

The Sabbath Recorder

The occasion was his 94th birthday, and to the knowledge of this correspondent, Mr. Davis is the senior member of our church. He attends regularly when his health permits. — Correspondent.

Shiloh Church Pledges

When the Finance Committee met with the other workers Sunday evening, Dec. 3, to tally the results of the Every Member Canvass they were much pleased to discover that the pledges for 1962 showed a 16% increase over 1961.

Year	Local Church	O.W.M.	Total
1961	\$8,194	\$4,030	\$12,224
1962	9,179	4,776	13,955

Other giving showed cash \$165 and specials \$190.

The figures above do not show the giving of our church toward the camp building project. These pledges were made two years ago and were to extend over a three-year period. Total pledges — \$10,144.75. We are proud of the way individuals have lived up to their pledges. This is the third and final year for the camp pledges. What a thrill this project has been. — Church Bulletin, Shiloh, N. J.

Why is it that the fellow who has an hour to kill always spends it with someone who doesn't?

Obituaries

Crandall.—Matilda Fogg, daughter of Isaac S. and Susan Ayers Fogg, was born in Shiloh, N. J., June 6, 1875, and died at Bethesda Hospital, North Hornell, N. Y., November 25, 1961.

She received her education at Shiloh Academy and Alfred University.

On April 12, 1900, she was married to Benjamin R. Crandall, principal of schools at Hammond, La. They made their home successively in Hammond, Rawlins, Wyo., Idaho Falls, Idaho, and for twenty-four years at several places in California. Their son, Dr. Burton B. Crandall, of Fayetteville, N. Y., was born at Rawlins.

Mrs. Crandall, always busy in church, club, social, and PTA work, placed her home first. She and Dr. Ben made a home for four girls at different times.

When prevented from being active in a Seventh Day Baptist church, they took their places in a church of the community in which they lived, at the same time retaining their membership in their home church. In 1939, upon coming to Alfred to live, they brought

their letters from the Riverside Seventh Day Baptist Church and united with the Alfred church, in which they have been faithful.

She is survived by her husband, her son, and four grandchildren.

Memorial services were conducted by her pastor, the Rev. Hurley S. Warren, and the Rev. Albert N. Rogers, at the Alfred church. Interment was in Alfred Rural Cemetery.

— H. S. W.

Kennedy.—Mary ("Mollie") Emma Elizabeth Kennedy, daughter of Lafayette and Esther Davis Blake, was born at Mt. Clare, W. Va., November 9, 1873, and died at Lost Creek, W. Va., November 25, 1961.

She was married to W. Gordan Kennedy, on October 4, 1894. One daughter, Thelma Allena, was born, and died at the age of 18. Mr. Kennedy died in 1952.

She was baptized on July 9, 1910, and was received into membership of the Lost Creek Seventh Day Baptist Church, where she remained a faithful and loyal member through life.

A number of nieces and nephews, and one brother-in-law, Stephon G. Kennedy, survive. Farewell services were conducted by her pastor, Duane L. Davis, at the church, and interment was in the church's Brick Church Cemetery.

— D. L. D.

Sutton.—Tolbert, son of Geriel and Tacy Jane Davis Sutton, was born at Lick Run, Doddridge Co., W. Va., Feb. 7, 1869, and died Nov. 30, 1961.

He was a retired lumberman and state road employee of Smithburg, W. Va. He was twice married, his first wife being Osee India Ireland and his second Venora Stutler. Both preceded him in death.

Surviving are two daughters: Mrs. Henderson Lowther, Aurora, and Mrs. Albert C. Baker of Belmont; one grandson, David Lee Lowther of Salem; and three great-grandchildren. He was a member of the Middle Island Seventh Day Baptist Church and in his early youth attended Salem Academy. Interment was in the Archibald Cemetery at Smithburg with Doyle K. Zwiebel officiating. — D. K. Z.

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.



THE BIRTH MADE KNOWN

Artists with oils, like preachers with words, have admirably sought to make the wonder of the birth of Messiah known. Plockhorst's "Apparition to the Shepherds," beautifully enlightens the dividing moment of human history as recorded in Luke 2.

The Sabbath Recorder

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Member of the Associated Church Press
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"The Weak of Prayer"

Once more the Week of Prayer confronts us with all its stimulating possibilities. There is a lingering suspicion that many of us are so weak of prayer that this annual period at the beginning of January will fail to have much significance in our church life.

We talk programs and we plan programs. We advertise slogans and announce themes. It is admitted on every hand that prayer is good for people — good for the church. It has psychological value; it is an integral part of worship, creating an attitude of receptivity to the voice of God. It calls for closed eyes and changes of posture. Many of its words are vocative, addressed to God rather than to man. Adoration and thankfulness take large or small portions of our utterances. The subjective element has a tendency to usurp first place in private praying even in the special Week of Prayer.

Is there something lacking in our public praying and relegated to a small segment of private prayers? Is supplication a lost art; is intercession a prayer concept of previous generations only? Where is the power in prayer that used to fill our Christian journals and books with heart-warming stories? If answers to prayer are not as frequently heard of now as formerly there are two or three possible reasons.

Perhaps some people would try to maintain that God does not answer prayers as directly and spectacularly as He used to. To say this is to make the completely unacceptable assumption that God, like an object hurled into endless space, is cooling off in His love toward us. No, the answer to the problem of unanswered prayer is not to be found in the changeableness of God.

Jesus, the great prayer teacher, said, "Ask and ye shall receive." For some reason, known better to the Lord than to us, we have failed to ask with the urgency taught by the example and precept of Christ. We would stoutly deny that we think we can do almost everything for ourselves, but somehow the impression seems to be abroad that what we cannot do by ourselves is also well nigh impossible for God to do in response

to prayer. Such an idea is not derived from the Gospels, the Acts of the Apostles, or from other books of the New Testament.

What we need is a return to intercessory prayer. The mystery of its effectiveness may never be solved until the day when we know as we are known. This type of prayer wells spontaneously out of hearts concerned for the souls of men. If our school-taught philosophy of life or our false concept of moral sin as psychological sickness has robbed us of Christ-centered concern we need someone to pray for us.

The Week of Prayer should begin with a self-analysis. How far have we slipped in our dependence on God? Where do we now stand in this matter of concern for the lostness of the world, of which some of our best friends are a part? The New Year calls us to start from where we are in this matter of praying. Intercessory prayer, honestly, faithfully undertaken, will not only bring the power of the Holy Spirit to bear on the hearts of others; it will also make prayer a joy and blessing to us. The Week of Prayer must not again find us to be the weak of prayer.

The Earth Is Young

How old is the earth? Those careful Bible chronologists who have taken what figures were available in the early chapters of Genesis did as well as they could in setting the date of creation at 4,004 B.C. Perhaps they were better at chronology than at interpretation. Most people now believe that there are evidences that the earth is much, much older than six or seven thousand years. Many of those who so believe are confident that a right interpretation of the Bible keeps it in harmony with all proven scientific facts (not necessarily with unproven theories of reputable scientists).

The earth is relatively young according to the mathematicians. Various ways of computing age seem at present to yield an age of between five and six billion years according to a Christian scientist, Ulric Jelinek, writing in the first issue of the *Collegiate Challenge*, a magazine sponsored by some of the best known conservative scholars. Mr. Jelinek has a

DECEMBER 25, 1961

MEMORY TEXT

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Matthew 1: 23.

very interesting argument. He proves that the earth is too young, even at five billion years, to have come into existence without a creator. Here are his words:

"In a protein molecule, there are 2,000 atoms in definite arrangement. The mathematician has calculated that, in order for these to come in this particular arrangement by accident, you would have to vibrate them at the speed of light and then it would take you a time of ten with 243 zeros, each zero a billion years. But the most fantastic estimate of the age of the earth is between five and six billion years. So, the mathematician says, it could not have been accidental. Thus, no matter where you look, whether it be from the design, from the motion, or from the sensitive balance, you see that this could not have been happenstance. We have only one alternative: 'In the beginning, God.' 'All things were made by him and without him was not anything made that was made,' and 'In the beginning God created.'"

Anticipating a Happy New Year

Many of us still have an opportunity to improve our chances for a happy new year. If we look back about nine months it is possible that we recall with remorse some unhappy moments that could have been avoided if we had done a little figuring just before the end of the old year. When the income tax deadline approaches some folks are happy that payroll deductions have taken care of what they owe or that their benevolences during the previous year were large enough to reduce the amount due the government. Others suddenly realize that they could have furthered the Christian cause much more at less than full cost to themselves if they had made extra contributions before December 31.

We are now in that final period of the year when tax-deductible contributions must be made in order to be counted on our 1961 Income Tax returns. Let us not mar the happiness of 1962 by failing to take advantage of tax-free gifts up to 20 per cent of our income. If we were to claim 10 per cent when we had not actually given that much we would not be good citizens of a well-governed land. If we could give more than 10 per cent and failed to contribute at a net cost of only \$80 for each \$100 given we would not be good citizens of the kingdom of heaven.

Perhaps we think that we could have given more if we had not been carried away with costly Christmas shopping. Even so, a financial advisor would tell us that paying interest on a short-term loan would be profitable for the Lord's work.

Ponder these thoughts. Do what you think the Lord would have you do. Consider where that extra money will do the most good — in the tax bin or in Christian work. Whatever your decision late in 1961, be sure to make a firm resolution for 1962 that your weekly and monthly contributions to your church and denomination will be large enough so that there will be no moments of remorse at the end of the next tax period, December 31.

EDITORIAL NOTES

Twentieth-Century Tentmakers

Borrowing from the use made by the Apostle Paul of his early vocational training, the Southern Baptists are trying to strengthen their home mission work in the Northern, Western, and Appalachian Mountain areas by calling for volunteers to support themselves in places where they can assist new church groups. They call this effort the tentmaker movement.

Many are the names under which consecrated laymen with special skills can be enlisted in helping to build up existing or new groups to the point where they can sustain themselves and reach out in Christian service. Seventh Day Baptist planning might do well to organize some "tentmakers" in 1962. Are there any volunteers?

The spirit of the first-century tentmaker working at his trade for a year and a half in Corinth is exemplified in a letter of recent date from a young couple with children who made inquiry about Seventh Day Baptists and said they would be willing to move almost anywhere in order to become real workers in a church. Subsequent developments in this instance seem to indicate that they are finding it possible to become "tentmakers" in the city of their present residence.

In 1962 let us challenge more and more of our able-bodied people to do what many have done in the past — start a fellowship where their work has called them or change their residence to a place where their spiritual and money-earning talents can find equal use. Too long we have given major attention to maintaining a slipping hold on nonresidents who seem unwilling to take the commandments of God and the example of Christ seriously. We must be concerned with **holding**, to be sure, but our main business is **holding forth** the truth committed to us. Let our slogan be: "I Will Be Faithful."

Christ Program

It has once more come and gone — the annual emphasis in the church and all its related organizations on the birth of Christ. Should we permit ourselves a little retrospective thinking in regard to the various programs in which we had some part as planners, performers, or spectators?

For a starter we might take the notice in a church bulletin, "Tomorrow evening, the Sabbath School Christ program and party." We suspect a slight typographical error in the word preceding "program." Sometimes errors are stimulating as we look back at our church-related programs it is to be hoped that all of them were Christ programs. If there were things that could have been done better; if ideas for improvement in content or preparation came to you, write them down; memory is an overtaxed servant. Looking to the future, remember that this is the year of evangelistic outreach. Before us lies our "Christ program."

President's Message

Commission Meeting

As this is being written, the Christmas season is here and a new year is almost upon us. At this time of the year it is natural to ask questions about what the old year has meant and what the new will bring. Such questions will be very real to the Commission as they meet in the days between Christmas and the New Year and attempt to assess what we as a denomination have accomplished in the year past and what are the prospects for the future.

Very real problems will have to be faced and attempts made to find some satisfactory solutions. Above all else, God's leadership will be sought and in His leadership we may rest secure. But the struggle to find His will in those decisions that must be made is never easy, and the prayerful support of every concerned Seventh Day Baptist is urgently requested.

Probably the gravest problem that faces us as a denomination is the lack of devotion to our denomination that cripples us as an organization. In effect, we are a people who do not seem to be quite sure that we have a place in this world. We have become our own worst enemies. Conference President has said on occasion that it even appears that we Seventh Day Baptists are committing denominational suicide.

We are destroying ourselves. Instead of seeking to understand why we are here, instead of appreciating what we are, and instead of loving one another we have all too often criticized the past and belabored the efforts of conscientious workers in the present. We have stood off to one side and not truly been a part of our denomination and we have led others into this serious frame of mind. The results, of course, are all too evident: We are not proud of ourselves nor are we distinctively Seventh Day Baptist. Oh yes, most of us don't work on the Sabbath, but that is not very distinctive in these days of a 40-hour week. It even seems that we are sort of ashamed of going to church on Sabbath, and when we do the pastor preaches a nice sermon in

keeping with the needs of ordinary Christians in our day. Very seldom do you hear the term Seventh Day Baptist from either the pulpit or the pew.

This lack of devotion to our Seventh Day Baptist cause can only result in a lack of active participation in our endeavors. Hence it is that we find ourselves financially embarrassed as a denomination. We don't have the energy or the resources to support our own causes or to participate with others in the causes of Christendom.

As they face the budget this year, Commission will have to face the crisis decisions of what to do about deficit budgets. In August, at General Conference, Commission said: "If at the end of the next Conference year we are succeeding, we can go forward with planned advance. If, however, . . . it is apparent that we are not succeeding (in raising the budget) — major surgery will be necessary! We would then be forced to decide between fields — home field, foreign missions, publication, religious education, ministerial training — and drastically cut back one or more of these. Commission regards the latter alternative as a "sobering possibility."

Crisis decisions as a result of years of inadequacy will have to be faced in several fields. It will not be easy!

Pray for us that we might do God's will and pray that we as a people might awake to the tremendous opportunities that are ours.

Draw Near to Him,
Melvin G. Nida.

World Survey by UNESCO

In some fifteen Asian nations, 87,000,000 children currently are without schools; and if population increases as at present, 220,000,000 will be school-less by 1980. In central Africa, there are 27,000,000 children without schools, and it is estimated they would need 345,000 teachers in primary classes alone; while secondary, vocational, and technical education is urgently needed as this area moves into an industrial society. In the Arab states, 10,000,000 children lack primary or higher education today. That the educational

level of all areas can be raised is attested to by UNESCO's success during the past four years by an increase of 18.5% enrollment and school construction in Latin America.

Admired and Rejected

We need a fuller commitment to our Lord Jesus Christ — to be a follower rather than just an admirer. Much of today's world has adopted the cultural values of Christianity while rejecting its spiritual emphasis. To paraphrase Isaiah, "Jesus is no longer despised and rejected; he now is admired and rejected." — Josef Nordenhaug, general secretary of the Baptist World Alliance.

Delegate Returns from New Delhi Assembly

The highly interesting experiences of the Rev. Clifford W. P. Hansen, Seventh Day Baptist delegate to the World Council of Churches at New Delhi, India, will be told later at church gatherings and, to some extent, in the *Sabbath Recorder*.

Although the multi-denomination gathering came to a close at the end of Tuesday, December 5, the chartered plane bringing our delegate back did not leave the Indian capital until December 12 for the somewhat tedious trip back to New York, where it arrived several hours behind schedule early Thursday morning, December 14, after a 12-hour flight from Ireland. Mr. Hansen was interviewed by the chairman of the Ecumenical Relations Committee, C. Harmon Dickinson, and the editor of the *Sabbath Recorder* at the Seventh Day Baptist Building in the afternoon.

General impressions of life in those portions of India which became familiar to the delegate during his several weeks of city and country observation were not glowing. He saw great need and unbelievable poverty as well as a few spots with ultramodern housing and conveniences. He echoed what others have tried to impress upon those of us who have been there that India needs a great amount of help in raising its living standards. Mr. Hansen observed closely

the missionary work of one denomination in Delhi, Bombay, and Poona and told of the restrictions imposed on extension of foreign staff or replacing those who return to America.

Following the lengthy Assembly meetings and his work on one of the important committees of the WCC, Mr. Hansen made a train and auto trip of 1,100 miles each way to visit the work of the Rev. K. K. Samson at Dehu Road near Poona. This trip was made in behalf of the American Sabbath Tract Society which



last year financed the printing of two well-known tracts for Mr. Samson in the Marathi language. Fortunately, on the trip Mr. Hansen encountered some old acquaintances of another denomination without whose help the trip, as it turned out, would have been fruitless, due to the limitation of time. These friends also helped him to evaluate the work of this Indian pastor and educator. The scope of Mr. Samson's present school and church work and his hopes for the future were found to be even more than anticipated. His school is large, well staffed, and progressive according to Indian standards, and the Sabbathkeeping church seemed to be fairly well established. Mr. Hansen felt that sending some well-chosen books to help the students in their English reading would be a fine project.

The interview at our office was too short to go deeply into the delegate's reactions to the World Council addresses and deliberations. He spoke of the remarkable meeting place where delegates had facilities quite comparable to those at the United Nations headquarters in New York. Each delegate had earphones and could select his own language. He also had a microphone and an opportunity for a five-minute talk on the subject under consideration.

Some misgivings were expressed about the influx of powerful, unbending Eastern Orthodox Church bodies which seem to be able to get their way in matters of policy statements. He confirmed what

some others have observed — that the Council reflects less and less the views of the "free churches" and more and more the views of the strongly centralized churches of European background. It will be interesting to read what more he has to say along this line and on how our own denomination can give more serious study to the documents that have been or will be sent out to the member churches for study in the years to come. Although there are now nearly 200 member denominations which have an equal voice in some matters it is expected that minimum membership limits will be imposed on future applicants — limits above the present membership of the Seventh Day Baptist General Conference.

World Council Adopts New Membership Basis

One of the somewhat controversial items on the agenda of the Third Assembly of the World Council of Churches recently convened in New Delhi, India, was the proposed change in the basis for membership which had been under study for the past year. The Public Relations Department reports the action on this issue in the following paragraphs.

A resounding vote of 383 to 36, with seven abstentions, supported the proposal to replace the original basis which simply said that the WCC "is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour."

The revised formulation declares: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

In another action, the Assembly reiterated an invitation to nonmember churches to join the World Council providing they were willing to accept its basis for membership. It asked for further contacts with nonmember churches to dispel misunderstandings, to discuss theological issues, and to further "participation in such activities as may appear to be mutually desirable."

MISSIONS — Sec. Everett T. Harris

A Visitor at Makapwa Mission

By Rev. David Pearson

Early in 1954, our Tract Society secretary responding to an inquiry from distant South Africa, sent literature, encouragement, and advice to Mr. Gilbert Harris Rowe of greater Johannesburg, South Africa.

Mr. Rowe was advised to visit our Makapwa Seventh Day Baptist Mission at Sandama, Nyasaland. Seven years later, a trek to Sandama seemed possible, some 1,600 miles by rail. Not only could he become acquainted with mission leaders, but he could visit with relatives in Southern Rhodesia.

In October, a letter addressed to former superintendent Barrar arrived at the mission. Not knowing that it bore news of Mr. Rowe's proposed visit, the letter was forwarded to its rightful owner.

About 3 p.m., Friday, November 10, 1961, the northbound "European Mail" (train) made an unscheduled stop at the mission. Mr. G. H. Rowe had arrived. Sandama Station and Makapwa Mission had become realities to this visitor from the South.

From Friday to Wednesday acquaintances were made. Numerous discussions were held pertaining to Seventh Day Baptist history, polity, and belief; mission procedure; and the existence of the Seventh Day Baptist Church of Christ in the Union of South Africa, reported to have been formed in 1906, the year of Mr. Rowe's birth.

On Sabbath morning Brother Rowe addressed our local people, using as his text 2 Samuel 18: 24—19: 4. He compared the death of Absalom to the death of Christ. Both were sons of kings. Absalom died because of his own sins; Christ died for the sins of others. Both died on trees. The death of Absalom brought the end of the war; the death of Christ brought victory over sin. As Cushie brought tidings to King David of his son's death; so we bring tidings of Christ's death, God's Son.

Our friend also assisted in Daily Vacation Bible School, showed and explained two filmstrips which he brought with

him, and visited three of our out-stations: Chikanda, Makoka, and Mphangala.

While with us, he told of his desire to join us. He is studying correspondence which we loaned him from those of the Seventh Day Baptist Church of Christ who have adherents in Port Elizabeth and Capetown. It is hoped that he will be able to assist us in the Union of South Africa.

On Wednesday, we hurried through our noonday meal, only to wait about two hours before the "local" came to a standstill at Makapwa Halt. Our daughter, Debby, accompanied us to the railroad station at Sandama. Train connections were made by Mr. Rowe for Beira, Salisbury, other southern points, and "home."

We deeply appreciate this visit and desire much to come out of it. May the Lord bless and direct His work in the States, Nyasaland, and the Union of South Africa.

Missionary Pastors' Institute Planned for Metairie, La.

An Association Missionary Pastors' Institute is being planned, to be held at Metairie, La., early in February, 1962. The Metairie Seventh Day Baptist Church will serve as host of visiting pastors of Southwestern Association and other invited guests.

The Alfred School of Theology is jointly sponsoring this Pastors' Institute, working with the Missionary Society. It is expected that Conference President Melvin Nida will be released from his duties at the School of Theology so that he may attend the institute and offer a concentrated course on Sabbath Philosophy, which course may be applied on the orientation courses required for denominational recognition of Seventh Day Baptist ministers.

The Arkansas Seventh Day Baptist pastors (the Revs. Marion Van Horn and Paul Osborn) are acting as the Missionary Board's representatives in setting up the program for this institute. Pastor Van Horn has written that the dates of February 5-10 have been approved by the Metairie church. Pastor Ralph Hays has expressed his joy at having the institute meet there and has invited two

interested pastors of that area (Pastor Miller and Pastor Estees) to attend. The secretary of the Missionary Board hopes to attend and share plans for the Seventh Day Baptist Advance Program with those in attendance.

WOMEN'S WORK — Mrs. Lawrence W. Marsden Worship Service

"Let us search and try our ways, and turn again to the Lord" (Lamentations 3: 40).

Some time ago we were given a booklet, "My Spiritual Inventory," and were asked to meditate on the questions as the old year was ending. We were to do this for several years and compare the results.

Are we improving or falling back? Do our liabilities outweigh our resources in spiritual things? Are we being honest with ourselves and with God as we rate ourselves?

Let us search our souls to find our spiritual net worth and pray that God will help us to improve the record.

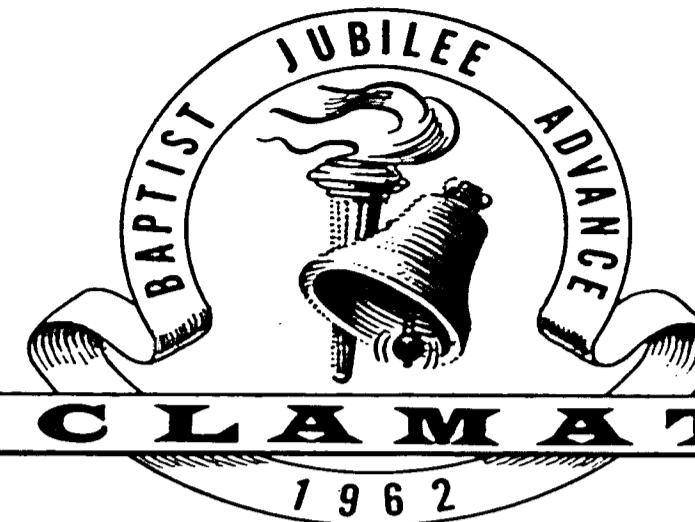
Prayer

"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139: 23-24).

The Unceasing Battle

The liquor industry seeks to operate under the protection of civil law on the specious grounds that it is a legitimate business, and that its tax revenues are necessary to support the government. Actually, it is nothing but an economic and moral parasite, consuming manpower, dissipating enormous quantities of food grains in a hungry world, and dispensing poison to the bodies and souls of men. Its billions produce nothing of positive value, its tax revenue is only a sop in return for waste, and for every tax dollar from liquor — five must be spent in the futile effort to salvage the wreckage it causes, in law enforcement which it undermines and in caring for its victims.

— From The Episcopal Address, Council of Bishops of The Methodist Church.



(To be read at New Year's Eve Watch Night Services, December 31, 1961)

As the bitter winds of a turbulent world scatter the people like dry leaves, the doors of our churches swing open to a continent with changed landscape. Old cities rot at the center and spires of old churches topple over; new suburbs bulge out where planted fields once gave harvests of grain and cotton; farmlands disappear as bulldozers chew up quiet rural pastures; and highways become roaring raceways for people whose only goal is the next town and whose only guide is the red and blue road map that tells where to find the wide pavement.

Families often decay when old cities decline; suburban people consume the wealth they have produced and are still hungry; men run aimlessly through a world they do not understand; and the seeds of bitterness and disillusionment bear the fruits of conflict and strife in man's soul, in his neighborhood, and in his world.

Since this is so, the time has come for churches to declare that any man in Christ is a new creature, because God has reconciled us to Himself by Jesus Christ (2 Cor. 5: 17f.); it is time for the churches to carry this word of reconciliation of God and man, and man with man, to places where the people are: in cities, in suburbs, and in the farmlands; it is time for churches to be heedless of themselves and to be concerned for people who perish without the reconciling Word.

Therefore we proclaim the year 1962 a Year for Church Extension. It is a year when we shall go into old churches to renew them; enter new areas to start new missions, Bible schools, and churches; and penetrate deeply into every area of personal and community life with the Gospel of salvation.

Peace on Earth

By Josef Nordenhaug

General Secretary, Baptist World Alliance

Pax, paix, fred, Friede, mir, shalom, ping-ann . . . in every nation the word "peace" is on the lips of the people. For generations "peace" has been used as a neighborly greeting in many languages. Today it has become the shout of multitudes with banners: "Secure to our children peace"; "Peace! Not the ashes of death."

These expressions of the yearning for peace have been amplified by the spectre of atomic warfare. Our scientists warn us that destruction by atomic weapons could be so vast that it would spell the end of our civilization. National leaders in many nations tell us that nuclear war would give no clear victory to any side. At best, some nations, favored by chance winds, may have a higher rate of survival than others. But no place on earth is "safe."

Along with this balance of terror among the nations, fear and frustration have gripped the hearts and minds of many. A sense of insecurity has spurred men into frantic pursuit of material goals. A sensate society is robbing people of their peace of mind. Moral precepts are ignored or minimized in importance. Debauchery and crime increase. Pornographic writing is hailed as literature. The portrayal of filth parades as art.

Nearly two thousand years ago the heavenly host appeared to the shepherds in the field near Bethlehem and said: "Glory to God in the highest, and on earth peace among men in whom he is well pleased." Does the present threat of war mock the glad tidings of the celestial messengers of long ago? Does the widespread personal insecurity of our day make void the gospel of the Prince of Peace?

Far from it! While the days of the earthly life of Jesus came during the period of pax Romana, there were frequent local warfares and rebellions. The land of His birth was occupied by a foreign power. Roman soldiers were in evidence everywhere. In their synagogues

the warning of the prophet was often cited against false prophets who cry, "Peace, peace, when there is no peace" (Jer. 6: 14).

We need today a fresh insight into the fact that peace of mind and heart is rooted in motives acceptable to God. We become acceptable to God only through the redemption in Christ. We need renewed emphasis on the fact that righteousness exalts a nation, but sin is a disgrace to any people.

There is a vital and indispensable connection between the right relation to God and peace on earth. Some may ignore or deny this linkage, but history shows that no society has been able for long to secure its peace when it flaunted the moral law of God.

Suppose for a moment that it were possible to build a happy social order by defiance of God's commandments. We could then question the reality of the moral structure of creation. But the very plight of our civilization underscores the law that what a man sows he must also reap. A nation which forsakes God is under God's judgment. When will we discern it and repent?

The individual who through personal faith has committed his life to Christ knows the peace of God which passes understanding. The farewell words of Christ assured His disciples of His peace. He said: "These things have I spoken unto you, that in me you may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world" (John 16: 33).

The Christian Gospel, however, does not only envisage peace in the heart of the individual believer, but also peace on earth. The Christian is not only a peace-possessor, he is also a peacemaker (Matt. 5: 9). As artisans of peace we must seek by all honorable means to further international understanding, to work for the abolition of war as a means of attempting to settle disputes between

nations, and to seek the alleviation of want and oppression everywhere.

Christ called us to be the salt of the earth and the light of the world (Matt. 5: 13-14). The presence of vital Christians in the world may yet save it from corruption and darkness. But Christ also warned that the salt may lose its savor. It is a sobering thought to a Christian that strife within the ranks of those who profess to be believers in Christ may be more detrimental to the peace of the world than bombs.

Christ is our peace. He is the only hope of the world. But what could be better than that? God holds the destiny of the nations in His hand. He is never surprised by the sudden turn of events. With Him there is no emergency. His reign is never in jeopardy. Through His Holy Spirit He is able and eager to touch the hearts of men through our witness.

Let us unite in praying: "Thy will be done on earth, as it is in heaven." Let us claim the promise: "The Lord will bless his people with peace" (Ps. 29: 11). Let us live under the benediction: "The Lord lift up his countenance upon you, and give you peace!" (Num. 6: 26). — Reprinted from *The Baptist World*.

Church Pledges

Our standards of giving should be set by the principles laid down in the Old and New Testaments and not by observing what others feel that they are able to do. Nevertheless, there can be some benefit from comparing the situation in our church with that in some other of like faith and order.

One of our churches reports in its bulletin the results of the every-member canvass conducted on Sunday, November 19, under the direction of the Stewardship Committee. The notice reads:

Eighty-five pledges: The range of pledges are from \$.05 to \$20 a week. There are 14 pledges from \$.05 to \$.60; 18 at \$1; 8 from \$1.15 to \$1.60; 12 at \$2; 2 at \$2.50; 8 at \$3; 3 at \$4; 7 at \$5; 1 at \$7; 3 at \$8; 1 at \$10; and 1 at \$20.

(In this church the pledges include both local and denominational giving — a unified budget.)

Sabbath Tract Board In Quarterly Meeting

The president of the American Sabbath Tract Society, Charles F. Harris, called the board to order in the Board Room of the Seventh Day Baptist Building at Plainfield, N. J., at the appointed hour Sunday afternoon, December 10. In his opening remarks the president welcomed a new member, the Rev. J. Paul Green, who had just moved into the area from which the board draws most of its members (New Jersey and Eastern Pennsylvania). Mr. Harris explained that most of the work was done through committees, a fact with which Mr. Green was becoming familiar since he had taken part in two committee meetings during and after the lunch hour.

The twenty-five board members and one visitor listened to written reports of ten committees and three officers or employees. Six of the reports were in mimeographed form to enable all to follow the details closely. This was particularly helpful in the case of the treasurer's report and that of the Budget Committee. The latter had spent a long evening in a rented room halfway between Plainfield and Shiloh on November 30 deciding what must be included in the budget for the year beginning October 1, 1962. The board took action to change its budget year from June 1 - May 31 to October 1 - September 30 upon recommendation of this committee. This will be less convenient for the treasurer but more convenient for the Commission of the General Conference. The new budget contemplates reduction in some areas but an increase in publication work.

The editor of the *Sabbath Recorder* reported that to meet the advance and anticipated orders for the November special issue it was necessary to print 10,000 copies (about 2,000 more than usual) and that responses from the churches have been unusually favorable. He also called attention to copies of the December 11 regular issue of which 1,000 extras were printed to be mailed to prospective subscribers as a follow-up of the subscription campaign of last winter.

Distribution of literature was reported at a reasonably high level, with over

16,000 pieces sent out during the quarter, to make a total of 86,000 items sent out in the first six months of the fiscal year. Only one new tract was published during the quarter but others are expected soon. A careful watch is kept of the supplies on hand and reprints are ordered according to demand and the best judgment of the Publications Committee. A few are being allowed to run out as more up-to-date tracts take their place. It was noted that publication must be stepped up again, for it is not keeping pace with distribution. The manager of the publishing house, in explaining the new offset printing equipment, pointed out that it might be possible to cut printing costs by running a number of tracts at the same time.

The Sabbath Promotion Committee chairman told board members of the sharp increase of interest in several Associations in tract distribution booths at county and state fairs. There is possibility that the board will be called on to provide literature and matching-fund financial assistance in six or seven strategic areas during the coming year. This would be in addition to other methods of promoting the Sabbath and acquainting people with our denomination. Plans for Sabbath Rally Day next May could not be announced other than to say that the committee would again prepare a bulletin cover and Sabbath emphasis helps.

The corresponding secretary in his report told of some of the unusually interesting letters received and mentioned groups of Sabbathkeepers that had grown up recently in places hard to find on U. S. or world maps — groups that apparently started as a result of getting hold of one or two tracts from the American Sabbath Tract Society. He concluded with the following hopeful note:

From the secretary's point of view in looking back over the past quarter there are more encouraging contacts and opportunities than have been seen for a long time. Activity in nearly every aspect of our work shows unusual promise. Distribution interest is growing; Sabbath promotion work will tax our resources, and publication has possibilities limited only by the time and money we can devote to it. At the present time not many of our popular tracts are completely out of stock but the total

number of tracts on our shelves is lower than it has been for many years; publication is not keeping pace with distribution. Perhaps our attitude should be that of the general in command of courageous troops who said, "Men, we are surrounded by the enemy; don't let them get away."

Translating God's Word Into Man's Language

By Blaise Levai

American Bible Society

Late one night a Hindu came to the bungalow of a missionary in Vellore, South India. "My son is very ill," he said, obviously upset. "Long miles from the next village we have carried him here." The missionary immediately started to get the lad to the nearby hospital.

"But wait," gestured the Hindu. "First, I want you to read from your sacred Book and pray."

Puzzled, the missionary replied, "But you are a Hindu. You have over 3,000 gods. Why do you ask me to read from the Bible and pray?"

"Because," came the quick reply, "your Christ understands better, and the words from that Book sound like words from the heart of God."

Indeed, the Bible's message goes straight from the heart of God to the heart of man, telling what God did and does in the living Christ who understands. Such communication of the Word to the world is the unending mission obligation of Bible translators: "That thy way may be known upon earth, thy saving health among all nations" (Ps. 67: 2).

More translators are engaged in Bible translation today than in any other period in history. This Word exists for the sake of the world — never just for its own. Translating this Word understandably for communication in all the tongues of the earth has been and is the consuming task of the Bible translator.

SABBATH SCHOOL LESSON

for January 6, 1962

Laws for Living

Lesson Scripture: Exodus 34: 1-8;
Matthew 5: 17-20.

THE SABBATH RECORDER

THE SPIRIT OF 1676 — OR SABBATHKEEPERS OF THE 17th CENTURY

By Evalois St. John

(Librarian, Seventh Day Baptist Historical Society)

"The Spirit of 1776" is a familiar phrase to all Americans. There seems to well up in one a special pride if one can trace his ancestry to an active participant in the great war for independence — The American Revolution.

Should Seventh Day Baptists retrace their denomination's ancestry to a still earlier century — the seventeenth — a special pride might well up in them and a new resolve be born.

Dark indeed were the days of this century for any Englishman who refused to conform to the established church. Darker still were those days for the non-conformist who was a conscientious observer of the seventh-day Sabbath. Not only was his government against him but nonconformists like himself opposed him. Friends became his foes. A stubborn persistence on the part of these "sabbatarians" meant imprisonment in a cold, damp cell — and even death. Did this threat of imprisonment, or even death itself, stop them? It did not stop John James. It did not stop others.

"Do you keep the Saturday Sabbath?" asked the Lord Mayor of Francis Bampffield.

"I observe the seventh day as the holy Sabbath Day," was his reply.

"Do you keep the Sunday?"

"There is but one day in the week that is the holy Sabbath Day," he answered.

"You break the King's laws," reasoned the Lord Mayor.

"We observe and keep holy the Scripture Laws of King Jesus, who is King of kings, and Lord of lords," replied the defendant.

Though Bampffield was set free with a stern warning to desist from such preaching, we find him continuing. On a Sabbath Day while he was reading to his congregation from the Book of Isaiah, the constable and his men entered and demanded him to come down from his

pulpit. He replied that he was discharging his office in the name of the King of kings and could not.

"But we have a warrant from the Lord Mayor to interrupt you," shouted the constable.

"I have a warrant from Jesus Christ, who is Lord Maximus, to go on." And so saying he returned to the reading of the Scriptures. And as he read, Bampffield was pulled from his desk and led to Newgate Jail. Here he died — his strength sapped by months and years of deprivation and imprisonment for conscience' sake.

"Things look here with a bad face, thick clouds and darkness is upon us in many places," wrote Edward Stennett. "The saints are much spoiled in their estates for meeting together to worship the Lord, and we are in jeopardy every hour: pray earnestly that we may hold out through this storm." That was Stennett's plea to the little group of Sabbathkeepers in Newport, Rhode Island.

From the church in Bell Lane, London, Eng., came these words:

"We have been under some exercises more than ordinary from the hands of men; most of the brotherhood of the congregation have been put in prison for some time; and though not now in the hold, yet stand prisoners, and us know not what the issue will be."

This was the "Spirit of 1676"! Let us go on.

Again the Bell Lane Church wrote to the little flock in America —

"We beseech you, dear brethren, be not discouraged, but resolve, through Christ's strength to persevere in the ways of righteousness, before him who weigheth the paths of the just. Though you meet with hard things, know that truth never comes into the world without great opposition. . . . Oh, what were the contests in former ages, as the saints were creeping out of Babylon? and what fiery trials

have they met withal! Yet truth, being of a prevailing nature, because God, who is the author of it, is stronger than man, it did prevail, though the instruments were weak; and we doubt not, through God's mercy, but it will be revealed more and more. . . . While you are among differing brethren, you have nothing but what you have received. Be very tender towards them, giving them good examples by your light, and by your holy conversation, avoiding harsh and bitter speeches against them, that they be neither hardened in their present ignorance, nor stumble at the truth. . . ."

Joseph Davis, the benefactor of the Mill Yard Seventh Day Baptist Church, knew what it was to be locked in a cold, high tower — separated from his friends and loved ones and deprived of his possessions. In spite of his experiences he could pen these lines to fellow believers in America:

"Precious souls, be not discouraged by what opposition you have or may meet with. I hope the hand of the Lord will be with you, to the increase of true Sabbath light. . . ."

"Let your light shine forth; for God expects more, and man expects more from us than from others, who are not so enlightened. For herein shall we only be accepted of God, and rewarded by him, as we live in the life and power of what we profess."

Edward Stennett's message to the Sabbathkeepers in New England must have moved them to greater efforts:

"We have passed through great opposition, for this truth's sake, repeatedly from our brethren, which makes the affliction heavier . . . but the Lord has been with us, affording us strength according to our day. . . ."

"Truth is strong, and this spiritual, fiery law will burn up all those thorns which men set up before it. . . ."

"It is our duty as Christians, to carry it with all meekness and tenderness to our brethren, who, through the darkness of their understandings in this point, differ from us."

". . . Our work is to be at the feet of the Lord in all humility, crying unto him, that we may be instruments in his

Planning Camp Program

Not many people are interested in the church camping program in the month of December. There are so many things to do for the church through celebration of the birth of the Prince of Peace that most of us let everything else go.

If your church or Association camp committee hasn't met by this time to set up next summer's program, then now is the time to lay the groundwork.

From the December 9 church bulletin of the Riverside Seventh Day Baptist Church we note that the Pacific Coast talks camp all the year round. Possibly the climate is part of the reason, but the fact is that next year's camp program should begin as soon as last year's is terminated.

Evaluate, note places for improvement in facilities, select possible candidates for next year's staff, list potential campers, and plan a workshop or two for training the new staff.

Pacific Pines Camp dates for 1962 are as follows: Senior Camp, June 22-24; Primary Camp, June 25-28; Intermediate Camp, July 1-8; and Junior Camp, July 8-15.

We note with interest the Arkansas Seventh Day Baptist Youth Retreat held in Texarkana, Arkansas, November 24-26. Using the Conference theme, "Draw Near to God," the leaders stressed the theme in relation to the ABC's of the Christian life: A — in Decision for Christ, B — in Daily Christian Living, and C — in Delighting in the Sabbath.

Nineteen young people from 10 years of age to 17 participated in the well-planned program: three from Fouke, five from Little Rock, and eleven from Texarkana.

hands, to convince our brethren, (if the Lord will), who at present differ from us. . . ."

Fellow believers of 1961 — this was the spirit of 1676!

Now we have become "the instruments" in God's hands.

SDBYF Aims

1. To seek after the "truth that makes you free" and to follow it wherever it leads.

2. To emphasize the necessity of a personal relationship with God through Jesus Christ, and to encourage growth in the Christian faith.

3. To strengthen belief in the Bible Sabbath, and to learn ways of using it to the glory of God.

4. To create interest in a discipline that will foster Christian witnessing in all avenues of life.

5. To promote evangelistic endeavor.

6. To plan meetings that will challenge members to a greater participation in the church program.

7. To develop intelligent participation in church, community, and world affairs.

8. To develop Christian friendliness and to encourage participation in all the activities of the Seventh Day Baptist Youth Fellowship.

The above aims do not limit the local society to the extent that it cannot add more aims. A local situation might call for emphasis on the solving of problems that are not facing others.

It is possible that the local society might want to have "associate members" in much the same category as do some of our churches.

Just as a young person must have definite goals for his life, so a group must have goals for which to strive. At the beginning of a new year, it would be profitable for each society, as well as individuals, to review the aims and pledge renewed consecration.

Youth Citizenship Contest

Christian Endeavor societies and similar youth groups can enter their citizenship projects in the 1962 Citizenship Awards Program, sponsored by the International Society of Christian Endeavor, up to midnight February 5, 1962.

Topping the list of awards, which total \$1,425 in cash plus plaques and certificates, is \$200 to the winning society, plus a grant of \$200 for sending representatives to the International Summer Assembly at

Huntington College, Huntington, Indiana, July 2-7, 1962.

Award recipients often receive more than cash! Widespread recognition awaits the winning projects, plus the opportunity to make a real impact for Christian citizenship in the local community.

In addition, groups which participate find increased interest and awareness on the part of members to the needs and opportunities for Christian citizenship today and often arouse adults to citizenship efforts.

The Awards Program is open to Christian Endeavor societies or similar youth groups in local churches in the United States and Canada. The majority of the members of participating societies must be under 25 years of age.

A wide variety of activities is eligible. The competing groups must sponsor and report a completed Christian citizenship activity begun after March 1, 1961. Each entry will be evaluated on the basis of group participation, goals established or achieved, and the manner in which it implements the folder "What Is Christian Citizenship?" and Christian witness to the community.

Societies are urged to mail their entries soon. Complete details may be secured from the Citizenship Director of the International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio.

Our World Mission

In the belief that no member or friend of the Seventh Day Baptist church should question in his heart or mind that the workers in the field should be compensated at least as much as provided for in the budget adopted by General Conference and that the whole program provided in the budget must go forward as planned, the simple fact of our present position is herewith presented as a challenge for each of us to GIVE THREE TIMES AS MUCH AS WE DID IN OCTOBER AND NOVEMBER in order to bring the budget to a current position by the end of the year. — R. A. Maxson, treasurer.

OUR WORLD MISSION

Statement of the Treasurer, Month of November, 1961

				Budget Receipts							
		Treasurer's		Boards'			Treasurer's		Boards'		
		Nov.	2 Mos.	2 Mos.			Nov.	2 Mos.	2 Mos.		
Adams Center	\$	68.75	219.75		Los Angeles						
Albion		104.85	130.20		Christ's	20.00	70.00				
Alfred 1st		451.50	751.95	22.50	Lost Creek						
Alfred 2nd		181.20	292.50		Marlboro	263.33	526.66				
Alfred School of Theology					Memorial Fund		725.69				
Associations and Groups			71.57	20.00	Metairie						
Battle Creek		414.49	414.49	15.00	Middle Island	23.00	41.00				
Bay Area Fellow.			172.39		Missionary Society					749.70	
Berlin		57.26	117.51	10.46	Milton	441.85	1,043.44			45.00	
Boulder		103.85	166.01		Milton Junction	115.00	203.00			40.00	
Brookfield 1st			73.00		New Auburn	57.50	77.50				
Brookfield 2nd		51.50	51.50		North Loup		5.00				
Buckeye Fellow.					Nortonville	141.50	321.00			25.00	
Buffalo Fellow.					Ohio Valley						
Carraway					Old Stone Fort						
Chicago		203.00	223.00	80.00	Paint Rock						
Daytona Beach		32.00	130.25		Pawcatuck	375.00	750.00				
Denver		102.35	242.90		Plainfield	337.73	347.73				
DeRuyter					Richburg	68.50	82.00				
Dodge Center		55.57	121.55		Ritchie	50.00	50.00				
Edinburg					Riverside	214.85	214.85				
Farina			38.75		Roanoke	10.00	10.00				
Fouke					Rockville	108.58	125.86				
Hammond			10.00		Salem	200.00	200.00				
Hebron 1st		21.00	42.00		Salemville		45.00				
Hopkinton 1st		85.75	191.00		Schenectady	10.00	27.00				
Hopkinton 2nd		8.50	13.50		Shiloh	405.00	1,013.49			100.00	
Houston					Texarkana						
Independence		54.75	195.25		Tract Society						
Individuals		40.00	82.00	132.00	Verona	435.00	435.00				
Irvington		300.00	300.00		Walworth	82.00	125.00				
Jackson Center					Washington	10.00	16.00				
Little Genesee			44.75		Washington, People's						
Little Rock					Waterford	72.15	151.05				
Los Angeles		500.00	500.00		White Cloud		32.34				
					Yonah Mountain		26.00				
					Totals	\$6,277.31	\$11,260.43			\$1,239.66	

TREASURER'S DISBURSEMENTS

Budget:		Non-Budget:	
Board of Christian Education	\$ 503.79	American Bible Society	\$ 9.00
General Conference	778.59	World Council of Churches	200.00
Ministerial Training	666.54	Salem College	2.00
World Fellowship and Service	50.89	Church World Service	84.54
Historical Society	173.02	Paul Osborn	5.00
Ministerial Retirement	668.03		
Missionary Society	2,670.66		
American Sabbath Tract Society	613.66		
Trustees of General Conference	35.62		
Women's Society	116.51		
Total Budget	\$6,277.31	Total Non-Budget	\$ 300.54
		Total received and disbursed by Treasurer	\$6,577.85

SUMMARY

Current annual budget	\$112,193.00
Amount raised in two months	11,260.43
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Balance needed ten months	\$100,932.57
Percentage of year elapsed	16.67%
Percentage of budget raised	10.04%

GOAL FOR DECEMBER 1961

Total budget for three months (25% of the year's total)	\$28,048.25
Total raised in two months	11,260.43
	<hr/>
Balance due in December	\$16,787.82

Dec. 8, 1961

R. A. Maxson,
Treasurer.