
Which refreshes the earth
And makes all nature smile,
Rejoicing in the glory of the rainbow,
Heavenly sign of God's promise
To the children of mankind.
Does not the rainbow in the sky speak
of His glorious presence?
Does not all nature declare
The glory of all His creation,
His wonderful provision on behalf of
mankind.
Unfailing from season to season,
From generation to generation?
How often man fails to discern
God's presence in His universe,
His purpose in preserving the life
Of man in this present world.
How often man fails to associate his life
With God's eternal purpose for mankind.
Men perish because they fail to partake
of the spiritual water of life
Which God has provided in His Word of
life.
Even the Holy Scriptures, the Gospel of
the Son of God,
Even Jesus, the Light of the World;
The only Savior of mankind.
Surely the fool hath said in his heart,
There is no God.
Surely the wise in heart will search
And find the more abundant life
Through the Living Water, Jesus Christ.

Missionary-Pastor Exchange Accomplished in December

Many friends and loved ones across the denomination are giving thanks to God as they learn of the safe arrival of Pastor and Mrs. Duane Davis and family at Kingston, Jamaica and also of the safe arrival at Lost Creek, W. Va., of Rev. and Mrs. Leon R. Lawton and family.

Pastor Davis and family flew from Clarksburg airport to Kingston in less than twelve hours, arriving at Palisades airport at 7:20 p.m. on Wednesday, December 7. They were met by "the mission family, the Lawtons and the Courtland Davises" and began at once to prepare to occupy the home and position of our head of the Jamaica Mission.

Missionary Lawton and family left Kingston on Monday morning, December 12, and arrived at Miami, Florida, at 2:30 p.m. One of the worst snowstorms in years had been and still was raging through the northeastern area of our country.

Pastor Lawton learned that the Washington, D. C., airport was open, and he was advised to take an earlier flight than was scheduled as it was uncertain what conditions would develop later on. After wiring of the change of plans to Pastor Elizabeth Randolph who was to meet them with warm clothing at the Washington airport, they flew on and arrived at Washington at 8:10 p.m.

Pastor Lawton writes, "What a change in the weather! It was 10 degrees above zero, I believe. Pastor Randolph had received the telegram and was waiting in the terminal building. We promptly stopped in the center of the terminal, opened the box and suitcase and fitted the children with warm clothing." (Most of the clothing came from Plainfield friends.)

Proceeding from Washington to Clarksburg by train, the Lawtons were met by church members, were royally received even though it was early in the morning and in freezing weather. They arrived at the Lost Creek parsonage to find "the

house warm, food in the refrigerator, and it seemed good to be 'home'."

Pastor Lawton concludes, "We are thankful to the Lord for a safe journey, one that was 8 hours shorter than was planned. We left Pastor Davis and family well and getting used to driving on the left . . . Many thanks for your loving concern in our behalf."

Foreign Missions in 1960

Some Interesting Facts

(Taken from an article prepared by Dr. Frank Price of the Missionary Research Library of the Division of Foreign Missions of NCCC.)

"Protestant churches throughout the world are sending 42,250 missionaries to lands other than their own. Of this number 27,219 or 64.4 percent go from North America, the United States and Canada.

"The income of supporting missionary societies reached a total of almost 170 million dollars in 1959, including \$163,680,463 contributed in the United States. This represents an average of \$2.75 per Protestant member in the United States.

"Some of the smaller denominations rank ahead of larger ones in per member giving. The Seventh Day Adventists with a church membership of 391,576 in 1959 gave nearly 12 million dollars for overseas work or about \$28 per member. The Wesleyan Methodist Church gives an average of \$8.52 per member and members of the Evangelical Free Church give an average of \$14.40 each." (According to our figures, Seventh Day Baptists give an average of \$6.92 per member for foreign mission work. This figure is based on inclusion of one-half the cost of administration.)

The Division of Foreign Missions (DFM) brings together 58 member boards and societies and with other associated boards make a total of 94 co-operating groups. The Evangelical Foreign Mission Association (EFMA) has 47 member boards and 11 affiliated groups, totaling 58. The Interdenominational Foreign Mission Association (IFMA) comprises 43 boards. The Associated Mission

MEMORY TEXT

Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men.) 2 Chronicles 6:30.

Agencies of the International Council of Christian Churches (AMICCC), a fundamentalist fellowship, embraces 14 agencies.

Including retired missionaries the D. F. M.-related agencies are responsible for 2,969 missionaries, 42.3 percent of the total, the three other missionary associations account for 40.5 percent and the independent societies account for 17 percent.

Of the new missionary force in 1958-59, we find that 46.5 percent are with D. F. M.-related boards. A large group (19.3 percent) were commissioned by independent boards. The net increase in number of missionaries in North America from all groups was 8 percent.

The proportion of men and women in missionary force remains about the same, a total of 9,590 men and 4,648 women, in proportion of 39.6 to 60.4.

"The unique and creative witness and service of many European and Pacific missionary societies is widely recognized. American agencies have much to learn from them in both principles and methods of missionary work. The small but growing number of foreign missionaries sent out by the 'younger churches' of Asia and Africa and the Pacific to other countries is a significant and hopeful sign. As the whole world becomes a missionary church, it will be more and more difficult to compare the range and influence of missionary work accomplished. At present it seems that the American societies bear a heavier responsibility in personnel and finance. That there are dangers as well as opportunities in such a responsibility is apparent to many."

"The phrase 'temporary tax' has replaced Methuselah as a symbol of longevity." — Robert N. Taylor

Tract Board Activities Range Far and Wide

By the Corresponding Secretary

When the Board of Trustees of the American Sabbath Tract Society met in the Board Room of the Seventh Day Baptist Building in Plainfield, N. J., Sunday afternoon, December 11, there were many activities, past, present, and future to be considered. The newly elected president, Charles F. Harris, of Shiloh, N. J., took the chair for the first time and guided the board through two and a half hours of discussion and long-range budget planning.

As the meeting began, the record-breaking snowstorm was just moving into the Plainfield area from the south. One carload of South Jersey members en route to the meeting telephoned verbal reports and said that they felt it wise to return to their homes. There were 22 present including six from South Jersey and three from Philadelphia. In assuming the chair and welcoming new members, the president remarked that is only through sacrifice that the work goes forward. He complimented the board members for their willingness to make these personal sacrifices especially at this busy time of year.

The reports of the treasurer, the corresponding secretary, and the editor gave a view of the financial situation and the general work of the board during the quarter ending November 30. Expenditures in some areas were not as great as anticipated, in others they were exceeding budget anticipations to some extent. Publication work for the first six months of the fiscal year was unusually high in quantity and cost (80,300 tracts, \$1,115.45). It was pointed out that orders, which were large during the summer, had fallen off during the quarter just ended, partly due to the sickness of one faithful distributor.

The Tract Board proposes to continue to lend encouragement to Associations and local churches in setting up tract distribution booths at state and county fairs. At least four of the committees will be involved financially or otherwise in rendering assistance as called for. The advertising offer of the board is again reflected in the

tentative budget for next year as approved at this December meeting. The Sabbath Promotion Committee is not losing sight of the current tests of the constitutionality of Sunday laws or of our need to be more faithful in Sabbathkeeping.

The Supervisory Committee, which is concerned with the operation of the Publishing House, stated it was facing a difficult problem. For the past six months the Publishing House has operated at a loss, with the deficit now quite large. In an effort to correct this unfavorable balance an increase in printing prices has been put into effect. The committee sought and gained board approval for the expenditure of society funds to invest in offset printing equipment in order to meet the demand for this type of printing and to help bring the shop back to profitable operation.

The tentative budget for June 1961 to May 1962 was given much consideration at the December 11 meeting. It will be presented to the Commission later this month. Increases were necessary for some projects and decreases were felt to be possible for some others. The total proposed is only slightly higher than the current budget (in which the anticipated spending exceeds the anticipated income by several thousand dollars).

The board members faced current problems thoughtfully and resolutely, and showed marked enthusiasm for the important work that lies ahead. Careful preparation is being made to strengthen the wide range of service offered to individuals, groups, and churches in this country and to venture into new and old foreign mission fields with literature in the language of the people.

Ecumenical Problems

Oberkirchenrat Erwin Wilkens of the United Evangelical Lutheran Church in Germany, writing in his church's fortnightly journal said, "The basic problem in the ecumenical movement is for the churches first to study more carefully the relationship between the unity of the Church in Christ and the visible manifestations of that unity."

E. P. S.

CHRISTIAN EDUCATION — Sec. Rox E. Zwiobol

A Manual for Young Adults

"We don't have many young adults any more. They seem to have scattered every which way All of our young adults are in college and you know you just can't have a meaningful program when the group is only at home a few weeks each year We don't need a special program for young adults. After all, they are adults; let them join in the regular adult program We don't have a young adult program because that age group isn't interested in the church. They are too busy having a good time."

Do any of these arguments sound familiar to you? They had a familiar ring to me when I read the new manual published by the Department of Adult Work of the National Council of Churches, entitled *A Manual For Young Adults*. But for each of these statements listed in the chapter labeled "A Few Grumpy Words About Things As They Often Are," there was raised an uncomfortable question. The first disturbing question was "Is the church supposed to serve only the young people who have grown up in it?" Concerning the young adults in college is asked the uncomfortable question, "You mean to say that your church is so fortunate as to have all of your young adults attend college? What about the young adults who don't go to college, those who are working or are beyond college age? Is there no program for them?" The third uncomfortable question related to young adults in the regular adult program is, "And just how many young adults do you have in your 'regular adult program'? Do they really take part? For that matter, are they even made welcome?"

Finally, when we look at the interest of the young adult, we are faced with the uncomfortable question: "Isn't that just a piece of reverse logic? You don't have a program, therefore the young adults can't take part in it. It is therefore their fault that they aren't active in a program that doesn't exist in the first place. Could it be that it's the church that's indifferent, not the young adults?"

However, things as they are need not

dictate things as they might be. To this end, the manual gives some very practical suggestions. Some of the chapter headings give an indication of the content of the manual. Chapter three is entitled "Fellowship — the Greeks Had a Word For It," with a subhead, reading: "A Digression Concerning the Search for Community, *Koinonia*, and other Ponderous Terms." Other headings read: "Organizing, Not Agonizing"; "Well, What Will We Do Tonight? And Other Approaches to Program"; "Developing Leaders for Your Program"; and "To Throw Consternation into the Ranks, Just Mention CHRISTIAN EDUCATION."

Also included in this sixty-four-page manual are some "pump priming" suggestions for programs on the following topics:

1. Unlocking the Bible.
2. Looking at Politics.
3. The International Situation — Chills and Fever.
4. Love and Marriage.
5. Let's Go To The Theater — Not Just for Kicks.
6. Let's Look at the Church.

Each of these program suggestions contains a bibliography for additional related material.

As Seventh Day Baptists are engaged in the Lay Development Program, many churches might make use of this manual in several of the workshops already planned. Other churches or young adult groups will find valuable suggestions for organizing or revitalizing their program. Copies may be ordered from the Office of Publications and Distribution, National Council of Churches, 475 Riverside Drive, New York 27, N. Y., or from the Seventh Day Baptist Board of Christian Education, Alfred Station, N. Y., for 85 cents.

—Rev. Don A. Sanford, member of Committee on Adult Work, Division of Christian Education, National Council of Churches.

A Guide for Depth Bible Study

If the publishers and the mails are faithful, the following description of "Depth Bible Study" will be in the hands of all our active pastors and pastorless churches by this time.

A New Dimension in Bible Study

Bible study needs a new dimension. What stereo does for sound, and cinerama for motion pictures, Depth Bible Study can do for the earnest student of the Bible. Much so-called Bible study is either a hazy reading of a chapter a day or a more scholarly approach of learning facts about the Bible. By adding the dimension of depth, the student finds himself listening to God and being searched and questioned by the power of the Word. God speaks and the student's life is changed.

For the individual, depth study of the Bible might be described as personal Bible study. It brings about a personal encounter with God. It is a method whereby the individual searches for the true meanings of Scripture passages.

For groups, Depth Bible Study brings out fresh and more complete interpretations of truth because it combines facets of truth from the varied viewpoints and experiences of group members. It is possible for the Holy Spirit to reveal truths to groups that may not be revealed to the individual. The study in a disciplined Depth Bible Study group is richer and more varied in the same way that the music of an orchestra is fuller and more melodious than that of a single instrument.

Goals for Depth Bible Study

1. To become aware of the excitement and wonder of God's message when it is read for the first time.
2. To read the Bible for fresh, new concepts.
3. To experience a personal relationship with God.
4. To deepen the positive disciplines of the Christian life in personal and group experience.
5. To establish a new quality of Christian fellowship and concern for one another through the face-to-face group.
6. To impel the individual to witness for Christ to the uncommitted person.
7. To challenge members of the group

to demonstrate their Christian commitment in the home, church, community, and in the world.

How to Use Depth Bible Study

1. Try to get the full impact of the passage by reading it as though you were seeing it for the first time.

2. Try to understand what the writer is attempting to communicate.

The parts of the Bible you are using are what a man actually said. Back of the words in these passages is a man. What is he like? This time you are reporting to him what he has told you about himself — how he feels on the inside — what his convictions are; what he feels to be important — what he is trying to do; the "fire" that is burning inside of him — what is bothering him, what he is enjoying — the experience he has had.

You are trying to "capture" his inner — his personal condition. Imagine that you are in conversation talking back to him; not fighting or correcting him, but trying your best to understand him. You are trying to enter into his feeling about life.

3. Try to find out what meaning the passage has for you.

Put what is being said into your own words — the kind people use here in everyday conversation. Do not just repeat the language of the Bible.

Imagine that you are in conversation — you are saying this to a third person. You are a translator to this person of what is being said. You are trying to capture the idea that is in the Bible passage.

4. Consider what difference it would make if you actually took seriously what the passage means to you.

This time you are talking to yourself. "What would this mean for me if I took seriously what he says and feels?"

What this person is saying is still the center of attention; but you are thinking about it as a possible truth for you.

The conversation is with yourself.

You are trying to capture "what help on my own decisions and action might I get from this?" "How differently would I see things?"

—Adapted from the American Baptist.

Pocket Testament League (An Evangelistic Organization)

A clear distinction needs to be drawn between the work of the various city and national Bible Societies and the program of such organizations as the Pocket Testament League. The purpose of the American Bible Society is to produce and distribute (by gift or sale) the Bible or portions of it without note or comment — a great service. The Pocket Testament League, on the other hand, solicits gifts to enable it to send out evangelistic teams. The program calls for mass distribution of tremendous numbers of Gospels and Testaments and wherever possible to preach the Gospel also, asking for decisions.

A Pocket Testament team of ten members has been working in West Berlin for some time with good success. West Berlin faces many uncertainties. In an isolated city their defending troops are outnumbered by those in the Soviet sector 9 to 1. The Gospel team went into West Berlin armed with a quarter of a million Testaments. Here is a little description of the team taken from a press release:

"Among the Pocket Testament League Team members in the Berlin campaign is Mitsui Fuchida, former Commander of the airplane squadron which attacked Pearl Harbor. He later became a Christian and pastor of three Japanese churches in California. Last year Premier Kishi of Japan asked him to take over the post of Minister of Defense but Fuchida refused, saying, 'I am no more a military man.' He desires only to serve the cause of Christ. The Pocket Testament League Team consists of seven Americans, one Chinese (Harry Liu), one Japanese, and two Germans and is headed by Glenn Wagner, Pocket Testament League foreign secretary. They will be in Berlin for three months before moving into France and Holland."

The Pocket Testament League International Headquarters are located in Englewood, N. J.

How to Read Your Bible More Effectively

By Nathanael Olson

"Read your Bible — not as a newspaper, but as a letter from home.

"If a cluster of heavenly fruit hangs within reach, gather it.

"If a promise lies upon the page as a blank cheque, cash it.

"If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire.

"If a truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life like a star.

"Entwine the climbing creepers of holy desire round the lattice work of Scripture. So shall you come to say with the Psalmist, 'O how love I thy law! it is my meditation all the day' (Psalm 119: 97)."

So says famous Bible teacher, F. B. Meyer.

Here are three other helpful hints to make your Bible reading more enjoyable and helpful.

Read Your Bible Slowly

"Haste makes waste" is the old proven proverb. You miss many spiritual gems if you read rapidly. Hurried "devotions" become nothing but religious "com-motions."

The Bible says, "They that wait upon the Lord shall renew their strength" (Isaiah 40: 31). In this age of jet speed and tense nerves, learn the art of waiting on the Lord with His Word before you.

So remember, read your Bible slowly. Let your soul digest its spiritual calories!

Read Your Bible Personally

Apply Bible truths to your own life. When you read about Abraham's faith, ask yourself, "Do I have the faith in God that Abraham had? Would I sacrifice my son if God wanted me to?" When you read that David was "a man after God's own heart," check your conscience to see if God could say the same about you.

Keep a sheet of paper handy. Jot down your thoughts about the verses you are reading, and file them for future help in personal work, in speaking to church groups, in correspondence, or just sharing a Bible "nugget" with a Christian friend.

Be able to say, "Every promise in God's Book is mine."

Read Your Bible Purposefully

Just before you read a sacred passage, think about the problems you face. Ask yourself, "What help do I need from God's Word today? Spiritual victory? Financial provision? Physical strength? Understanding for personal problems?" Then after you know exactly what you need, give your declaration of dependence: "Lord, I desperately need Thy help. I don't know how to solve this problem, but you do, Lord. And I believe you will give me the solution through your Word."

Then begin to read your Bible with this definite purpose in mind. It sparks new interest. And because you are looking for something, you'll find something! God answers specific praying, and He rewards specific reading of His Word.

Follow these three signposts to better Bible reading—TODAY! Then the "Good Old Book" will take on a new, fresh meaning in your devotions.

Try them — and see!

Alfred Church

Workshop Recommendations

(The following recommendations are taken from the reports of the workshops held Nov. 19 and Dec. 10)

Men's Work

L. Eugene Reynolds, leader

That a Men's Class be organized to meet Sabbath Days at 10 a. m. in the Parish House front parlor using the proposals for "Depth Bible Study" coming through the Seventh Day Baptist Board of Christian Education. A survey shows there are approximately 50 men who might be interested in such study. This class would also

serve as the Alfred unit in the Western Association Layman's Fellowship.

Women's Work

Mrs. J. N. Norwood, leader

1. That training classes be set up for Sabbath School teachers.
2. That a class for young adults be set up at some hour other than the Sabbath School period to permit those who are teaching to participate.
3. That the women's societies of the church be invited to evaluate their types of programs and work in order to draw a larger number of the women of the church into active participation.
4. That prayer and Bible study groups for the whole church be set up to strengthen the spiritual life of its members.

Adult Work in Christian Education

Albert N. Rogers, leader

1. That someone be asked to supervise children in the Primary Room when families or public groups are meeting in the Parish House for suppers, etc.
2. That consideration be given to re-opening a day nursery in the Parish House if a survey of possible registrants warrants the cost of employing competent staff people.
3. That a married couple be asked to serve as youth counselors in co-operation with the student pastor.

Missionary and Denominational Work

Willard J. Sutton, leader

1. That a weekly report of our church's giving to O. W. M. be printed in the church bulletin to increase our attention to our missionary task.
2. That our pledge to O. W. M. be included in the annual budget of the church.

SABBATH SCHOOL LESSON

for January 14, 1961

You Must Be Born Again

Lesson Scripture: John 3: 1-7, 12-21.

ITEMS OF INTEREST

Christian Education Directors

Needed in the Armed Forces

Qualified Directors of Christian Education who wish to spend three years or more with the Armed Forces are urged to write to the General Commission on Chaplains, 122 Maryland Ave., N. E., Washington 2, D. C., for an application blank.

In recent years, due to the rapid increase in enrollment in Sunday schools on military installations, there has come a need for experienced directors of Christian Education to assist the chaplain in his work with the military, and particularly with dependents of military personnel.

At the present time not many positions are open to be sure, but it is anticipated that this is something which will grow, and those qualified are urged to send in their names.

Directors will be employed only if they are certified by their denomination. — Submitted by Rev. Carl R. Maxson, denominational representative.

Answered His Own Prayer

In announcing the annual Week of Prayer for Christian Unity (January 18-25, 1961) the World Council of Churches gives a bit of the history of this ecumenical program which is now sponsored by Roman Catholics and the Faith and Order Commission of WCC.

In 1908, two Anglican priests, Spencer Jones and Paul Wattson, started this Week of Prayer for Unity, which is not to be confused with the strictly Protestant week of prayer observed during the first full week of January each year. In 1909, one of the above-mentioned Anglican priests, Paul Wattson, became a Roman Catholic. His prayer for unity was answered in part at least. In that same year, the observance of the week was officially approved by Pope Pius X. Until the 1930s all of the prayer emphasis in the Roman Church was for the return of all Christians to the Church of Rome. Then, the late Abbe Paul Couturier, the Roman Catholic priest from Lyon, who has

been described as the "apostle of unity," called for the intercessions in the spirit of Christ's prayer for unity in St. John's Gospel; that the unity of the Church may be accomplished "according to the will of Christ, in His way, in His time."

This change of emphasis on the part of this Catholic leader caused non-Catholics to take an interest in the program and led to the adoption in 1948, by the World Council of Churches, of January 18-25 as such a week of prayer. More than 1,000,000 leaflets in 12 languages will be distributed by Catholics and the WCC.

NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA. — The Church Aid did not hold meetings during the summer this year. We had our first fall meeting in October, when we planned for our World Community Day project. We furnished three medical kits to be sent overseas to our rural neighbors.

Our Christmas project this year was for the migrants' children. We made two sewing kits for teen-age girls, fitted with sewing equipment and material for a skirt. Our December meeting was an all-day session with installation of new officers for 1961.

Forty-two gathered at the home of Mr. and Mrs. Merritt Kenyon on the evening of November 26 for the first of the monthly socials held during the winter months. An enthusiastic hour of singing was enjoyed, followed by refreshments furnished by the Social Committee, Winfield Randolph, chairman.

We have been pleased to have several visitors that don't ordinarily winter in Daytona, one of them being Rene Mauch, who is on his way to British Guiana on the "Messenger."

The second phase of the Lay Development Program begins in January with a series of meetings on the first and third Sabbaths of each month for three months. It was purposely delayed in order that late winter arrivals could participate.

—Correspondent

Gleanings from Local Publications

The annual meeting of the Verona, N. Y., church was held on December 4. The pastor's report showed a staggering number of activities (as so many pastors' reports do). This rural church pastor says he has driven his car 22,000 miles and that his pastoral activities have kept him away from home five evenings a week. He took time to edit a special issue of the Sabbath Recorder; taught regular and special classes; and, although he already has a master's degree, he is enrolled in a graduate course in Educational Psychology at Utica. He dropped outside work other than supply preaching in a nearby Methodist Church.

Additional news from the Shiloh, N. J., church shows that pledges for both local and denominational work were somewhat higher this year than last on the day the annual canvass was made. It is further reported that "White Gifts" from Sabbath School classes amounted to \$194. To this amount was added \$160 from the Missionary Fund of the school. The beneficiaries of these gifts made a long list — mostly within our denominational or church structure but outside regular budget channels.

The Stewardship Committee of the Pawcatuck Church at Westerly gave in the December 10 bulletin, a full report of the number and size of weekly pledges resulting from the November 20 canvass. The pledges ranged from 5 cents to \$11 per week with 15 of the 85 pledges made by children. The committee expressed pleasure at the amount of increase over what was previously reported. A later bulletin states that the increase was \$60.15 per week. The Pawcatuck Church is one of the relatively few having a single pledge system including local and denominational giving.

Vocational Interests

General Practitioner, M. D., wishes to locate in a Seventh Day Baptist community, preferably in or near a large city. (Direct replies to the Sabbath Recorder).

OUR WORLD MISSION

Treasurer's Receipts and Disbursements

	Treasurer's		Boards 2 Mos.		Treasurer's		Boards 2 Mos.
	Nov.	2 Mos.			Nov.	2 Mos.	
Adams Center\$	40.55	259.60		Lost Creek	162.50	162.50	
Albion	31.62	71.24	10.00	Marlboro	639.17	984.53	
Alfred 1st	591.10	591.10	1.50	Memorial Fund		84.98	
Alfred 2nd	157.20	286.86		Middle Island	22.00	36.00	
Associations and Groups	8.00	53.45		Milton	358.28	1,062.29	45.00
Battle Creek	580.20	1,159.65	32.00	Milton Junction ..	93.60	208.40	
Berlin	37.26	92.08		New Auburn		34.91	
Boulder	34.70	71.40		Nortonville	138.50	253.00	20.00
Brookfield 1st	50.00	105.00		Pawcatuck	362.50	725.00	
Buckeye Fellow... ..	25.00	25.00		Plainfield	169.35	320.77	150.00
Carroway	3.75	3.75		Richburg	34.00	147.00	
Chicago	58.00	135.00	80.00	Ritchie			9.00
Daytona Beach	93.00	249.50		Riverside		339.00	
Denver	97.30	97.30		Roanoke		15.00	
DeRuyter	108.00	147.00		Rockville	22.93	44.03	
Dodge Center	90.58	196.98		Salem	200.00	200.00	
Hammond		10.00		Salemville		37.33	
Hebron 1st	27.24	54.48		Schenectady	55.00	55.00	
Hopkinton 1st	165.30	327.40		Shiloh	476.00	1,071.00	
Hopkinton 2nd	5.00	18.00		Verona	323.50	420.00	
Houston		8.25		Walworth	45.00	75.00	
Independence	261.05	261.05		Washington, People's	20.00	32.00	
Individuals		2,076.62	94.41	Waterford	99.25	195.60	
Irvington		400.00	400.00	White Cloud	98.42	142.58	
Little Genesee	61.64	114.24	5.00	Yonah Mountain..	3.75	3.75	
Los Angeles	1,035.55	1,035.55					
					\$6,885.79	\$14,500.17	\$ 846.91

Current annual budget	\$111,295.00
Total receipts 2 months	15,347.08
Balance needed in 10 months	95,947.92
Average needed per month	9,594.79
Percentage year elapsed	16.66
Percentage budget raised to date	13.79

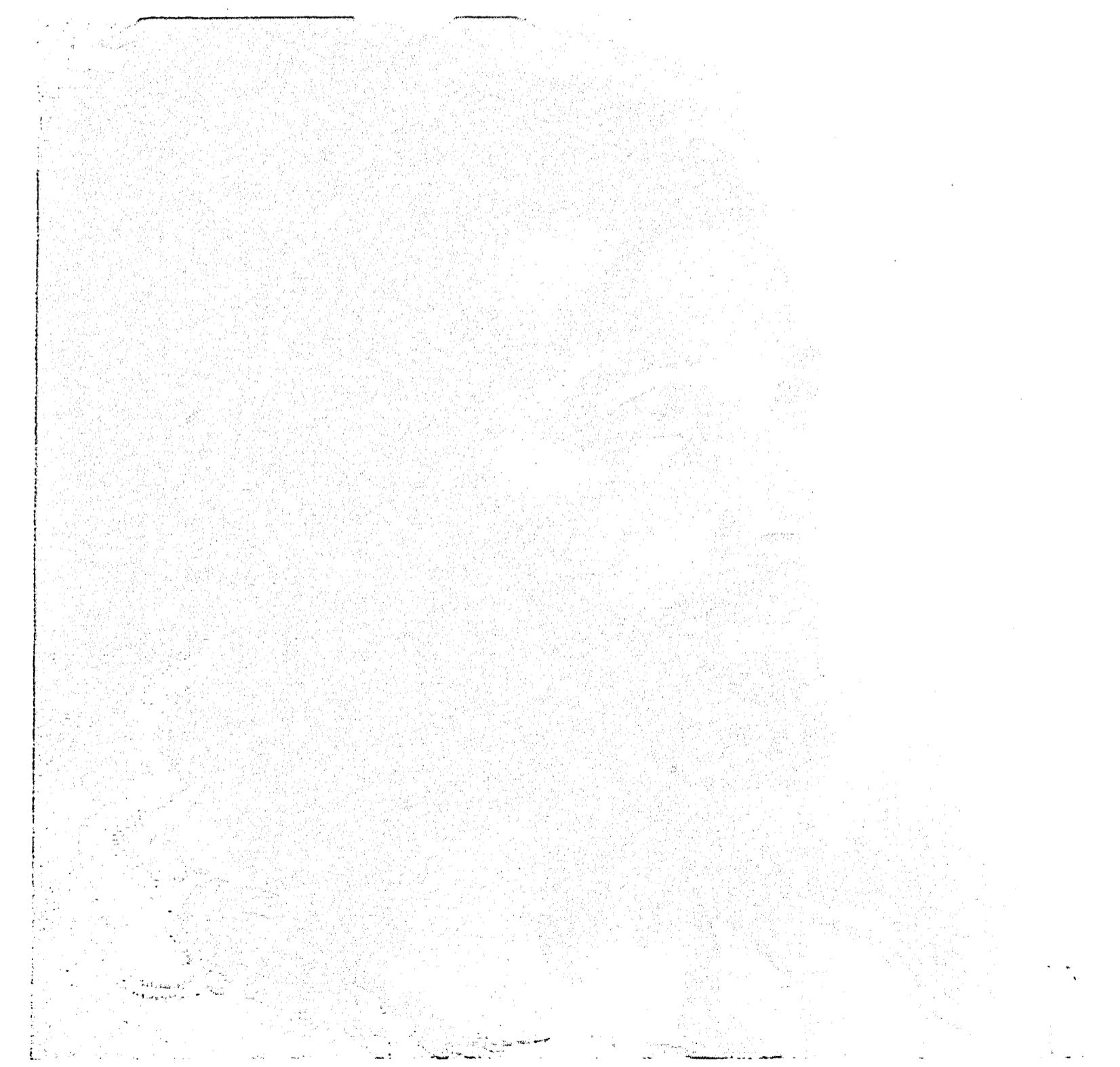
DISBURSEMENTS FOR NOVEMBER 1960

Board or Agency	Percentage of Undesignated Funds	Undesignated Amount	Designated Amount	Total
Board of Christian Education	10.0	\$ 544.15		\$ 544.15
General Conference	15.1	821.68	5.00	826.68
Historical Society	2.9	157.80		157.80
Ministerial Retirement	4.3	233.99	513.86	747.85
Ministerial Training	13.2	718.28	40.00	758.28
Missionary Society	36.9	2,007.93	851.39	2,859.32
Tract Society	12.0	652.98	5.00	657.98
Trustees of General Conference8	43.53		43.53
Women's Society	1.7	92.51	25.00	117.51
World Fellowship and Service	1.0	54.42		54.42
Special Fund	2.1	114.27		114.27
American Bible Society			2.00	2.00
Salem College			2.00	2.00
	100.0	\$5,441.54	\$1,444.25	\$6,885.79

Battle Creek, Mich.

G. E. Parrish,
Treasurer.

The Sabbath Recorder



The Bible gives a word picture of the ministry of Christ; with oils on canvas the artist catches His firm purpose.