

The Sabbath Recorder

The young people of the church attended a workshop held in Leffingwell, Conn., on December 3. They were hosts at a Christmas party on the 10th, and a group went Christmas caroling to shut-ins of the church the day before Christmas.

A basement floor was put in the parsonage by the pastor and members of the church this fall. The pastor is now able to hold 4-H Club meetings and activities there.

—Correspondent.

ALBION, WIS. — In October, Pastor Skaggs was invited to speak at Dodge Center, Minn., and New Auburn, Wis., in behalf of the Commission and Conference. Pastor Skaggs met with other Commission members at Battle Creek, Mich., during the holidays.

Members of the Home Benefit Society were invited to meet with the Missionary and Benevolent Society at the church November 15. The filmstrip, "Wider Grows the Kingdom," depicting the use of offerings collected on the World Day of Prayer was shown.

The dedication of our Lord's Acre returns and gifts was observed November 26.

Junior carolers starting from the church at 7 p.m. and seniors at 8:15 p.m., December 21, sang at homes in the community and afterward met at the parsonage for refreshments.

Loren Osborn, our Conference president, met the Albion church for a fellowship dinner, December 31. After dinner he gave an interesting talk on the coming Conference and the work of the coming year.

Annual church meeting and election of officers will be January 15, 1961.

—Correspondent.

NORTH LOUP, NEB. — The annual church dinner was held in the basement on New Year's Day. Baked ham, potatoes, hot rolls, and coffee were provided by the general committee. Each family brought table service, vegetables, salads and desserts. Dinner was served cafeteria style to about 135 people. Among those attending were Mr. and Mrs. Albert Babcock and daughter Belva, and husband, Mr. and Mrs. Doyle Allen, of Lakewood, Calif., the Clair Barber family of Grand Island, Leland Van Horn of Omaha, and Mr. and Mrs. Ernest Horner of Ord.

Semiannual business meeting was held following the New Year's dinner. Reports of officers were accepted. It was also voted to accept with regrets the resignation of Pastor Soper. (See feature article on another page.) He and Mrs. Soper will be missed not only by our church, but also in the community and surrounding towns where he has preached and where they have given of their musical abilities. After much discussion it was voted to extend a call to another pastor.

"The Messiah" was presented at the Ord High School Sunday afternoon, December 18, by a large chorus including singers from North Loup, Scotia, Mira Valley, and Ord. A small orchestra accompanied them.

On Sabbath morning, December 24, a choir of 17 voices gave the Christmas cantata, "The Shepherd and His Lamb." Katherine Severance was narrator. The prelude was a piano-organ arrangement of the ever beautiful "O Holy Night," played by Martha Babcock and Mrs. Louise Brennick.

In keeping with Isaiah 60: 13, "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary," sprays of arborvitae, pine, spruce, cedar and pine cones on the platform and on window ledges were used "to beautify . . . the sanctuary."

—Correspondent.

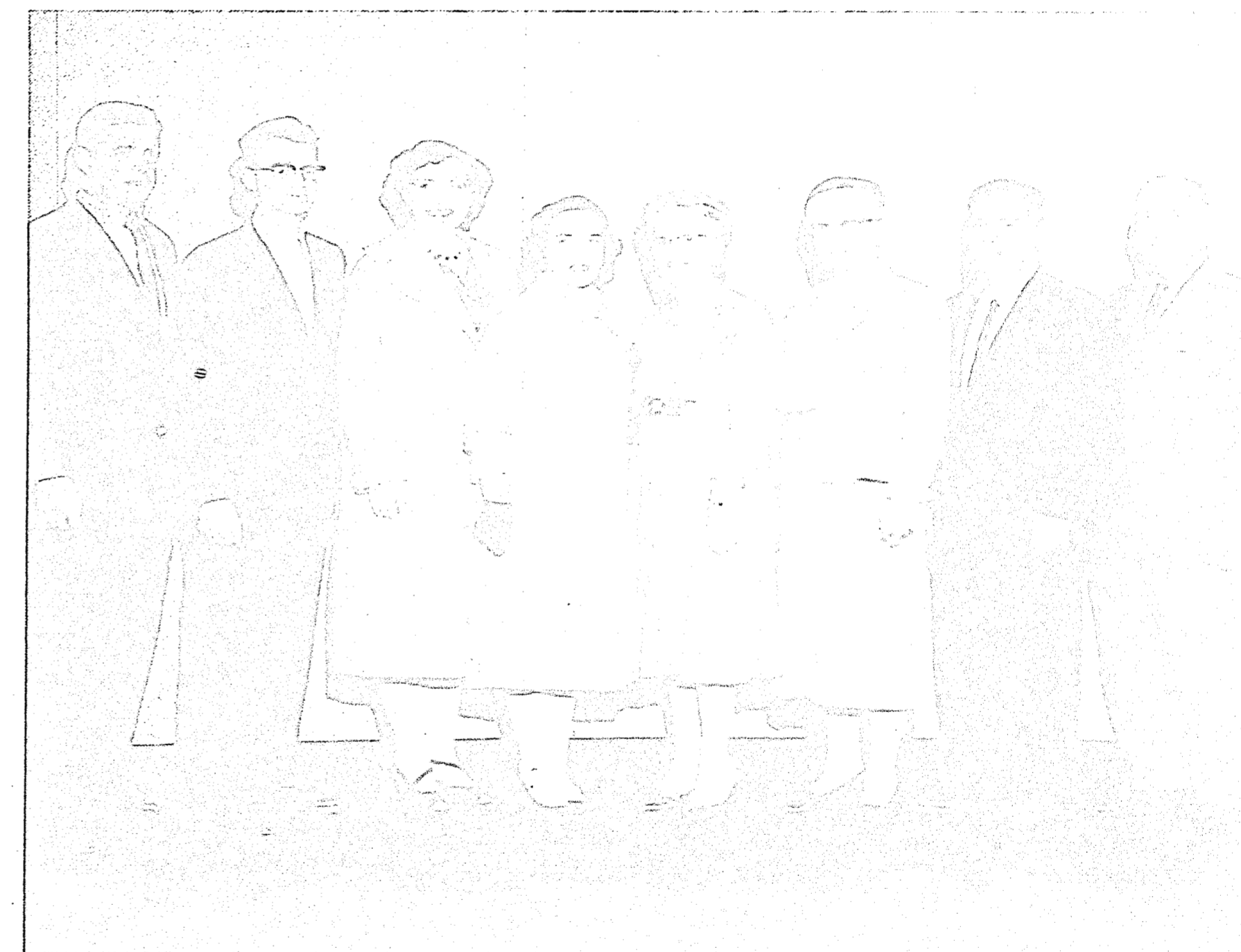
Pioneer Pastors Needed

The editor of *The Watchman Examiner*, a national Baptist weekly, commenting on Baptist seminaries, states:

"One of the weaknesses is that our seminary graduates are given the idea that the denomination owes them a church with all the appurtenances of a good pastorate. If that is the pattern, where shall we get our pioneer pastors?"

He goes on to point out, that according to the New Testament, the ideal place to start a new church is in a home (Rom. 16: 3-5, 23). He then adds:

"It is far more promising for young seminary graduates to employ their training, zeal and energy in starting churches where needed than for them to become pastors of fading churches in the dead-end locations. The matter of support will, of course, be a test of faith and ingenuity."



Denominational Representatives at San Francisco Assembly

Among the 700 delegates representing 33 denominations at the General Assembly of the National Council of Churches held in San Francisco, December 4 to 9, 1960, there were seven officially representing the Seventh Day Baptist General Conference. From left to right: Professor Wayne Rood, the Rev. Oscar Burdick, Mrs. Stanley Rasmussen, Mrs. Wayne Rood (visitor), Mrs. Robert T. Fetherston, Mrs. George Thorngate, the Rev. Kenneth Smith, and Dr. George Thorngate.

The Sabbath Recorder

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Member of the Associated Church Press
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Evangelistic Tides

How do pastors and church leaders keep up their courage when evangelistic and church extension efforts do not produce the desired conversions and increases in church membership? The answer is that they do not keep up their courage except as they have a large measure of the grace of God in their hearts, and repeated infillings of the Holy Spirit. Many of them consistently, earnestly laboring in the Lord's vineyard face each day and year with renewed strength and with an enthusiasm that seems to constantly bubble over.

Discouragements are ever present even in the moments of great apparent success, as everyone working for the Lord realizes full well. Perhaps the record shows many conversions and baptisms. What it does not show are some of the almost heart-breaking cases of those who were almost persuaded to become Christians or those whose names still grace the church roll after they seem to have so completely lost the life-changing faith they once professed.

Evangelism in a given location seems to rise and fall like the tides under influences as little understood as that of the moon upon the sea. Perhaps the Spirit moves mightily in one of our churches. Whole families are converted. Bad habits fall off like shabby garments. Young people bubble with enthusiasm for the things of the Lord instead of the things of the devil. The cresting wave rolls on, stretching diagonally down the coast as far as the eye can see as the tide rises higher and higher. Such are the experiences in some of our churches some of the time. They make the hearts of all rejoice, and well they should.

Why must we learn to anticipate a possible ebb in the tide of evangelistic success? There is no answer except that experience teaches us that we must. Of course, there is the possibility that our high-pitched energy can not be sustained, or that we do not have the wisdom and strength to conserve the gains made and to continue to reach out. Our new converts do not always keep on growing or keep on telling others about the joys of salvation and of the life of obedience to the will of God.

Sometimes long and consistent efforts on the part of pastor and people appear to be unrewarded with success. We grow

impatient, and wonder why the Spirit seems to move more mightily in some other church of like faith. What can we say? If we are laboring earnestly, wisely, and with self sacrifice, encouragement will come eventually. God is faithful. It takes many contacts consistently followed up, to produce steady growth. It may be that we deserve small results. Our sowing is all too sparingly done. But, on the other hand, a number of our churches have a high percentage of people who do not become discouraged; they labor on with unbreakable enthusiasm and with a real love for people. Eventually they see results that stimulate their courage. For them the tides are not viewed on a daily basis of two in and two out but on a long-term basis. They see God's Spirit moving continuously in cleansing tides along their shores. May we see it thus!

Moneywise

Moneywise, how is Our World Mission doing? The figures at the end of the calendar year, and one fourth of the way through the fiscal year of the Seventh Day Baptist General Conference are found on the back page of this issue. Every person vitally interested in the work represented by the total program of this denomination ought to have the Sabbath Recorder and keep back issues on file, in order to be able to make intelligent comparisons from month to month and year to year. We cannot tell how we are doing moneywise unless we make comparisons with previous records. We should try, however, to base future contributions, not on past levels of achievement, but on our giving potential as it is related to our material blessings from the Lord.

One thing can be noticed if this Recorder is compared with the one for January 2, which reported October and November giving; nine more churches appear on the list — mostly small churches or fellowships. Their gift total is not large — a little less than \$500, but it is significant. All will rejoice to see their names on the list of those sharing in the outreach of our people. Their credited contributions may

be said to make the difference between an encouraging and a discouraging total. Eight of those small churches gave between \$8 and \$80, but without their gifts the December receipts of the treasurer (\$7,142) would have been lower than the November receipts (\$6,885). So the small churches do count and, in some cases, their gifts probably represent real sacrifice on the part of low-income members.

If we look back a whole year to the Sabbath Recorder of January 25, 1960, we find that our giving was about \$560 more in the last month of 1960 than December of 1959, and about \$2,400 more for the comparable three months. Percentagewise, we are closer to our large budget (20.224% compared with 18.55%). Thus we are off to a good start, but we are considerably below what is needed. Look carefully at the back page and pray about your part in giving and encouraging others to do the same. In this laymen's year let us not forget that the true conversion of adults is sure to bring consecration of new money to the Lord's work.

Praying for the President

The United States now has a new Chief Executive duly inaugurated with such pomp and ceremony as befits the office. Senators and others had discussions among themselves as to whether or not to wear formal attire (top hats and tails) for the occasion. Most of them preferred dark business suits for, as one said, "It is an inauguration, not a coronation."

Christians have a God-ordained duty to pray for the ruler of the nation, whether or not they had a part in choosing him. In the case of Mr. Kennedy, the duty should be a joy because he is capable, high-principled, and has pledged himself to put the welfare of all the people above the sectarian dictates of his own church. We are reminded that the most explicit instruction in the Bible regarding rendering obedience and honor to rulers was not written to Christians in distant provinces of the empire but to those living at the very heart of it — at Rome (Rom. 13: 1-7).

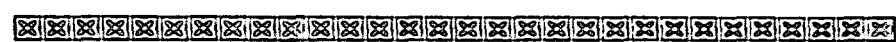
There is, however, an Old Testament passage that gives us a remarkable exam-

ple to follow. The people had tired of judge-rule and wanted to replace Samuel with a stronger chief executive — a king. It was accomplished. Samuel might have been bitter that his policies would not be fully carried out, but he was not. He had reason to be somewhat apprehensive, and he was. He did not let his well-founded apprehensions keep him from praying for people and king under the new administration. He might be too old to rule, but not too old to pray. Today only one citizen sits in the presidential chair, but every Protestant has a duty to pray that the President will have the wisdom and the courage to stand up for the unbiased principles he has avowed.

What did Samuel say? Just this: "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you . . ." He added, "Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you" (1 Sam. 12:23, 24).

We who are Christians would be sinning if we ceased to pray for our nation as the young and popular President takes up the reins of government. Prayer should be offered for the archbishops and cardinals of the Roman Catholic Church. There will undoubtedly be legislation introduced from time to time in Congress designed to break down the separation of church and state to the benefit of the Catholic Church. The President might be told to use his influence for the passage of such legislation. Let us pray that such pressure will not be put upon our Chief Executive. Perhaps none but a Catholic knows how hard such pressure is to resist. We will pray that Mr. Kennedy be spared this conflict.

About ten years ago, when Mr. Kennedy was in the House of Representatives, and a member of the Education and Labor Committee, there was a Senate-approved bill before that committee (S.246) for giving Federal aid to education. The bill had a proviso which would give government funds to parochial schools for transportation, textbooks, etc., in states where parochial schools were already receiving state aid. Mr. Kennedy was in favor of the bill with the proviso and said so.



MEMORY TEXT

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Matthew 18: 6.

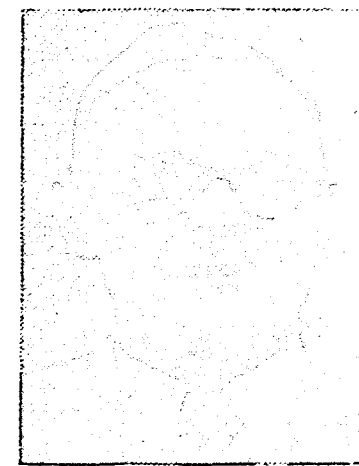


Shortly before the committee was to vote on the bill the proviso was stricken out. This displeased Archbishop Cushing (now Cardinal Cushing) so much that he wanted the bill as a whole defeated.

Dr. Willard E. Givens, director of Education of the Supreme Council, Scottish Rite Masons, lobbying for the bill, tells of Mr. Kennedy's change of position in these purportedly quoted words of the congressman:

"I have told you in the presence of witnesses that I am personally very much in favor of this legislation, and today I am just as strongly in favor of it as ever. But yesterday the Bishop of Boston telephoned me and told me that I was not going to vote for this legislation if I wanted to remain congressman from Massachusetts. I want to be congressman from Massachusetts. Therefore I called you to tell you that I cannot vote for it tomorrow, and I wanted to let you know today so that you would not be counting on me for it" (Robert L. Sumner, contributing editor, *Sword of the Lord*, Jan. 6, 1961).

There is reason to believe that Mr. Kennedy might take a firmer stand for his convictions in opposition to church pressure that he did ten years ago. He has matured much in many ways. There is question whether his church has changed its program of gaining advantage to itself in every feasible way — even to the point of excommunication, as we have so recently seen in Haiti. There are two kinds of prayer that might be appropriate. People will pray that the archbishops and cardinals restrain themselves from trying to gain political advantage for their church institutions by way of the White House, or that any such attempt be open enough so that Christians of all denominations can unitedly give the President the prayer support that he will need.



Christ Liveth in Me

The Sabbath Eve sermon leading up to the traditional testimony time at General Conference last August at Siloam Springs, Ark.

By Leland E. Davis

The indwelling Christ, it seems to me, is the one truth that makes Christianity unique and distinctive in its pre-eminence over other religions of the world today. Consider, if you will, any one of them, whichever one you choose, and you will discover that since the founder of that religion has died none of the followers have had any experimental knowledge of such indwelling on the part of their leader. Any such continued presence or experience would be utterly impossible. It would be unthinkable, for all those religious leaders and would-be prophets are now dead, as we know, in their graves. Not so with Christianity, for Christianity lives because Christ lives.

While it is one truth for us to know that Christ lives today, that He is our contemporary, it is quite another revolutionary revelation to know that He lives within our hearts. On the cross Christ once gave His precious and sinless life for the redemption of sinful men everywhere. But His death was not the end. On the third day He came forth from the grave as the victor over death and now by faith He lives in the hearts of every true believer.

Everyone needs the Spirit of God if he is to be a child of God, for God's Word emphatically states, "If any man hath not the spirit of Christ he is none of his." You recall that Nicodemus was a man of education, yes, of character and culture, and yet Christ said to him, "Ye must be born again. Except a man be born of water and of the Spirit he cannot enter the kingdom of God."

It is also true that we need the Spirit of God if we are to be effective workmen with God. Jesus said, "Apart from me ye can do nothing, but he that abideth

in me and I in him, the same bringeth forth much fruit"; also "Greater works than these shall he do; because I go to my father." Now precisely what do these words "Christ liveth in me" mean? For the answer let us turn to Alexander Maclaren, noble preacher and prince of expositors. What he once said in Manchester, England, can be, I believe of help to us this evening:

"It is not to be weakened unto any notion of participation unto His likeness, sympathy with His character, submission to His influence, following His example, listening to His instruction, or the like. A dead Plato may so influence his followers, but that is not how a living Christ so influences His disciples. What is meant is no mere influence derived but separable from Him however gracious and precious that influence might be, but it is the presence of His own self exercising influences which are inseparable from His presence and only to be realized when He dwells in us."

Imitation Not Enough

Thus I contend to merely imitate the life of Christ is not enough. In fact you need not even try for in this you know that you will fail. But you do need to let Him live out His life in you. Now let us suppose that there was someone whom you greatly admired, and I am sure for many of us there is that one. And you say, "I am going to live exactly like him." So you begin to dress as he dresses, to work as he works, and even to eat the things that he eats. It might appear a fair imitation to the world but it would not be exactly like him. For instance, you could not think his thoughts, neither could you speak his words. But assume by a miracle his life could be

implanted within you. No longer would you need to try to live like him for you would be he and just allowing him to live out his life through you would be living his life. So you see the moment that you give your life to Christ receiving Him you receive the Holy Spirit and He takes up His abode in you. For God of old has promised His people, "I will put my Spirit within you, and cause you to walk in my statutes." Jesus, the Son of God, also said centuries later, "I will pray the Father and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

Now how do we go about receiving the promise of the Spirit? The apostle Paul, speaking out of his own deep personal experience, gives us the answer. Writing his letter to the Galatians he said, "Christ hath redeemed us from the curse of the law; that we might receive the promise of the Spirit through faith." Thus it is through faith in Jesus Christ that we receive the gift of the Holy Spirit. Christ Himself assures us that our heavenly Father will give the Holy Spirit to them that ask Him. "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them."

A Sustaining Presence

In his book entitled "Sanctification" Charles D. Finney says, "We not only need the real presence of Christ within us but we need His manifested presence to sustain us in hours of conflict. Christ may be really present within us as He is without us without our apprehending or understanding or realizing His presence." Dr. Finney goes on, "His manifesting Himself to us as with us and in us is by Himself conditioned, not only upon our faith but upon our obedience. So through faith and obedience we are assured of His presence in us."

This goes along, of course, with what John wrote in his first epistle in the third chapter, verse 24: "And he that keepeth his commandment dwelleth in

him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."

Jesus, you recall, the Master Teacher, compared the Holy Spirit to a well which springs up in the heart and fills it completely until it finally overflows with an abundance of living water. He said, "He that believeth on me, from within him shall flow rivers of living water."

Likewise in one of his epistles St. Paul wrote, "Be not drunk with wine wherein is excess, but be filled with the Spirit." When we are "filled with the Spirit" does not imply, it seems to me, that we necessarily have more of the Spirit at our disposal but that He can and will possess more of us. In other words it is like inviting your best friend to come into your home. Rather than giving him merely the guest room you invite that friend to join you in your work and in your play and in your pleasure. So it is with the indwelling Christ. You invite him to have His way. In every area of our lives we permit Him to possess all of us. What must we do then to be filled with His Spirit — that is, to let Him possess more of us?

Four Essential Things

First, we must continually day by day confess to God the sins of which we are conscious, for even the smallest sin grieves the Spirit of God and prevents Him from revealing Himself completely to us.

Second, we must continually hunger and thirst after righteousness if we are to be filled, for Jesus said in His great Sermon on the Mount, "Blessed are they that hunger and thirst after righteousness for they shall be filled."

And then in the third place, we must yield ourselves to God, giving Him access to our whole being. In other words, we must let Him enter our minds and control our thoughts. Our actions and our words must also be led of His Spirit. In this way, you see, we are letting Him possess more and more of us.

Lastly, we must grasp through faith the blessings, namely the rivers of living waters.

(Continued on page 12)

THE SABBATH RECORDER

MISSIONS — Sec. Evoroff T. Harris

Travel Experiences and Impressions of Jamaica

By Acting-Missionary Duane L. Davis

To leave wintry West Virginia a few hours after sunrise on a gray December morning and eleven and a half hours later to step into summer-like, balmy weather of a Jamaican evening is an unforgettable experience for a family who has always lived in the northern part of the United States. This was our pleasure as we left our good friends of the Lost Creek-Roanoke pastorate in the West Virginia hills, to exchange nine months of service with our missionary, the Rev. Leon R. Lawton and family in Jamaica.

After hurrying from one airplane to another, and a few hours that seemed removed from the time and space concepts of the earth, as at 13,000 feet we looked down at a sea of billowing clouds, we found our fourth plane dropping down over the friendly lights of the great sprawling capital city of Kingston, where the Lawton and the Courtland V. Davis families waited to greet us at Palisadoes Airport.

Our first impressions of Jamaica were the bustling industry of the airport, of immigration constables and Her Majesty's Customs, and Lawton children dressed in summer clothes anxious to bundle our bags and winter coats into the car. Then three missionary families climbed into the Volkswagen Kombi Van — the one the "red cards" and individual, consecrated giving throughout the USA had helped to buy — and turned up the left side of the highway for our new home. We were intrigued by the people — hundreds of them on the streets with cars, cycles, push-carts, walking, even women carrying their produce on their heads at that time of evening.

How refreshing to be the house guests of the Courtland Davises in their lovely modern home in the Half Way Tree community of Kingston, where poinsettias and bougainvilleas bloom profusely! Then followed four time-filled days while Pastor Lawton briefed as much as possible on responsibilities of missionary supervisor,

corresponding secretary of the Jamaica Seventh Day Baptist Conference, and pastor of the Kingston Church, while the wives exchanged information on Jamaican households and caring for the gardens of 13B Ripon Road with the Lost Creek parsonage information. Pastor Lawton led in teaching the system of pounds, shillings, and pence, in getting to necessary places in the city, in helping routine matters of getting baggage from the wharf and a Jamaica driver's license, of caring for the funds that come from the United States and the Missionary Society there.

Next comes a Sabbath Day, meeting our Seventh Day Baptist brethren of Kingston, and discovering for ourselves their loving and gracious ways. Service at 27 Charles Street where about 150 worshipers gathered was followed by a hurried trip across the city to the Mountain View branch group, where around 45 crowded the half-finished chapel. This was followed by a quick lunch, and an afternoon of Young People's League, the pastor's baptismal and deeper life class, and Sunset Vespers, where 35 spoke their testimony of the help that the Lord is in their lives.

Sunday evening, the Kingston Church held a combined service. In addition to gathering "White Gifts" to use for poor and needy right here, they told their beloved Pastor and Sister Lawton good-bye for nine months, graciously welcomed their exchange pastor and wife, and then listened intently to his first sermon in the new land.

The following morning, Monday, December 12, four days after our arrival, the three Seventh Day Baptist families from the United States again gathered at the busy airport, this time joined by several Jamaican Seventh Day Baptists and two families of American missionary friends from another denomination. This time it was to see the six Lawtons go through customs and board the B. W. I. A. Viscount which was to take them northward to winter and nine months of pastoring two American churches. As we searched for a shady place to see them off, we waved farewell with the prayer and hope that a change of pace and work will provide

needed restrengthening and refreshing of this dedicated Christ-serving family.

While the airplane's motors still screeched in the sky, two American Davis families and their Jamaica brethren turned back to their automobiles. Symbolically, they turned to the task ahead of service in this teeming island — the Jewel of the Carribean — under the leadership of Our Lord and Savior Jesus Christ "about our Father's business."

Mission Notes

Appreciation, long overdue, is expressed to the Rev. Edgar Wheeler, editor of Mission Notes, and to many others who contribute time and talent to the printing and distribution of this faith publication.

This is the eighth year that Mission Notes has been published, Volume I, Number I, being dated October, 1952. Some will recall that the forerunner of Mission Notes was a publication entitled, Nyasaland Notes, published in 1951 and 1952.

The Rev. Leon R. Lawton and Dr. Melvin Nida served as co-editors of Nyasaland Notes. Pastor Edgar Wheeler became managing editor in 1956, when Pastor Lawton went to the Jamaica Mission field. Dr. Melvin Nida continued to assist as an associate editor. The secretary of the Missionary Society has also served as an associate editor since 1952.

Free-will offerings have always carried the cost of this publication. Much credit should go to Miss Eithella Bauersfield of Los Angeles for her service of love freely given as she has carried the secretarial work of this faith publication.

No names may be mentioned but it is understood that there have been times when this little publication would have ceased to be if it had not been "bailed out" on an emergency basis.

If Seventh Day Baptists really want this pictorial, "independent" and deeply spiritual publication to continue, they might very well give their interest some practical evidence.

Escape to Hope

Farm Life in Red China

(As told to Rev. Elbert Gates, Hong Kong director of CWS, by Li Sing-siu, spokesman for 32 half-starved farmers who escaped and were discovered and fed by Mr. Gates.)

Soldiers of the People's Party guard communal farms on the Chinese mainland, and life is strictly regulated by a series of clanging bells. A farmer's day in the fields is twelve hours long, from 6 a.m. to 6 p.m., with breaks at eight and noon for scanty, rigidly rationed meals of rice — only rice, no meat, no vegetables, unless an exhausted family has been able to push itself to grow a tiny backyard garden in almost non-existent spare time.

After dinner, at six, the weary farmers must attend lectures and meetings. Children go to school during the day, but in the evening tend cattle in the fields. After completing the sixth grade, at ages of 12 to 14, they assume a full schedule of farm work. There is no Sabbath in Red China. A work week is seven days long, unless rain makes labor in the fields impossible.

Every year each person receives a ration of sixteen feet of cloth. The choice is between material for underclothing, or for the jacket and trouser uniform worn by both men and women everywhere in China.

The unbalanced, all-rice diet has afflicted thousands with beri-beri — and thousands die from it, for no treatment is available from the few overworked, ill-equipped doctors.

Most of the refugees in Li Sing-siu's band had never seen a car, but a few women said with pathetic pride that they had seen several trucks.

It was a description of a life not only without luxury, leisure, comfort, or variety; it was a story of a life without hope — and even Hong Kong beckoned like a Promised Land. In Li Sing-siu's village, at the beginning of the year, there were 260 people. Now there are less than 160. The others have escaped — to more hunger, more anxiety — but to liberty and to hope.

WOMEN'S WORK — Mrs. A. Russell Maxson

World Day of Prayer

What Is It?

February 16, 1961

Theme: Forward Through the Ages.

In 1961 will be celebrated the 75th anniversary of the beginning of what was to become the World Day of Prayer. It was a simple beginning — just that a consecrated woman, knowing the power of prayer, dreamed of a national day of prayer for the missionary work of the church, and presented her idea to a group of women. They saw that such a time could be set apart for women to hold their own lives up alongside God's will and that out of prayerful consideration would come new insights and commitments. What these women could not foresee was the spread of the observance to women of many faiths and many nations around the world.

History was in the making then as now. Who can say what influence prompted that simple beginning at that particular time or what effect its growth has had on recent developments in the religious field in our country? Who could measure the influence of this day in creating new patterns of brotherhood, destroying prejudice, breaking down barriers, interpreting the people of various countries to each other, or sharing something of the longings and sufferings of fellow Christians in many lands?

Looking back at that period just before and just after the turn of the century, it is interesting to note that this was the period in our national history when women began to express themselves and their concern for teaching and healing. Our own Seventh Day Baptist Women's Board was organized in 1884 and only four years later assumed the responsibility of paying the salary of a missionary to China, Miss Susie Burdick. Women in other denominations were also organizing mite societies and daring to send missionaries overseas. Along with this activity women of many denominations, in an unorganized fashion, began to observe the World Day of Prayer. The idea spread across our country, into Canada, and was carried by

Christian missionaries and friends literally as far as the isles of the sea. Observance of the day now includes the whole family, a special program being prepared for children. It seems that the hand of God must have been in that growth. We feel very humble at this juncture, wondering what He will call upon us to do in the tomorrows yet to come.

The natural result of a day of prayer was the offering that came in. The first offering was entirely spontaneous. After all, when one has prayerfully considered the needs of the world, one's reaction is to do something about it. With the gifts that have come in each year, Christian education and training have been made possible for women and girls in other countries. It is used also for the migrant ministry in the U. S.; for religious training and counseling for our American Indian youth; a program of friendly relations among foreign students; developing Christian leadership overseas through Christian colleges, Christian literature, and Christian family life programs. For this 75th anniversary year, two special projects will be carried out, one to help Alaska's growing churches to develop a ministry and witness, and to assist in a literature and communications program in Africa. Africans will be taught the techniques of writing so that they may reach their own people.

Seventh Day Baptist women have been participating in the observance of the World Day of Prayer in their communities through the years. Their fellowship with Christian women of other church affiliation has been a blessing and through the offering they have been permitted to share in projects they could not have carried on alone. In this 75th anniversary year all are asked to study the fourth chapter of John, verses 1-42, the story of one woman who had a direct encounter with the Master. Read this story again, in a different version, or as if you had never read it before. It speaks to the heart of each of us today.

The call to prayer contains these lines:

Savior of the world, we pray for eyes open to see Thee at work in the events of nations; ears sensitive to hear Thy call to

be peacemakers; hands stretched forth to give the treasure held in trust for Thee; faith steady and unflinching as we seek ways to do Thy will.

Amen.

Sample Recorders

Churches are taking advantage of the Tract Board offer to help pay the cost of a trial subscription for six weeks for every non-subscribing member or family. Some of the trial subscriptions have already started and many others will start with this issue.

To those who may be reading this Seventh Day Baptist publication for the first time, the editor and staff extend a hearty welcome. We are confident that you will want to remain in the happy family of readers by becoming a regular subscriber. There are many good things to come, not the least of which is the big bonus issue in color that will replace the regular issue of February 13. May we remind you that by ordering immediately through your church, you can get 10 extra copies of that for \$1.00 (or perhaps 85 cents) to share with your friends and neighbors.

Young people's groups or women's groups of the local churches are organizing contests and subscription campaigns to follow up the free trial subscriptions. By truly working together and helping each other we may approach the goal set by Conference last August, "The Sabbath Recorder in Every Home." It has to be mostly by individual subscriptions, since the local churches cannot be asked to subscribe on a yearly basis for all.

One good reason for starting subscriptions now is that the price is still being held down to \$3.00 per year although printing costs have recently gone up almost one-third and are now more than double what they were when the present price was established. To be sure, you now get a much larger paper than a few years ago.

SABBATH SCHOOL LESSON
for February 4, 1961
Christ Satisfies Life's Hunger
Lesson Scripture: John 6: 25-40.

CHRISTIAN EDUCATION — Soc. Rox E. Zwiobol

Christian Education Meeting To Be Held at St. Louis

The premier performance of a new religious play, the influence of the mass media on children, and the responsibility of the Christian educator to the family, will be focal points of the 1961 annual meeting of the National Council of Churches Division of Christian Education, at St. Louis, February 10-16.

St. Louis will become the nation's Christian education capital as top professional workers, laymen, and ministers in this work from nearly fifty Protestant and Eastern Orthodox denominations and from virtually all states and Canada gather.

More than 70 talks and addresses will be given as experts in family life, camping, higher education, vacation church schools, audio-visuals, children's and youth work, and missionary education discuss their specialties.

A highlight of the meeting will be the presentation of an original religious drama, February 14, in Kiel Auditorium. Commissioned by the Division of Christian Education, the play will be directed by E. Martin Browne, visiting professor of religious drama and director of the program of religious drama at Union Theological Seminary, New York City.

Church educators concerned with family life will discuss such subjects as family worship, sex education, the churches' ministry to older and retired couples, and premarital counseling. Children's workers will be dealing with the influence of the mass media — radio, television, and films — on the development of children. In addition there will be discussions on the values public schools endeavor to foster in children.

Participants in these related sections will hear from such authorities as Dr. Kenneth J. Rehage, professor of education, University of Chicago, and editor of the *Elementary School Journal*; Frederick B. Rainsberry, supervisor of school broadcasting, Canadian Broadcasting Corporation; Dr. W. Clark Ellzey, chairman, department

of marriage and the home, Stephens College, Columbia, Mo.

Professors of religious education and researchers in the field will hear from a professional anthropologist in an analysis of contemporary American culture as seen from that point of view.

Section meetings devoted to missionary education will lay particular emphasis on Latin-American countries, with nationals from the countries under study leading services and participating in discussion groups.

Luncheon and dinner meetings are scheduled on audio-visual training, the use of religious drama, religion and public education, and effective summer programs of education in the churches.

There are more than 285,000 Sunday and Sabbath Schools in the United States, with a total enrollment of more than 44,000,000 pupils and teachers.

Church-Related Colleges

Have Function and Future

Dr. Earl McGrath, addressing the third annual meeting of the Council of Protestant Colleges and Universities at the Denver Hilton Hotel, described many denominational colleges as having "too few students, too little working capital, inadequate physical plant, and shamefully underpaid staffs."

Dr. McGrath, executive officer of the Institute of Higher Education, Teachers College, Columbia University, New York, spoke on "The Place of the Protestant College in Contemporary American Higher Education," before some 200 church-related college presidents.

"In the first half of our national life the church-related college provided virtually all higher education for American youth," Dr. McGrath recalled. "But the church-related colleges as a group have been steadily losing their once pre-eminent position."

Former U. S. Commissioner of Education and a specialist on trends in the role of the liberal arts in contemporary higher education, Dr. McGrath listed several rea-

sons for the "declining position of the church-related college." Among them were "the secularization of American life; the demoralizing effect of the depression years on tuition-charging institutions; the rise of industry and commerce with the demand for technical rather than general education; the steady expansion of state-supported institutions."

"Material considerations have caused many institutions to attenuate, if not abandon, their church relatedness," Dr. McGrath declared. But now, "any institution which wishes to reverse the trends toward secularism and philosophical eclecticism, will be able to do so — for in the near future there will be more than enough students to go around.

"The Christian college has a unique opportunity to show how order can be restored to the present chaos in higher education by building its program on an explicit philosophy. A reaffirmation of an institution's religious affiliation and the consequent shaping of its entire life in accordance with its declared religious purpose will give new meaning and clearer features to its program. A renewed emphasis on church relationship will, however, not be enough to guarantee a lasting position for these institutions in American higher education. It ought to be accompanied by . . . a rededication to the purposes of liberal education."

"In this conflicted world in which two ideologies strive for the minds and hearts of men," Dr. McGrath concluded, "the church-related college can render another invaluable service to our own nation and to the entire free world. It has the privilege and freedom to prepare men and women to carry the basic concepts of the Christian religion and of democratic life to underprivileged peoples. The secular institutions, prevented as they are by law or by custom from expounding Christian doctrine, are not able to perform this function except indirectly."

—NCC release.

It is better to sit in righteousness on the footstool than reign with the devil on the throne. — Walter E. Isenhour.

Christ Liveth in Me

(Continued from page 6)

What the Indwelling Christ Does for Us

On the other hand, what can He do for each of us? What can He do for us as young people and boys and girls as well as adults? I firmly believe that the Spirit can support and He can uphold us in our time of sorrow. He can receive us when we are discouraged and give us a peace which passes all understanding. I also firmly believe that He can and He will teach us if we will but let Him. "The comforter, even the Holy Spirit, shall teach you all things." He shall guide you unto all truth. It is not the privilege of every Seventh Day Baptist to be near a Seventh Day Baptist Church, to attend a Seventh Day Baptist Sabbath School, sit under the ministry of a Seventh Day Baptist pastor, and yet every Seventh Day Baptist can be led and can be taught by the Holy Spirit if he will.

Frequently a person, a young person perhaps, says to me, "Pastor, somehow I can't seem to understand the Bible. This verse or that verse doesn't seem to make sense to me." This past summer a young man who was in our camp spoke of this to me. First of all I endeavor to find out if that young person has truly asked Christ to come into his life in order that he might have the Spirit of Christ to enable him to understand the Scriptures. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned."

So you see, it is the Holy Spirit who takes of the things of Christ and shows them plainly unto us. Furthermore, it is my very firm conviction that the indwelling Christ leads step by step, day by day, those who place their supreme faith and trust in Him. I am sure that

most of you can also give some testimony to this fact in your own life of the leadership of God's Spirit over you.

How the Spirit Leads

How does He do this? How does He lead us? Normally we believe as Baptists that the Spirit of Christ guides us by means of God's Word. However, when Scripture fails to supply sufficient clear guidance, we also believe the Spirit leads us through what we call circumstances. Paul tells us that all things, that is, all circumstances somehow work together for good to those who love God, those who are called according to His purpose. The Spirit also wants to lead us through our own sanctified common sense. He can guide us in a negative fashion by closing the door before us and, having closed one door, He eventually, of His own will, opens another.

Finally He can lead us for our good, I believe, along the paths of temptation and of suffering; and that is why we have suffering. We have temptation placed before us in order that we might permit the Spirit of God to lead us in paths of righteousness and truth. Now earthly houses are kept clean and habitable to the extent that the occupants wish to be healthy and find comfort and joy in their daily living. Likewise, the Spirit's blessed presence is manifest when He is permitted to quietly and yet partially cleanse and guide and control until there is always an atmosphere of heavenly peace, love, and joy. This surely is the highest plane of Christian living.

In the days of His flesh when Jesus lived in a human body, you recall He chose to limit the scope of His ministry. It was out of the question for Him to be in more than one place at a time, but after our Lord ascended into heaven the Holy Spirit came to earth at Pentecost and filled the hearts of all the believers gathered together in prayer for His coming. Because of the indwelling of the Spirit of Christ you recall how the lives of those early believers were transformed so that they had personal piety and power such as they had never known before. They were truly ever conscious of His presence.

He became more than merely their Savior and their friend who walked by their side and brought them inspiration and comfort. The same Christ became their heavenly guest dwelling within their daily lives. He became the Lord and the Master of their entire being and in Him they found new power over the forces that had formerly defeated them. Last, their preaching and their teaching and their witnessing was full of power. Consequently their ministry for God became effective in winning souls to Christ and in furthering the cause of the Sabbath.

He Gives Power to Witness

Beloved, through the power of the indwelling Christ you too can become an effective witness, even as a Seventh Day Baptist, for the promise is to you and to your children personally, "You shall receive power when the Holy Spirit is come upon you, and you shall be my witnesses unto the uttermost parts of the earth." The early Christians, as we know, armed with invincible courage, carried victory after victory for Christ and they could humbly and yet courageously say, "We are witnesses of these things, and so is the Holy Spirit whom God has given to them that obey him."

Stephen, you recall, disputed with his opponents. They were not able to withstand the wisdom and the spirit by which he spake. May God grant that we, too, may become witnesses who go armed, not with carnal weapons of worldly wisdom and human reasoning but with the power of the Holy Spirit, the indwelling Christ. Truly He will give us the fruit of the Spirit, namely the love for souls, wisdom from above, and all-conquering power. So if you have not done so, will you not ask Him personally to come into your own life and to take possession of you?

In the Revelation Jesus said, "Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." Today many professing Christians are living without the power, the victory, the joy

of the Holy Spirit. The reason seems to be simply this: They have not fully yielded themselves to God in glad obedience to His will. Rather self-will, self-determination, self-love are controlling their lives. Thus their lives appear to be shallow, to be weak, and largely void of fruitfulness. They are living defeated and purposeless lives. To be sure, they may accept the assurance of the forgiveness of their past sins through the death of Christ. Somehow they are not permitting the living Christ to come in and reign in their hearts. Thus they are robbing their own souls of the presence and the power of almighty God. Christ would enable them to prevail not only over the world but the flesh and the devil himself.

A New Sense of the Spirit's Presence

Today as never before, we need a generation of Christians, a generation of Seventh Day Baptists with spiritual dynamic, believers with Christlike purity, power and passion. Unless we rediscover the revealed truth that only through the Holy Spirit does Christ live in us, we cannot begin to effectively meet the challenge of this hour. Hence we must not only teach our new converts that they should accept Jesus Christ as their Savior, but we must also carefully lead them to allow the Christ of God through the Holy Spirit to come into their hearts as their heavenly guest. Unless the newborn child of God acknowledges this ministry of the Spirit within his life, how can he ever rightfully call Jesus his Lord?

Christian friend, in this present world do you personally enjoy the life of power, of victory in the home, in the school, in the shop, or are you often a weak and a defeated follower of the Lord? If so, you need not remain in this pitiful condition with only enough religion to make you feel miserable and restless and wretched. For in the living Christ a new and transforming experience awaits you; for you need only to yield yourself to God, to surrender your will to His will that He might have His way in all areas of your life. Thus when you allow Him personally to be-

come your heavenly guest and thus make your heart His home then He will give you the victory. He will give you power for every weakness; above all a solace for every sorrow, and then you will know why the apostle says, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." So open your heart to Him now, if you have not done so, that He Himself may come in, for He has said, "All power is given unto me in heaven and on earth. Go . . . and lo, I am with you."

Behold the living Christ stands at the door of your heart, knocks with the hand that was pierced on the cross, and if by personal faith you open the door and let Him in, He will become your heavenly guest and ever henceforth make His home in your heart. By His indwelling He will give you victory and He will give you peace with many blessed foretastes of heavenly joy.

Youth News

Tenth Annual Citizenship Competition

A generous gift from Albert H. Diebold will again make possible the continuation and expansion of the Christian Citizenship Crusade of the International Society of Christian Endeavor, according to announcement made by Delno W. Brown, citizenship director. Mr. Diebold, a Christian layman of New York City, has contributed generously to the citizenship program for the last five years.

Christian Endeavor's tenth annual citizenship competition is a Christian Citizenship Awards program, open to Christian Endeavor Societies and similar youth groups in the U. S. and Canada. Other emphases of the current crusade include a clean-up campaign against obscene literature, a concerted effort to make citizenship very practical in all Christian Education program materials, and participation in "Know Your America Week."

The Albert H. Diebold Awards for winners in the 1961 Christian Citizenship

Awards program total approximately \$1,500 in cash, trips, plaques, and certificates. Each participating group must sponsor and report a completed citizenship activity begun after March 1, 1960, with deadline for all entries set for February 6.

Winners will receive the Albert H. Diebold Awards at a mass citizenship rally during the 46th International Christian Endeavor Convention in Chicago, Illinois, July 5-8. Awards program winners will be announced on April 25.

NEWS FROM THE CHURCHES

LITTLE ROCK, ARK. — Our church held its annual election of officers on January 1, 1961, at the church at 801 North Polk Street. The following officers were elected for the calendar year 1961:

Moderator, Irving Seager; treasurer, Mrs. Winnie Monroe; clerk, Mrs. Mary Jo Spencer; Sabbath School superintendent, Dr. Lloyd Seager; trustees, Fred Spencer, Dr. Lloyd Seager, and Berwin Monroe; Welfare Committee chairman, Mrs. Jeanne Hendrickson; Social and Membership Committee chairman, Mrs. Betty Seager; Music Committee chairman, Mrs. Mary Jo Spencer.

The church would like to extend a welcome to those who would be in this area at any time.

Our membership is rejoicing in the honor of our being chosen as the first church to receive the new City-Pastor Evangelist, the Rev. Paul Osborn. Anyone who is thinking of resettling in a new area might check with the Little Rock Church on our area and its possibilities.

VERONA, N. Y. — Pastor Rex Burdick has recently given a series of helpful sermons on the Lord's Prayer. A union Thanksgiving service of the churches in the town of Verona was held in our church on Wednesday evening, November 23. The speaker was the Rev. Richard Siemann, pastor of St. Peter's United Lutheran Church.

Herbert Saunders and Glen Warner, students at Salem College, conducted the morning worship on December 31. Herbert directed the service and talked to the

children about "Pencils." Glen brought the message on "The Development of Christian Personality." Pastor Burdick offered a dedicatory prayer as the "Advent" folders were presented, and conducted the Communion service.

Since our last news items several suppers and banquets have been held for social or fund-raising purposes. A turkey dinner, the last of the public Sunday dinners for the season, was held on October 30 when \$243 was added to the treasury of the Ladies Society. The Youth Fellowship sponsored a spaghetti supper on November 5. The program included a football skit and special music by some of the young people. The Father and Son Banquet was held November 19 with Clayton Pinder as toastmaster. A toast to the fathers was given by Loren Sholtz and another to the sons by Olin Davis. The speaker of the evening was Dr. Virgil D. Cover of Syracuse University who recently returned from an 18 months' teaching assignment at the University of Rangoon. His talk was illustrated by appropriate slides made in Burma.

The Christmas season brought numerous gatherings, programs, and opportunities for making people happy with gifts and songs. In November, Mr. and Mrs. Laverne Davis took a gift from the church to their son, the Rev. Duane Davis and family of Lost Creek, prior to their departure for a missionary assignment in Jamaica, W. I.

About twenty young adults held a Christmas party at the church with a planned program of entertainment and games in charge of Mr. and Mrs. Olin Davis. Gifts were brought for a needy family. A Christmas party for children below the age group of the Intermediate Sabbath School Class was held on Sunday afternoon, December 18, with Pastor and Mrs. Rex Burdick in charge. About twenty Christmas carolers went out on December 22. Quite a territory was covered before going to the home of Mr. and Mrs. Olin Davis for refreshments.

A Christmas cantata, "Carols of Christmas," by Lorenz was rendered by the choir on December 24. Our college students from Salem and Harvard with some

visitors made a welcome addition. Barbara Crandall, Junior superintendent, presented the Christmas program by the children during the Sabbath School hour. White Christmas gifts were presented by classes and gifts for the children from the Christmas tree, also a gift for the pastor.

Pastor and Mrs. Burdick held Open House on New Year's Eve for all the congregation as a time of fellowship and devotion with games and refreshments.

Eight new folding tables have been purchased by the Ladies Society for the church dining room, and \$100 recently paid on the fuel bill of the church. Clothing has been collected and sent to Nyasaland and to the home field.

—Correspondent

Doctrine Teaching Urged at Texas TU Convention

A resolution urging "a greater emphasis on teaching what Baptists believe" has been approved by messengers to the 1960 Texas Baptist Training Union Convention here.

The resolution echoed an earlier note sounded by T. C. Gardner, director of the state Convention's Training Union program for more than four decades and now vice-president of East Texas Baptist College in Marshall, Tex.

In the meeting's opening address, Gardner said that "our immediate task is to make twin sisters of evangelism and training."

"To do this," he said, "we must think less about campaigning and more about crusading."

—Baptist Press

Resolution of Respect

It is with a deep sense of regret that we acknowledge the loss by death of Samuel W. Clarke, Church Moderator, and Samuel B. Crandall, Trustee.

These men have served the Independence Seventh Day Baptist Church for many years, and we wish to express our appreciation to members of their families for their loyalty.

—Independence Church.

The Sabbath Recorder

OUR WORLD MISSION

Statement of the Treasurer, December 31, 1960

BUDGET RECEIPTS

	Treasurer's		Boards' 3 Mos.		Treasurer's		Boards' 3 Mos.
	Dec.	3 Mos.			Dec.	3 Mos.	
Adams Center	73.85	333.45		Los Angeles			
Albion	46.62	117.86	10.00	Christ's	30.00	30.00	
Alfred 1st	474.61	1,065.71	1.50	Lost Creek	332.50	495.00	
Alfred 2nd	183.46	470.32		Marlboro	69.17	1,053.70	
Associations and Groups		53.45		Memorial Fund		84.98	
Battle Creek	632.26	1,791.91	32.00	Middle Island	15.00	51.00	
Berlin	35.50	127.58		Milton	795.29	1,857.58	60.00
Boulder	31.70	103.10		Milton Junction ..	259.83	468.23	
Brookfield 1st	87.80	192.80		New Auburn		34.91	
Buckeye Fellow... ..		25.00		North Loup	202.90	202.90	
Buffalo Fellow.	50.00	50.00		Nortonville	110.50	363.50	20.00
Carraway		3.75		Old Stone Fort	8.00	8.00	
Chicago	95.00	230.00	80.00	Paint Rock	80.00	80.00	
Daytona Beach	84.75	334.25		Pawcatuck	362.50	1,087.50	
Denver		97.30		Plainfield	926.92	1,247.69	150.00
DeRuyter		147.00		Richburg	128.50	275.50	
Dodge Center	64.95	259.93		Ritchie			9.00
Edinburg	33.34	33.34		Riverside	637.00	976.00	
Farina	48.75	48.75		Roanoke		15.00	
Fouke	28.50	28.50		Rockville	28.14	72.17	
Hammond		10.00		Salem		200.00	
Hebron 1st	37.24	91.72		Salemville	47.00	84.33	6.00
Hopkinton 1st	155.10	482.50		Schenectady	17.00	72.00	
Hopkinton 2nd	9.00	27.00		Shiloh	508.38	1,579.38	
Houston	33.33	41.58		Texarkana	11.00	11.00	
Independence	58.85	319.90		Verona	128.58	548.58	
Individuals	10.00	2,086.62	94.41	Walworth	33.00	108.00	
Irvington		400.00	400.00	Washington, People's	7.00	39.00	
Little Genesee		114.24	5.00	Waterford	76.85	272.45	
Los Angeles		1,035.55		White Cloud	52.70	195.28	
				Yonah Mountain..		3.75	
					\$7,142.37	\$21,640.54	\$867.91

Treasurer's Disbursements

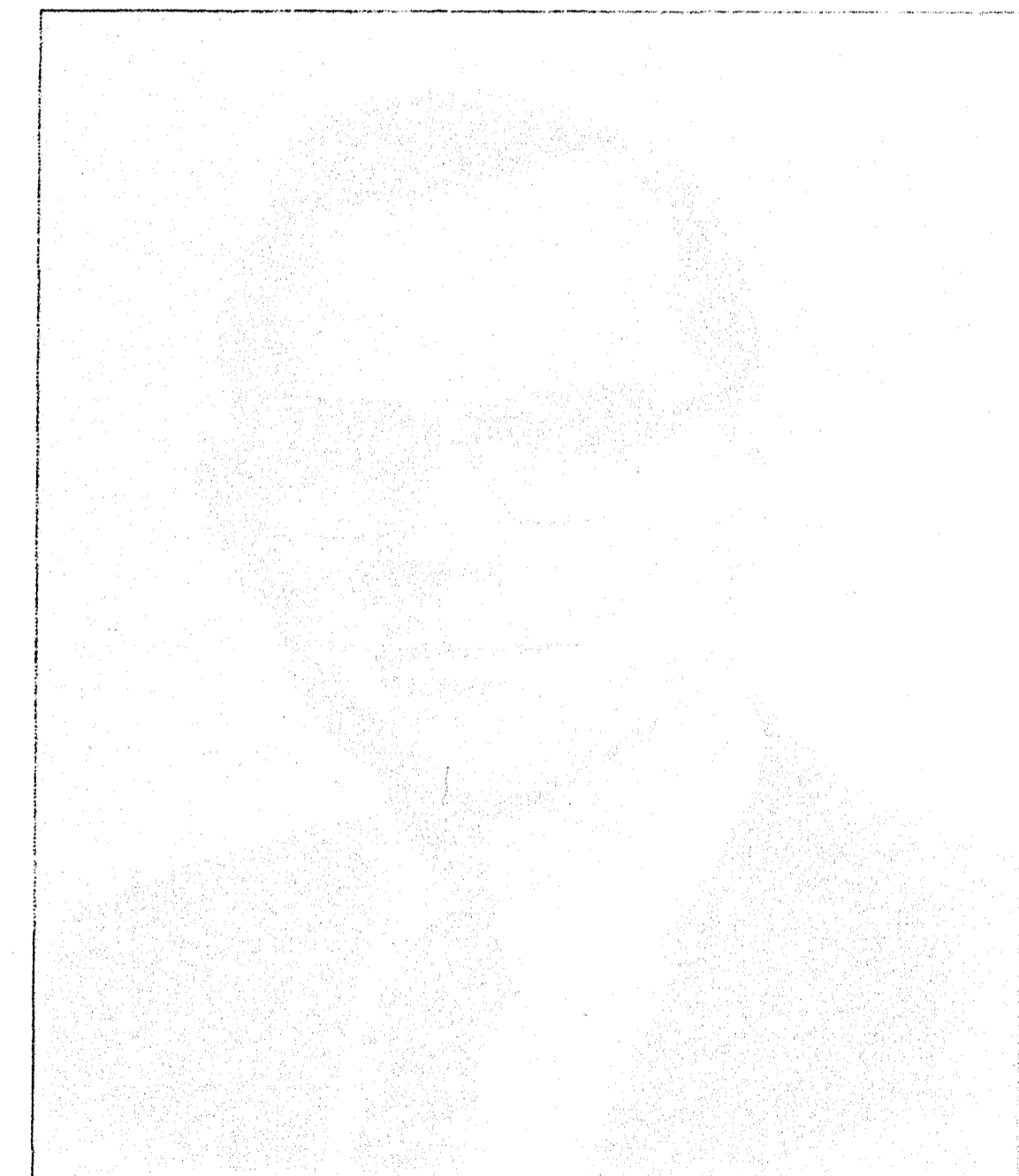
Borad of Christian Education	\$ 598.93
General Conference	904.38
Historical Society	173.69
Ministerial Retirement	648.09
Ministerial Training	920.58
Missionary Society	2,673.48
Tract Society	731.21
Trustees of Gen. Conf.	47.91
Women's Society	166.82
World Fellowship & Service	84.89
Special Fund	125.77
American Bible Society	79.72
Salem College	2.00
Total Disbursements	\$7,157.47
(Includes \$15.10 non-budget)	

Summary

Current Annual Budget	\$111,295.00
Receipts for 3 months	22,508.45
Balance needed in 9 months	88,786.55
Average needed per month	9,865.17
Percentage budget raised	20.224%
Percentage budget year elapsed	25%

George E. Parrish,
Treasurer.

Battle Creek, Mich.



New City Pastor-Evangelist

The Rev. Paul B. Osborn next June undertakes a new work for the Seventh Day Baptist denomination under the auspices of the Missionary Board. The program is designed to organize or to strengthen new city churches. Mr. Osborn's first assignment is at Little Rock, Ark. A graduate of Faith Theological Seminary, he has a capable wife and three children. He is at present pastor of the Marlboro, N. J., Church.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

1961 Session — Amherst, Mass. — August 14-19