

The Sabbath Recorder

monuments at the Old Frame Cemetery near Lost Creek. This need became very apparent when the cemetery was cleaned by the Youth Fellowship of the church.

A local monument dealer has been consulted and has agreed to do this work for \$1,000. The church thinks this a reasonable price, since there are one hundred or more monuments to be reset.

They feel that persons, many of whom are now nonresidents of the state, who have friends and relatives buried there will be glad to contribute to this fund. All help will be much appreciated. Please send contributions to Gene Kennedy, treasurer, Route 2, Lost Creek, W. Va. — Correspondent.

Accessions

Alfred Station, N. Y.

By Baptism:

Kay Bond
Larry Drumm
Bernard House
Ernest House
Gretchen Zwiebel

By Letter:

Mrs. Helena K. Aldrich

De Ruyter, N. Y.

By Baptism:

Mrs. Milla Swind
Mrs. Julia Morse
Miss Janet Meldrim
Miss Joan Meldrim

Metairie, La.

By Baptism:

William Fred Hand

By Testimony:

Jenine Scullin

Births

Baker. — A daughter, Barbara Anne, to Rogers and Shirley (Knox) Baker of R. 1, Bolivar, N. Y., on September 23, 1961.

Davis.—A son, Theodore Brian, to Frederick and Barbara Davis of Shiloh, N. J., on October 13, 1961.

Hansen.—A son, Kurt Steven, to Mr. and Mrs. Ted (Roberta Fitz Randolph) Hansen of Denver, Colo., on May 14, 1961.

Kelly.—A daughter, Kay Ann, to Haskell and Leona Kelly (the former Leona Sloan of Riverside, Calif.) now residing in Monterey Park, Calif., on November 1, 1961.

Mickel.—A daughter, Tamera Jane, to Mr. and Mrs. Robert Mickel of Cazenovia, N. Y., on November 6, 1961.

Pickering.—A daughter, Laurie Ann, to Mr. and Mrs. James (Shirley Emerson) Pickering of Rochester, N. Y.

Marriages

Hand-Coalwell.—In the chapel of the "People of the Living God" Judi Coalwell, daughter of Mr. and Mrs. Gerald Coalwell, became the bride of William F. Hand, the son of Mr. and Mrs. Ramson Hand of Mize, Miss., on September 10, 1961. Their pastor, the Rev. Ralph Hays, officiated.

De Land-Scullin.—Harold De Land, son of Mr. and Mrs. H. E. De Land, and Jennie Scullin, daughter of Mr. and Mrs. George Scullin, were united in marriage Nov. 10, 1961, at 6:30 in the Metairie church, Pastor Ralph Hays officiating at the double ring ceremony.

Obituaries

Card.—Juanita H., daughter of Clayton and Jessie Irish Burrows, was born in Wirt Township, N. Y., Feb. 27, 1907, and died Oct. 26, 1961, in Roswell Park Memorial Institute, Buffalo, N. Y. She had been a resident of Jamestown for 18 years.

Mrs. Card's parents and many of her relatives were members of the Nile, N. Y., Seventh Day Baptist Church. Until the time of her marriage she was a faithful Sabbathkeeper. She never united with her home church but always gave her church preference as Seventh Day Baptist.

Survivors are: a son, Clayton Card; two grandchildren, David and Susan Card, all of National City, Calif.; four sisters: Mrs. Irene Palmiter, Wellsville, Mrs. Marion Johnson and Mrs. Alberta Whiteman, Friendship, and Mrs. Elizabeth Drake, Shinglehouse, Pa.; and two aunts: Mrs. Myrtle Barber, Olean, and Mrs. Mary Carpenter, Ashville.

The funeral service was conducted by a retired Methodist minister, a friend of the family. Burial was in the Mount Hope Cemetery, Friendship, N. Y. — M. I. C.

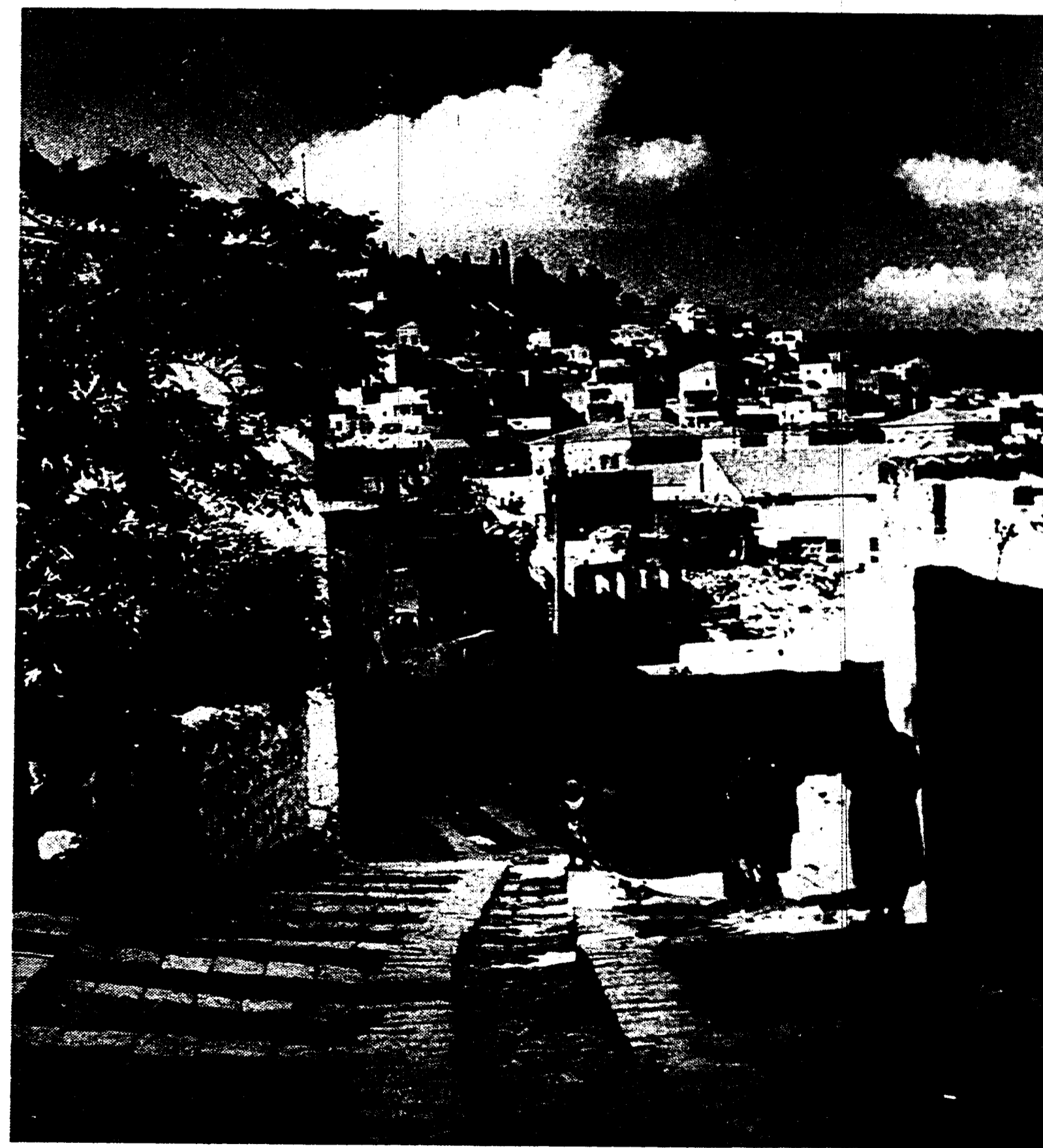
Palmer.—Mary (Matie) Moland, daughter of Daniel and Sarah Campbell Moland, was born Feb. 5, 1872, near Alfred, N. Y., and died at Bethesda Hospital, N. Hornell, N. Y., on July 16, 1961.

She became a member of the Second Alfred church in April, 1905. She was faithful to the church all her life, and was the oldest member at the time of her death. She belonged to the women's society of the church, and was a charter member of the Alfred Station WCTU.

On Oct. 2, 1902, she was married to Milo L. Palmer, who preceded her in death. She lived all her life in the vicinity of Alfred.

She is survived by two daughters, Mrs. James R. Berry of Pittsburgh, Pa., and Mrs. Milton W. Moland of Akron, Ohio; two sons, Fred M. and Francil L., both of Alfred Station; 11 grandchildren, 11 great-grandchildren and 2 great-great-grandchildren.

The memorial service was held at the Crandall and Crandall Funeral Home in Hornell, N. Y., and was conducted by her pastor, the Rev. J. Paul Green. Interment was at the Alfred Rural Cemetery. — J. P. G.



A view of Nazareth, the little city of Bible fame, where Joseph and Mary lived (Luke 2: 4, 5).

and experienced writers are invited to contribute thoughtful articles to the Sabbath Recorder.

EDITORIAL NOTES

The Greatest Gift of All

On the cover of the November 6 Sabbath Recorder was pictured a poster with the above title with a note below explaining who was responsible for the wide publicity concentrated on giving Bibles for Christmas. The publicity continues and may have been observed by many of our readers. We hold no editorial brief for a secular magazine like Newsweek. In the issue of December 4, however, there was great satisfaction in finding in the center spread a full color reproduction of a Bible opened to the familiar passage of Luke 2: 1-52 in the large type possible on two full pages. At the bottom, arranged inconspicuously in three-line segments were the following words, which show unusually good taste in advertising:

In this happy, hurried season, when the true brightness of Christmas is sometimes blurred by glitter and gadgetry, one gift shines through as the greatest of all . . . the Holy Bible. To a friend, to a family, no other gift speaks so eloquently of your love and respect. When you choose a Bible today, chances are it will be printed on an entirely new kind of paper — a whiter, almost weightless paper that will stay fresh, white, and easy to read from one generation to the next. Olin developed that paper. We are proud to be part of your Christmas, part of your giving.

The Bible in Fallout Shelters

A nationwide survey has recently been conducted by the Billy Graham Crusade News Bureau to get the opinions of people on what five books they would choose for a fallout shelter if they had room for only five. The questionnaire was on plain paper so that people would not know who sent it out. Half the letters were sent to people who were thought to be sympathetic to the Christian religion, the other half a list of people chosen by occupation. More of the first group than of the second replied but the total was only 23 per cent.

It is significant to report that 87 per cent of the replies received put the Bible

in first place. Some listed only the Bible, and many suggested helps for the study of the Bible. There was little unanimity on the other books although a dictionary and a hymnbook ranked highest.

The response seems to indicate that when people stop to think how they would meet a crisis of life and death proportions most of them realize that the Bible is the Book they need — much as they might neglect the use of it in times of peace and prosperity.

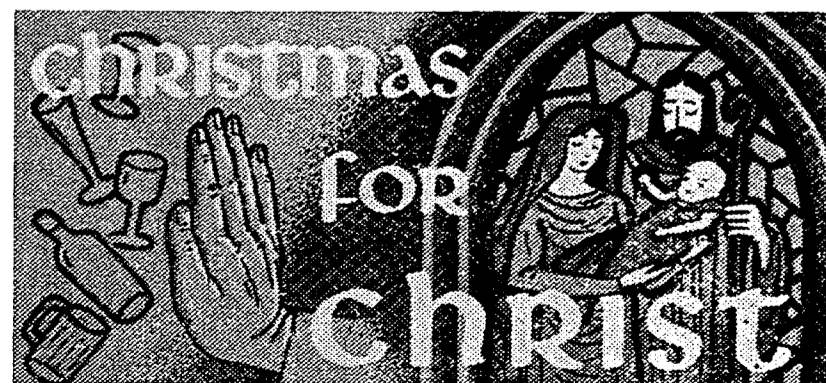
The Age of Martyrs

There is a definite period of time in church history known as the age of martyrs. It is roughly the first three centuries, when Christians were a proscribed minority in a heathen world and they died for the facts of Christianity. There have been martyrs all down through the history of the Church, and books have been written about them. We all like to think that in these days of enlightenment and recognition of the rights of minorities in a pluralistic society people are not forced to die for their faith. Bishop Fulton Sheen, popular Roman Catholic columnist, is credited with saying recently:

There have been more martyrs in the last 50 years in the world than in the first 300 years of Christian history.

By martyr here is not meant someone who dies for a political cause, or because he seeks imprisonment as a form of publicity, but one who dies rather than abandon his faith in Christ.

Can it be that a new edition of Fox's Book of Martyrs is needed? One would think that the 20th Century with its concept of international tribunals and its United Nations forces could prevent all large-scale martyrdoms. Why must such hope continue to be so illusory?



President's Message

Another Open Letter

Fellow Seventh Day Baptist:

Thank you for your letter and the enclosed check for \$1.35 (one dollar and thirty-five cents) which, you said, represented your legitimate yearly share of Our World Mission.

Let me say again, that it is difficult to follow your reasoning when you indicate that this amount is all you will give because we as a denomination participate in ecumenical bodies such as the National Council of Churches. It is difficult for me to understand how your reasoning can allow you to give no more than this when our missionaries go without their salaries. Presumably you feel that it is more Christian to allow people to suffer than it is for you to have anything to do with what you call "unchristian" bodies such as the National Council.

This seems very strange to me when you continue to drive your automobiles and to eat food that has been manufactured by, prepared with the labor of, and transported to you by people, many of whom are not Christian!

Let us be very frank and say that this sounds to me just like many another lame excuse I have heard for not adequately participating in our denominational endeavors!

What is your responsibility to the denomination? Only God can answer that question for you, but it seems to me beyond question that you have a responsibility.

If all of us gave an equal share, \$20 per person per year would more than underwrite our denominational program. Money, however, can never measure what we owe to our denomination.

You complain that your church didn't have a pastor and that the Missionary Board didn't send you one. Let it be granted that yours is one of several churches that doesn't have a pastor, but what are you doing to produce pastors and what are you doing to make it possible for pastors to receive their education? Or are you only interested in getting as much

as you can get and giving as little as possible?

I recognize that I am being very blunt here, but perhaps the time has come for bluntness. It is a very blunt fact that we are Seventh Day Baptists today only because sincere Christians in the past labored for, sacrificed for, and even gave their lives for their faith in Jesus Christ and their respect for the Sabbath and their love for their denomination. There would be no Seventh Day Baptists today if these people of the past had found as many excuses to refuse to accept their responsibilities to God and their denomination.

Very soon there will be appearing in the Sabbath Recorder a series of articles by Miss Evalois St. John, which will give words of our ancestors as they faced imprisonment and death for their faith. I hope that we will read their words and feel a little ashamed of our excuses and our "beds of ease."

"Draw Near to God!"
Melvin G. Nida.

Authoritarian Church Organization

Dr. William B. Lippard, editor emeritus of Missions (American Baptist) and long-time executive secretary of Associated Church Press, maintains a column in the widely read monthly. Commenting on the absorption of the International Missionary Council into the World Council of Churches at New Delhi he took occasion to raise a question about what happened at the American Baptist Convention at Portland last June. At that gathering the various national missionary societies were integrated into the American Baptist Convention. Dr. Lippard wonders if these mergers will or will not help to recapture the "prevailing sense of divine purpose" that sustained William Carey and Adoniram Judson. He then goes on to make a strange statement for a Baptist, which might be pondered by other churches in the Baptist family seeking greater efficiency:

"At Portland, we created a well-organized, smoothly operating, ecclesiastical organism. Because of the times in which we live, we must slowly, inexorably, and necessarily move toward an authoritarian type of denomination."



My Holy Land Tour

By
Helen Sullivan*

To see the Bible Lands unfold into a real panorama before one's eyes is an exciting experience — as I found out when I took the Norman Vincent Peale Tour of the Holy Land this past June and July. We also visited in other countries the fascinating cities of London, Paris, Rome, Cairo, Beirut, Athens, Geneva, and Frankfurt. But the highlight of the trip was, of course, the places where Jesus was a sojourner.

Our tour started from New York on June 24th with a dinner and briefing at the Marble Collegiate Church. The following morning we took off in a Pan-American jet for London.

Soon after take-off we had a devotional service conducted by John Peale, son of Dr. Peale. This devotional service practice was to continue each morning at our hotel, or after boarding a plane, which seemed most appropriate. After reaching Jerusalem we had a morning study period with one of the pastors in rotation, and had our evening services at the American Colony, where Dr. Peale was staying. He spoke at the service on Sunday in the church built on the Mount of Olives by one of the refugees.

From the time we started the tour, we were given daily Bible readings to prepare us for the experiences. It served to refresh the memory of those who participated in the readings.

From London we went to Paris and then on to Rome. At Rome we were given the usual tour of Roman Catholic points of interest, notably St. Peter's

*Note: Helen Sullivan is a kindergarten teacher in the Lake George, N. Y., elementary school. She makes her home in Stephentown, N. Y. and attends the Berlin, N. Y., Seventh Day Baptist Church.

Basilica. The most interesting place, though, was the catacombs. These were well lighted with electricity, but at the time of the Christian persecution, it must have been very dark indeed. It is still damp and cold. Some of the graves, which were semicircular in shape, had been opened. Primitive paintings of fish and other things decorated the walls. The Christians had made paths and tunnels on four levels, one above another, and had dug a very deep well.

On to Cairo we went, where we had a memorable trip to the pyramids and had rides on camels. Even my camel was in keeping with the Biblical atmosphere — his name was "Moses." That evening was a memorable one. We took a moonlight sail on the Nile, singing many favorite hymns.

While at Amman we visited King Hussein's palace, and had an audience with him. We had coffee served in tiny cups. There were six servants to serve the 164 people. After one group of six finished, the cups were collected and re-filled for the next group of six, until all were served. When the King entered we all stood and applauded him. After his address of welcome, he shook hands with all and stood with the group for pictures.

From Amman we proceeded by car caravan to the Dead Sea, which is eight times more salt than the ocean. And on from there to the Jordan River. This is a beautiful spot with trees and it has such a quiet, tranquil air. Some were surprised at the narrowness of the river, but it calls to mind John 3: 23: "John also was baptizing in Aenon near to Salim, because there was much water there." This would indicate there were few places in the Jordan River deep enough for the purpose of baptism.

We visited the ruins of Old Jericho — although the walls "that came tumbling down" haven't been discovered yet. We were brought sharply back to this century when we saw a large refugee camp nearby, containing some 5,000 people. We realized this ancient land is still beset by problems of war, disease, hunger, and many homeless people.

At Beirut, Lebanon, we were given a

briefing on what was in existence when Christ was in Jerusalem. We were told that because of wars and earthquakes, and the custom of building on top of the rubble, without clearing it away, that the watering places were, no doubt, the only places that we could be certain were the same as they were in Jesus' time.

The Tomb of Lazarus, however, if not authentic, must have been like the one Jesus knew. We were also taken to a cave where it was said that Jesus spent many nights. It is said that He never stayed overnight in Jerusalem.



Mount Zion, Jerusalem, overlooking the valley of Hinnom (Gehenna).

We entered Jerusalem by way of St. Stephen's Gate — so called because tradition relates that Stephen was stoned there — being guided around by an immaculately dressed Arab-Christian. We were taken to the place where Solomon's Temple once stood, but where now, typically, an Arab mosque stands. One could not get the feeling of the historic event or place, because of the commercialism, except in seeing the contour of the land and the sight of the natives who live, work, and dress, much as they did in Bible times.

While some were disgusted with this commercialism, others felt it was a pilgrimage. My feelings ranged halfway between the two extremes. I did get the feeling that Christ had been there, and certain scenes were familiar to Him — the pools of Siloam and Bethesda, and Jacob's well which goes down 160 feet in summer. But the mosques and churches built upon historic sites gave me no feeling of spiritual uplift, and didn't in any way lend to the original atmosphere. I did feel the nearness of

Jesus when I looked out over the Mount of Olives.

Perhaps, though, my own belief that Christ sees everything on earth now, and will be in the midst of two or three wherever they are gathered together in His name, prevented me from feeling more closely His presence in the Holy Land. I have never felt this closeness more than I have in my own home when I study the Bible with another.

One of the most exciting places was the Plain of Megiddo, where it is believed the battle of Armageddon will take place. It is such a vast, perfectly flat plain, that it may well (it seems to me) be the scene of such a battle as the Bible describes.

Another thrilling sight was the Sea of Galilee, which made the Bible all the more real to me. Seeing the barren countryside around Jerusalem, Nazareth, and Bethlehem, and the sight of the rocky mountains, made it come into sharp focus — the feeling of having shared it with the Lord Jesus.

Most of the places of interest were in the friendly Arab sector, where the country around it looks much as it did in Bible times. On the other side of the nervous border is young Israel with its evident prosperity. Apartment houses and schools are going up everywhere, and through modern agricultural methods they are making the once-arid valleys blossom. The Israelis are improving the stony countryside by using the stones in buildings.

We flew from Tel Aviv to Athens over Turkey, and the Isle of Rhodes. We were now transported into the land of Apostle Paul as we looked at Mars Hill where he encountered the statue to the "Unknown God," and then up to the Parthenon which also must have been a familiar sight to him. We saw many other things, among them the amphitheatre where the statuary was all without heads. We were told that the early Christians had decapitated them so that they could no longer be worshiped for idols.

At Corinth we were shown a canal which had been started before Christ, but was just recently finished and which also must have been a familiar landmark to

Paul. The ruins of the court where Paul was brought before the judgment seat of Gallio and released were pointed out to us. Old Corinth was conquered by the Romans, and destroyed by the Goths.

Greece still remains quite as ancient in its ways as the Arab lands, although road building is going on everywhere. After Greece we once again found ourselves in modern cities and, once more, back to the reality we knew. Yet, we still treasured the vivid memories of strange lands that are reminiscent of Bible times.

Valuable New Book

In the tremendously complicated task of translating the Bible into new languages there has long been needed a handbook for translators that would be somewhat different from a detailed commentary — one that would take up carefully the interpretation (exegesis) of the Hebrew and Greek phrases and would also have lengthy notes on how the given portion of biblical text could best be expressed in different languages. It is interesting to note that the United Bible Societies (primarily the American Bible Society) have just published one such book. It is not a handbook in the sense that it fits in the hand or the pocket. **A Translator's Handbook on the Gospel of Mark** has 534 six by nine-inch pages.

It is a truly remarkable book which would serve well as a commentary. Since the Greek is reproduced in English letters it can be understood by one who cannot read the original language. Who could be found to prepare a book of such a nature and of such quality? Possible authors are few. This one, which is second in a series, is authored by Robert G. Bratcher and Eugene A. Nida, world-famous men in this highly specialized field. Those who have other books by Eugene Nida understand how uniquely qualified he is.

Probably no great number of laymen will purchase this book. Copies of it were given recently to members of the Advisory Council of the American Bible Society. Your editor's copy will be gladly loaned to responsible people who think they might be helped by a study of it.

STATEMENT OF BELIEF

By Leroy C. Bass,
Paint Rock, Ala.

(Given on Sabbath, October 14, 1961, prior to his ordination to the Gospel ministry.)

(Continued from last week)

The New Birth

I believe that our wonderful God should be loved by all people and that believers are to teach and evince the love of God before all races and tribes and teach them to love and give allegiance to Him in return. No one is beyond the possibility of salvation.

I believe that man is born in sin and that in order to inherit eternal life he must be born again; that is, he must receive a new nature from God, and unless he is spiritually reborn he is lost and doomed to perish.

I believe that the new birth will lead one into a love relationship with the Lord God, producing the fruits of loving and willing obedience to anything God asks. Every born-again Christian will be delighted to have God's law written in his heart, and will pray to God for divine power to obey His wonderful law. This is Bible sanctification. The Christian will not live to please himself with the passing baubles of this world, but will set his affection on things above and live in preparation for the eternal kingdom of glory. This is righteousness by faith, not by works, and fulfills the law of Christ.

The Sabbath

I believe the Fourth Commandment, "Remember the sabbath day, to keep it holy . . ." stands equally as valid as the other nine commandments and that the true seventh day is commanded by God to be the universal day of rest for all men and nations, and that this breach in the law and the purpose of God's Sabbath must be made known in all the world.

Man a Free Moral Agent

I believe in the inherent right of men to refuse to bow down to God; or to refuse to love Him; or to refuse to confess their sins to Him; or to refuse to obey His holy law; or to make up any

excuses they desire in an attempt to justify themselves in nonconformity to any part of the Word of God. This is because I believe that God has made man to be a free moral agent with the power and right of choices. But I also believe that God cannot save, cannot take to heaven, anyone who knowingly and persistently refuses to accept and walk in any of the ways of God. Such ones will, in the words of Jesus, "perish."

Way of Salvation and Last Things

I believe that Jesus Christ is even now at the right hand of the Father ministering the merits of His shed blood to atone for our confessed sins.

I believe that "this gospel of the kingdom shall be preached in all the world for a witness to all nations, then shall the end come." This tells me at least two important things. The glad tidings of the Gospel are to be proclaimed to all, even if all do not accept it; and secondly: that there is a time limit in which to do this. This time limit I believe to be relative, flexible, not definitely fixed. God only knows when that will be. However, the end shall come!

I believe that prophecy points to our day in which we now live as the end time, or the "last days," and that the climax of this present world will be the utter destruction and desolation of the nations, not by the will of man, but by the will of God. Specifically I mean by the tremendously awe-inspiring personal and visible return of Jesus Christ from heaven.

I believe that the dead remain totally unconscious until the resurrection of the last day when at the voice of Jesus the righteous dead will rise forth from their graves to immortality and incorruptibility to live forever.

Convictions About Titles

It was my pleasure about a year ago to make a personal study on the Bible use of the word "reverend," and the various words used to designate spiritual leaders in first century Christianity. I have also been reading in Seventh Day Baptist history and learned that in the early decades of our denomination in this country most of our ministers were

called "Elder." As a result of both this Bible study and learning early Seventh Day Baptist usage, I would like to express my desire that I shall not be addressed or introduced as "Reverend," but as "Elder" for formal usage. This is not meant to preclude the use of other terms, such as "Pastor," for example, or "Mister." I do believe that "holy and reverend" (Psalm 111: 9) are names attributive to God only, hence my request that "Reverend" never be connected with my name. However, I have respect for the rights of my brethren who hold to other opinions, not only on this, but on any subject.

I have studied the Seventh Day Baptist Statement of Belief and am in agreement with it. All my beliefs are subject to change or modification as I am a growing person, not something static as an encyclopedia.

Coming Soon

Watch for thrilling stories of the Seventeenthth Century prepared at the request of Conference President Nida by Miss Evalois St. John, librarian of the Seventh Day Baptist Historical Society. In her own sparkling style Miss St. John will present three stories drawn from sources unavailable to most of us. These articles will probably begin in the issue of December 18.

Are you interested in the progress of interdenominational fellowship? The Rev. Clifford W. P. Hansen, our delegate to the Third Assembly of the World Council of Churches at New Delhi, India, has promised to give our readers some of the highlights of the meeting of the WCC, which now includes 198 Protestant and Eastern Orthodox bodies.

Material is now being gathered for the next special issue of the **Sabbath Recorder** to appear in February. These special issues, which make liberal use of color and are designed to serve a Sabbath-evangelistic purpose, come as a bonus to regular subscribers, and can be ordered in quantity at reduced prices. The next editor is Mrs. Robert T. Fetherston, well known in recent years through her services to the Seventh Day Baptist cause as executive secretary of the denomination.

Crandall High School Notes

By Headmaster Courtland V. Davis

Mrs. Lydia Forbes, a former teacher in the Commercial Department, was a recent visitor on the campus. She has had no direct word from her family in Belize, British Honduras, since the storm which so narrowly missed Jamaica vented the full force of its fury on that city.

Students and staff at Crandall have had a strong feeling of thankfulness for being spared the devastation of Hurricane Hattie and an urgent desire to be of help to the sufferers of British Honduras, where its full force was felt.

Miss Joyce Lyons, daughter of the island evangelist for the Jamaica Seventh Day Baptist Conference, and a former Crandallite now teaching on Grand Cayman Island, visited friends on the campus during the first week of school before she returned to Grand Cayman for the year's work.

A former member of the staff, Miss Jacqueline Wells of Riverside, California, spent two weeks on the island and included several visits to Crandall in her itinerary.

Entrance examinations for the new school year are scheduled for November 23 and December 14. The new year's work will begin on Monday, January 8.

Graduation exercises for a class of fifteen have been scheduled for Thursday, December 7, in the auditorium of the Kingston Seventh Day Baptist Church. The program beginning at seven o'clock in the evening with the processional of the graduates, will feature an address by the chairman of the Crandall High School Committee, the Rev. Leon R. Lawton. The Crandall High School Girls Chorus will sing three numbers. Prizes will be awarded to outstanding students in all forms.

Seven members of the graduating class have been recommended to sit the external examinations prepared by Cambridge University. Other members of the graduating class will also take these examinations as well as those of the University of London which come early in the new year.

A number of books have been added to Crandall's library this year through gifts from Mrs. W. B. Lewis, Mrs. E. H. Batson, and the Plainfield church. The largest addition has come through loan by the Jamaica Board of Christian Education of all books from the library of the closed Maiden Hall School which could be of use in Crandall. The Women's Board of the American Conference continues to provide us with a current subscription to the National Geographic Magazine.

Shortage of playing fields and Sabbath day playing plans of other teams have kept our football team out of competition this year, but has not interfered with practice and informal games.

Our senior form, under the direction of Mr. J. C. C. Coombs, developed and presented a mixed program for the benefit of the proposed church building for the Mountain View branch of the Kingston church, clearing more than seventeen pounds which has been presented to the church treasurer to be held and used for this purpose.

Pulpit and Parsonage Exchange

A rather unique plan for pulpit and parsonage exchange was worked out recently by the two Seventh Day Baptist pastors in Arkansas, their churches concurring in the plan.

Pastor Marion Van Horn of Texarkana and Pastor Paul Osborn of Little Rock "exchanged pulpits and parsonages" during the first weekend of November.

Pastor Van Horn had written that Mrs. Van Horn would be expected to go to Little Rock to the State Teachers Institute that weekend, so this was the beginning of the plan for the two families to exchange the use of their parsonages. It also afforded the Texarkana church an opportunity to get acquainted with Pastor Osborn and family. The Texarkana church took the occasion to invite the Fouke church to join in the meetings on Sabbath eve and morning, a fellowship dinner being held on Sabbath noon, followed by "an old-fashioned hymn sing" in the afternoon.

The exchange plan worked out very well, to the mutual satisfaction of the

churches, pastors, and their families.

Plans were laid for a retreat for all Arkansas youth, which was held in the Texarkana church during the Thanksgiving vacation days. A former pastor, James Mitchell, assisted the two active pastors in the Youth Retreat, the theme of which was "Draw Nigh to God in: (1) Decision for Christ; (2) Daily Living; (3) Delighting in the Sabbath." The pastors' wives served as youth counselors. The retreat began Friday afternoon and carried through to Sunday morning.

It is hoped that the Arkansas Youth Retreat plan may become an annual event and a camping program may be worked out for earlier in the fall next year.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

The Beacon

Starting with the February issue of the Beacon, Seventh Day Baptist magazine for youth, the Youth Fellowship of the Pawcatuck (Westerly, R. I.) Seventh Day Baptist Church will do the editing and publishing of that paper. This is an adventure that calls for real dedication and ability, and these young people are anxious to try this endeavor of stewardship.

Retiring from the editorship is Wayne Maxson, a senior in the Alfred University School of Theology and a member of the Youth Work Committee of the Board of Christian Education. We all appreciate the untiring efforts and artful results of the dedicated labor of Mr. Maxson. May success be his as he continues his seminary work and serves as assistant to the pastor of the First Alfred church.

Youth Pre-Con, 1962

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education is happy to announce that Gary G. Cox of Boulder, Colorado has agreed to direct Youth Pre-Con, August 8-12, 1962. Mr. Cox teaches music in the public schools. He is a member of the Denver church and directs the choir of that church.

He served on the staff of the 1961 Youth Pre-Con as the music leader. Mr. Cox will select his staff and set up the

program in consultation with the Youth Work Committee of the board.

Pre-Con Retreat will be held at Mission Farms, Minnesota. Looked upon by our youth as the camping highlight of the year, the retreat is being set up with a real challenge for all who attend.

Influencing the type of program, as well as the staff selection, are the answers received from questionnaires sent out to our youth soliciting their opinions. We are grateful for the thought-provoking replies sent in by our young people.

Let every Seventh Day Baptist youth, and all who are interested, get behind our Pre-Con director and make this year's effort a huge success to the glory of God and His Church.

We still have a few copies of the International Lesson Annual for 1962 for sale at \$2.50 each. This book will help teachers and students who use the international lessons, as in the Helping Hand. Order from the Seventh Day Baptist Board of Christian Education, Box 15, Alfred Station, N. Y.

The address of the new treasurer of the Board of Christian Education is L. Maurice McCrea, Box 23, Richburg, N. Y.

Keep Christmas in Your Driving

The slogan, "Keep Christmas in Your Driving," is the theme of the National Committee of Religious Leaders for Safety for this Christmas season.

The program emphasizes the individual's moral responsibility to be a good driver and the incongruity of a careless driver in a religious season dedicated to goodwill and brotherly love.

Eight thousand Christmas Holiday Safety Campaign kits have been mailed to responsible persons across the United States. The kits contain materials on highway safety and home safety, along with reports from last year's campaign.

All drivers need to be warned periodically to use Christian standards while operating a vehicle. Love and concern for all life is the backbone of the Christian life. Let's use it while behind the wheel of our cars, too.

Fulfilling Your Mission Comments of a Friend

"For where your treasure is, there will your heart be also" (Matt. 6: 21).

We are living in a time filled with people who are afraid to call a spade a spade. It is a society that would rather tell lies of nicety than offend with the truth. It is a society that has become so tolerant that it can tolerate its own selfishness and is offended when reminded of it. And who is accused of offending more than the pastor? The pastor must weigh every word, carry every burden, never complain, and do that hardest of all feats — balance the entire church while treading on a sea of eggs.

It is expedient then that the few words that follow are best said by one who is not a pastor, and better still, one who is not a Seventh Day Baptist.

The words of Jesus given in our text are the truth. They are best coupled with the words found in 1 John 2: 15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

It is evident to a reader of the *Recorder* that something is wrong with the relationship of the believer with his church. The word church is used here not to mean the local church, but the church, the Seventh Day Baptist Church, denominationally.

That the Seventh Day Baptist Church has a mission cannot be denied. Neither can it be denied that the mission cannot be accomplished without money. Money, it seems, is a bad word. Touch anything but do not touch my money. But the world is caught in a whirlpool whose vortex is money, and the church must have money to function as well as any other organization. The church above all else should have every dollar we can earn to accomplish its purpose, for what is more important than the saving of souls? What is more important than fulfilling the mission of Christ? Is a new car, a washing machine, a television, a new home? Are these things more precious than the mission of the church?

"Unto you therefore which believe HE is precious" (1 Peter 2: 7).

Much has been said and is being said in the *Recorder* concerning the budget. If the budget is short, no one makes it short but the members of the church. If as a result, the work is curtailed, no one curtails the work but the members. If as a result, the mission of the church fails, each member is a part of that failure. Being a part of that failure makes each member responsible not to the pastor, or the Conference president, but to God.

Conference president Melvin G. Nida said, in the *Recorder* of September 18, 1961, "The revolution must begin within." Selfishness has so filled our hearts and homes with the things of this world that our treasure is in things, not in the work of God.

The Rev. Loyal F. Hurley in the *Recorder* of October 2, 1961, said, "The sense of duty and obligation is a special gift to the human race." Is not every member of the church a member also of the human race? Then where is that sense of duty and obligation financially to the church?

Until each individual member of the church, the Seventh Day Baptist Church, determines within himself to stop his selfishness and to really sacrifice for the cause of God, he will never know the true joy of being a Christian. It is the sacrificing Christian who is bountifully blessed and joyously happy not because of what he gets out of his church, but for what he can put into his church.

There is a never failing promise of God given in Malachi 3: 10 which says, ". . . prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." If you believe in God then you know this is true. If for some reason you are skeptical, try it and see.

The *Recorder*, September 25, 1961, page 3, "Let us remember that God holds us responsible only for the financial and manpower resources that are ours. But He does hold us responsible for those."

As small as the Seventh Day Baptist

Cold War Emergency For Bibles

(A portion of the report of the Advisory Council of the American Bible Society.)

We firmly believe the churches of America must not ignore the frontal attack of communism on their work and message. The increasing spread of atheistic, materialistic, anti-Christ literature



Dr. Robert Taylor, executive secretary of the American Bible Society shows first edition King James Bible to Reader's Digest editor.

and propaganda not only in the principal red nations such as Russia and China but in Latin America, the fringe countries of Europe and the Near East, and the emerging Arabic and African nations of this decade, threatens to engulf the world with a dialectical materialism wholly incompatible with Christianity and its Book, the Bible.

We believe, therefore, the churches must undergird the American Bible Society in its endeavor to distribute the Scriptures in every nation now being flooded with the red tide of communist propaganda. We must not do so as a matter of political expediency but as meeting the strategic urgency of reaching all men everywhere with the only Book that can satisfy man's desire for spiritual security in a troubled and explosive world.

No Christian agency on this continent has as wide a base as this Society, en-

Church is in numbers, IF every member would take God at His promise there are more than sufficient resources to turn this world upside down with the Gospel.

Remember, Jesus did it with twelve men — and one of them was a traitor. — Charles J. Bachman, Wayne, N. J.

rolling denominations of many types. The American Bible Society has gained the good will of millions. The fact that the churches this past year gave \$1,001,000 to this work, the largest sum in a normal year in the history of the Society evidences this support. We note that this amount is not adequate to meet the challenges now before us. We have listened with concern to the outlining of the "Cold War Emergency Fund for Bibles," with its statement of unpledged, but sorely needed, additional funds totalling \$401,492. We are challenged by the fact that this is a "venture of faith" which can be met with our sacrificial endeavors.

As co-operating denominations and groups we are committed to make known the imperative need of raising this emergency fund and of suggesting, within our denomination, ways for raising additional funds over and above the normal giving of the year.

Peace in Palestine Predicted by Ben-Gurion

"Peace is bound to come in the Middle East if world peace is preserved," declared Mr. David Ben-Gurion, the Prime Minister, in a New Year interview with a representative of an Israeli paper.

"Within the next 15 years," Mr. Ben-Gurion went on, "I envisage three things: First, that every boy and girl in Israel should receive an academic education, free, at the expense of the state. Second, that there will be two million more Jews in Israel. Third, that there will be agriculture and especially large-scale basic industry in the Negev, and Eilat will be the great international port of the Red Sea.

"And if in the course of this period that we call the Cold War is ended — and I hope that it will be ended without the world blowing up — in twenty years Russia will be a democratic country and America will be a welfare State, and then there will also be peace in the Middle East," the Prime Minister said.

SABBATH SCHOOL LESSON for December 23, 1961

"Good News of a Great Joy"
Scripture Lesson: Luke 2: 1-16.

Christmas

By Trevah R. Sutton

(Prepared for Women's Board Essay Contest)

Only God could have thought of Christmas. Man would have had it otherwise. Man would have had Christ born of royalty, but God gave Him through humble people. Man would have had Him born in stately palaces, but God gave Him a manger for His bed.

Man would have had Him announced by stirring trumpeters, but God announced Him with an angels' choir. Man would have announced Him to a great assembly, with great parades, but God announced Him to the lonely shepherds on Bethlehem's hills in the stillness of the night. Man would have had the wise men ask for a presentation that they might see this new king, but God caused the wise men to come to Him and on bended knee present Him gifts of gold, frankincense, and myrrh.

Man would have had Him as a king of some worldly kingdom, but God gave Him to all people — all nations — all races. Man would have had Him lead great armies using the sword with hate and brutality, but God made Him the "Prince of Peace" using the sword of the Spirit with love, goodwill, and justice to all men. Man would have had Him teach in some great synagogue, but God had Him teaching the people on the mountain, by the lakeside, or wherever they were.

Man would have had Him utter bitter words from the cross as He hung there with suffering and shame, but God led Him to say of His persecutors, "Father, forgive them, for they know not what they do." Man would have had the cross forgotten and the blood covered, but God caused His blood to be shed there for the sins of mankind that they who believe might have eternal life.

Man would have had Him left in the tomb as one having finished His task, but God had Him finish only the redemption through the great sacrifice, and through the resurrection and ascension He is the living power unto men. Today mankind still crucifies the Lord, but even

yet He speaks the words, "Father forgive them, for they know not what they do."

To each of us He constantly gives His great invitations, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. . . . For my yoke is easy, and my burden is light." "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" (Matt. 11: 28, 30; Rev. 3: 20).

Only God would have thought of Christmas when the prophets proclaimed, "And his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9: 6). Only God could have thought of Christmas with the angel saying, "Fear not: for behold, I bring you good tidings of great joy" (Luke 2: 10), and with John's Gospel (3: 16), "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

ITEMS OF INTEREST

Church Integration in Britain

Faced with the question of whether to set up separate congregations for the many Jamaicans now in England or to integrate them, the Council of the Baptist Union of Great Britain and Ireland voted in favor of integration. This followed a six months' study by M. E. W. Sawyers of Jamaica. He emphasized the importance of the decision for integration because it would put Baptists in Britain on record as opposed to having separate churches on a color basis.

Tennessee Baptists Continue Integration

The Tennessee Baptist Convention, meeting recently, adopted reports of progress on integration of its schools and hospitals, reaffirming the convention's practice of leaving policy to the boards of the institutions involved.

South Carolina Baptists Favor Segregation

A motion calling on Baptist institutions to begin accepting applications from qualified students irrespective of race or color

was supported in the convention meeting but was soundly defeated when it came to a vote.

This tobacco belt convention embarked on a prohibition campaign, asking for a \$5,000 war chest to get support for a state-wide referendum on the sale of liquor, beer, and wine.

In 1955, North Carolina convention gave its institutions authority to accept people regardless of race or color. But no college has an undergraduate Negro student at the present time. It was revealed that Oralene Graves, Negro day student at Mars Hill (Junior) College, dropped out of school a month after she entered.

The Christian Life Committee gently prodded convention institutions to speed up integration.

Communism defined: "Socialism in a hurry."

NEWS FROM THE CHURCHES

PAINT ROCK, ALA. — Just before General Conference sessions this past summer the Paint Rock church had the privilege of having a talented lay leader of one of our sister churches preach a series of messages in special evangelistic services. He was Albyn Mackintosh from the Los Angeles, California, church, and he spoke on the five nights of August 3-7, plus Sabbath morning.

The titles of his messages were:

"What God Cannot Do"

"How Well Can You Know God"?

"The Bread of God." (Sabbath morning)

"One Talent Common To All."

"Overcoming Unruly Man."

"The Musts of Christianity."

In one of these messages the speaker brought out the thought that nothing is ours. Everything is God's. "The only thing we own is our ego. We cannot come to Christ unless we give up our ego." He also illustrated to the audience that just as he needed to hold a pencil to make it stand vertically on its point, so Jesus must hold us if we are to live for Him.

On another night Brother Mackintosh related to his audience a thrilling chapter from his own life. Once while he was washing windows on high office buildings to help defray his college expenses he accidentally knocked his own hand loose from his hold and fell several stories. But on the way down he "had the most glorious experience." It seemed as if a hand held him and let him down without being hurt — a miracle indeed of God's loving care. And it is not at all strange that he should choose as his theme: "To Know Him and Make Him Known," and for his motto to be "An Engineer for Christ." It was a joy to us to have this dedicated believer in our midst, with his family, to present these spiritual messages. Because he was to go on to General Conference at the close of the meetings his family came with him. Hence we also had the privilege to become acquainted with his charming wife and their fine two sons.

In our song services at these meetings we tried the plan of having a layman of the church, a different one each night, conduct this part of the service. It seemed to be enjoyed, and it worked fairly well. The attendance did not prove to be as large as we expected, but the meetings were precious to those who did attend.

RIVERSIDE, CALIF. — The Sabbath School on September 25 was held in short session to make time for the annual Promotion Day program. September 24 was set aside for general cleanup of the church property, painting, tile-laying, and tree trimming.

The Mary-Martha Rummage Sale held in the Municipal Auditorium with Mrs. Donald E. Mote in charge was a heartening success. The ladies of the Dorcas Society joined hands and shared in the proceeds.

The Lord's Supper was celebrated October 7. The Rev. Robert Bingham again offered his services with an appropriate sermon, "Strength for the Journey." A goodly number assembled in the Fellowship Hall for the annual church business meeting Sunday evening, October 8, at which Pastor Wheeler was elected to serve another year by command vote.

The Sabbath Recorder

Glenn Warner, assistant summer pastor of the Los Angeles church, and presently a student at Whittier College, preached the Sabbath sermon at the worship service, October 14. No stranger to us, his fine assistance at Pacific Pines Camp gave weight to his words.

Pacific Coast Association met in Los Angeles, October 20-22. The theme "Call to Obedience" was well chosen, with the Rev. Francis D. Saunders the main speaker. Our church furnished the music and devotions for the evening service following the Sabbath.

Sabbath, Nov. 4, was a "high Sabbath" in Riverside — a long-awaited day. Seated behind the pulpit, Pastor Wheeler delivered his first sermon in many weeks. "Where Is Your God?" he asked. Since "things happen alike to all men," where is your God?

The following Sabbath, November 11, Pastor Wheeler stood behind the pulpit. His question this time — "Where Are God's People?" Following the Fellowship Luncheon that day the annual planning meeting got under way and continued well into the afternoon. It was resumed again on Sunday night when the plans of the various committees were crystalized, the annual budget adopted, and coming events calendared. With Elmer Maddox, church president, in charge the meeting was enthusiastic and well attended.

Responding to Rev. Bingham's invitation that our congregation meet with his at the Victoria Avenue Presbyterian Church for the Thanksgiving Day Service resulted in nearly filling their beautiful new sanctuary. Our Pastor Wheeler offered the opening prayer and led alternately with Mr. Bingham in reading the minister's portion of the litany. The blue robes of our choir members distinguished them from the others, but the voices blended as one. Mr. Bingham gave the address. The combined offering was given to provide a chaplain for the Riverside and San Bernardino County Hospitals.

"Does It Cost to Be a Christian?" Obviously yes. Pastor Wheeler made this clear in his sermon November 25. Very fittingly, Sharon and Diana Boatman sang a beautiful duet, "It Pays to Serve Jesus."

Plan now for . . .

CHURCH-VOCATIONS SABBATH

December 30, 1961

"all work is empty save
when there is love . . ."

Sponsored by the Youth Work Committee
of the Seventh Day Baptist Board of
Christian Education.

Births

Unland.—Gerhard H. and Hildegard (Schmid) Unland of Verona, N. J., announce the adoption on August 31, 1961, of a son, Mark Horst, who was born in Rotenburg, Hanover, Germany, December 14, 1956, and has been in their home for about two years.

Obituaries

Palmiter.—Bertha Pierce, daughter of John and Mary Hawks Pierce, was born near Alfred Station on Jan. 25, 1887, and died at the Harris Nursing Home, Hornell, N. Y., on Sept. 28, 1961.

She grew up in a Christian home, was baptized and joined the Second Alfred Seventh Day Baptist Church in May, 1904. She was married to Earl L. Palmiter on August 1, 1911. They lived all their married life on their own farm near Alfred Station.

She is survived by her husband; two sisters, Mrs. Edna Lewis and Mrs. Ella Clarke, both of Alfred Station; three brothers, Harry of LaMirada, Calif., Fred and Ira, both of Alfred Station.

The funeral service was held at the Second Alfred Seventh Day Baptist Church, Rev. Albert N. Rogers and Rev. J. Paul Green officiating, with burial at the Alfred Rural Cemetery.
— J. P. G.

Sabbathkeepers' Calendars

Sabbaths in red is one of the features of the calendars prepared for so many years by the Bible Sabbath Association of Fairview, Okla. Many of our readers have in previous years bought these calendars for their homes, have appreciated the Sabbath emphasis, and have pondered the thoughts on each page. They may be ordered from Fairview at 25 cents each.

Sabbathkeepers wishing to live or spend the winter in Florida near a Seventh Day Baptist church write to James A. Price, Route 1, Box 203, Palatka, Florida, for information on houses or trailer space for rent.



"And, lo, the star . . . went before them, till it came and stood over where the young child was."