

The Sabbath Recorder

thus strengthen their spirit to want to hear more. Pastor Hays also uses his opaque projector for some sermons — Friday night Bible study — and home Bible studies.

Word has come from the Meltons that Mrs. Melton has recuperated from her recent illness and Brother Melton has been called to active duty as a chaplain in the Army reporting on January 4.

Our recreation hall is again being used to help a young man who needed a place to stay while getting established here in New Orleans. We feel that both he and the church will benefit from our fellowship. He takes his meals with the Hays family and hopes to move his wife and baby here if he can settle on work.

Business Meeting Suggestion

Most of our churches have quarterly or annual business meetings scheduled for early January. An item of business that is not always on the agenda is consideration of the quantity of February special-issue **Sabbath Recorders** to be ordered. The editor this time is Doris Fetherston of Battle Creek. The managing editor urges each church to order generously at \$8.50 per hundred and to make plans for wide distribution as we begin a year of special emphasis on reaching the unreached. Many churches have standing orders, and some individuals have already sent in money for the February 12 issue.

PICTURE LESSON CARDS

Jesus and the Ten Commandments

This is the theme for the International Lessons for the first quarter 1962. It is important that primary children have Sabbathkeeping helps for these lessons.

The Bible Witness Press has for 20 years been publishing Picture Lesson Cards prepared by Seventh Day Baptist writers. We have an extra supply for the first quarter and can fill orders while they last at ten cents per set of 13 cards.

The Bible Witness Press

R. 1, Box 204, Palatka, Fla.

Births

Hevener.—A son, Robert Lynn, was born at Weston, W. Va., on October 14, 1961, to Deacon and Mrs. Willard Hevener of Roanoke, W. Va.

Maltby.—A daughter, Sharon Joanne, to Mr. and Mrs. Ronald L. Maltby of Plainfield, N. J., on December 18, 1961.

Accessions

Metairie, La.

By Testimony:
Mrs. Sally Morse

Paint Rock, Ala.

By Testimony:
Main Wilson

Obituaries

Langworthy.—Egbert R., son of Daniel L. and Agnes Burdick Langworthy, was born in Lanphear Valley, Alfred, N. Y., Oct. 24, 1881, and died Nov. 25, 1961, in the Newport, R. I., hospital.

Baptized in 1896 by the Rev. L. A. Platts he joined the Andover Seventh Day Baptist Church, later the First Alfred Church, and in 1914, St. Paul's Methodist Church of Newport, R. I.

His first wife Fannie Brundage Langworthy died Feb. 10, 1940. The following year he was married to Miss Frances Brundage of Andover, N. Y. He had made his home in Newport and vicinity for many years, establishing his own business following his retirement from the Naval Torpedo Station of Newport in 1938.

Survivors besides his wife are: a daughter, Mrs. Elmer Siebens of Newport; two brothers, Franklin A. of Plainfield, N. J., and Lynn L. of Alfred, N. Y.; two grandchildren, and one great grandchild.

Funeral services were conducted in the Hambly Funeral Home by his pastor, the Rev. Matt Mees, of St. Paul's Methodist Church. Burial was in the Middletown R. I. Cemetery.

— F. A. L.

Maxson.—Edwin Russel, son of Russel J. and Nancy Ann (Crandall) Maxson, was born at Farina, Ill. Oct. 27, 1875, and died March 15, 1961, at Jacksonville, Fla.

Baptized by the Rev. G. M. Cottrell at Nortonville, Kan., Mr. Maxson was a member of the Milton, Wis., Seventh Day Baptist Church. He had resided at Pomona Park, Fla., for 12 years and attended the Daytona Beach church.

On Oct. 7, 1902, he married Jessie Grace Eaglesfield of Gentry, Ark., who died in 1953. One daughter died in infancy. He is survived by one daughter, Fern (Mrs. David Cook), of Pomona Park and three sons: Glenn Irwin, Edwin Earl, and Milton Roderick, all of Battle Creek, Mich. Surviving brothers and sisters are: Darwin E. of Gentry, Ark.; Nathan of North Loup, Neb.; George L. of Riverside, Calif.; Mrs. Daniel C. (Edith) Main of Palatka, Fla.; Mrs. George D. (Ora Zelda) Lowell of Gentry; Mrs. Burnett P. (Susan) Patterson of Denver, Colo.; Mrs. Daniel W. (Myrtle) Ricketts of Gentry; and Mrs. Edwin F. (Ethel) Eyerly of Algonquin, Ill.

The farewell service was held at the Clayton Frank Funeral Home in Crescent City, Fla., with the Rev. Ralph O. Harpole of the Congregational Church of Pomona Park officiating. Interment was at Crescent City. — Mrs. David Cook.



The family that prays together stays together.

The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press
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Can It Happen Here?

Christians have been painfully stabbed awake by such statements as, "It can happen here," meaning usually that the deplorable restrictions in other countries could come to ours. A story told by a Baptist, Eugene Wyatt, after a five-week tour of the Soviet Union prompts the question, "Can it happen here?" Could we teach our faith to our children if we were forbidden by law (as they are in the Soviet Union) to publicly teach religion to anyone under 18?

Mr. Wyatt tells of a church of his faith in Kiev with a seating capacity of 200 which was packed to the remotest corner during a two-hour preaching service with three sermons. He notes that there were young people present, but no children — because of the law. After the meeting one member told the visitor that he was teaching the Bible to his children daily at home — which is legal.

Some of the Russian Evangelicals hope that their home teaching will hold their children true to the faith until they reach the age of 18. God forbid that the time will come in America when we will be deprived of all the help of church-sponsored Bible classes in the often-baffling problem of child rearing! We refuse to entertain the thought — in spite of the claims of the Soviet promoters of communism. But just suppose the possibility; how would we measure up as parents? If the situation came upon us suddenly we would be appalled with our inadequacy, our lack of preparation for the task. Unless we quickly acquired a far more earnest desire to teach and more know-how to impart biblical faith there would be a lost generation. If one generation is lost, what hope is there for the one which follows?

The lesson is simple: we must not take Sabbath Schools for granted or assume that we can pass on to others the instruction of our children in the fundamentals of the faith. The children are ours; they do not belong to the church except in a secondary way. In Russia the church has no children — only the parents.

According to reports, the Baptist church in the Soviet Union is growing rapidly in spite of the rigorous suppression of

public teaching. In America our churches are growing very slowly even with all our elaborate educational facilities. Would your church grow if it were suddenly subjected to the conditions faced back of the Iron Curtain? Can it happen here? Can we take our faith seriously and have as many Bible teachers as there are parents?

Proudly Old, or Growing Old

There is a difference in the way you say it. Our denomination is among the oldest in protestantism. That fact testifies to the enduring quality of our people and to the early discovery of the biblical truths that called Seventh Day Baptists into separate existence. It is quite another thing to be told that we as individuals or as a church are growing old.

C. E. Autrey of Dallas, director of the Evangelism Division of the Southern Baptist Home Mission Board, recently gave a challenging message to a large group of state leaders, secretaries of evangelism and superintendents of missions gathered at Atlanta for a meeting of the large Home Mission Board. He pointed out that they were charged with leadership in winning America to faith in Christ and with sharp realism called to their attention the problems faced by the denomination.

"There are evidences we are tiring as a denomination, that we are getting old," he said. "No great religious organization ever reached the proportions Southern Baptists have and survived it."

He cited a "deserting of New Testament evangelism" as another evidence of tiring. He called evangelism "confrontation — the confronting of the sinner with the Gospel of Jesus Christ and the urging of the sinner to accept Christ as his Savior."

"This thing is signed death that is settling in upon us," he warned.

If such words as these could be spoken of the great and young Southern Convention in the midst of a campaign to establish 30,000 new missions and churches, how much more would they be true of the Seventh Day Baptist General

Conference? With what grace can we accept the implications of a charge that we are growing old? Are we willing to take to ourselves another question in Dr. Autrey's message to leaders: "Are we satisfied to burn brightly for just a short period of time, or do we want to light a path across the centuries?" To ask is to answer. We have existed across three and a half centuries and more. Is that enough? We have far more reason for separate entity than most denominations. We hold the light of Sabbath truth. To adhere to the revealed will of God has brought rich blessing to us. Let us carry that light high to the end of time!

A Peace Corps Comparison

There has been much publicity about the working out of President Kennedy's Peace Corps. Comments and stories will continue to come to public attention as the trained representatives carry out the assigned projects throughout the world. The Corps probably enlists a good many people who have a desire to do something good but do not have the spiritual experience that is the basis of a call to Christian missionary work.

It is pointed out by Inter-Varsity Christian Fellowship that one of the serious inadequacies of the Peace Corps program is that the participants are so few in number compared with the need that exists. It is impossible for the effort to be much more than a gesture of good will although quite a number of local communities will be helped in their struggle for better living standards.

IVCF observes that another program has far more possibilities for good as well as having far more dangers. On the campuses of our country there are now 56,000 international students who are learning what we have to teach them in classroom instruction and by way of example. Our Peace Corps representatives go to a foreign country for a year or two and return. Their influence upon the whole nation cannot be great or permanent. The 56,000 students, however, will return to their home countries with ideas that will shape the political destiny of

their nations. Will their impressions of the American way of life be good or bad? No government agency is capable of training all their professors and all their fellow students so that they will return properly motivated. Here is where organizations like Inter-Varsity feel a great burden. Christian leaders on the various campuses try to offset some of the non-Christian influences so prevalent in our colleges and by love and carefully planned programs to win as many as possible of these students for Christ. Hundreds of these internationals of all races mingled with the thousands of American students at the Sixth International Student Missionary Convention sponsored by IVCF at the University of Illinois during the Christmas holidays.

It is one thing to support foreign missions faithfully. It is quite another thing to be living examples of the Christian way in our colleges and in our normal business and home life. If we cannot convince our visiting students that Christian faith makes a difference the future of foreign missions is uncertain. We can live our faith if we will.

Concern About Cancer

The American Cancer Society in an appeal for funds from business concerns notes that in a single year cancer keeps 300,000 workers off the job. Business and industry have helped to put \$35 million to work in research to stop cancer. It is reported that steady progress has been made. In 1937 only 1 in 7 was saved from cancer; now the ratio is 1 in 3. Still it is anticipated that in 1962, 275,000 lives will be claimed by cancer — 100,000 of them in business and industry alone.

Every Christian should pray for the cure of cancer and should give as he is able and as he feels led. We must not allow our hearts to be hardened to the suffering caused by this dread disease. It is not amiss, however, to point out that the American Cancer Society has done enough research on lung cancer to know that a very high percent of it is caused by heavy smoking. In practically all other diseases when the cause is known a strong campaign is waged to remove

President's Message

"My Spiritual Inventory"

The pastor of one of our churches recently reported that whenever members of his church think of New Year's Eve services and resolutions, they think of "My Spiritual Inventory." This little Seventh Day Baptist booklet, which has been available for several years now, has proved invaluable to many folks as a means of spiritual challenge as they enter into a new year.

If you have not already used the booklet, plan to do so before the year has passed further on its way. If you do not have one, secure a copy from your pastor.

A resolution which you might make now, even though the year is not absolutely new, is to resolve to spend as much time as possible this year acquainting yourself with the wealth of valuable Seventh Day Baptist publications available to you. Begin now to acquaint yourself with some of the excellent material that is ours.

Particularly plan to spend some time with "You and Your Church" which is available from the Board of Christian Education, Box 15, Alfred Station, N. Y.

the cause rather than just to treat or attempt to cure the disease. Should we not have more leadership from the Cancer Society with its many millions of contributed funds to attack the indulgence that leads to the disease? Research is said to have proved that no cigarette filter is effective in reducing the danger of contracting cancer.

The prophets of old cried out to the people of a sinful nation to repent of their ways and thus find individual and national salvation. Their loud-voiced, plaintive cry was, "Why will ye die?" Business interests seem to have succeeded in convincing the public that they can continue to smoke with no great danger. The cancer statistics contradict this. Let us give to cancer research, but at the same time let us raise the cry, "Why will ye die?" The best contribution millions of people could make to the stopping of lung cancer would be to stop buying cigarettes.

COMMISSION CONSIDERATION OF SCHOOL OF THEOLOGY

The continuation of the Alfred University School of Theology has been a matter of concern to Seventh Day Baptists for many generations. During the past few years the Commission and the Committee on Ministerial Training have studied alternative plans for the education of our ministers and have reported the deepening crisis in maintaining our school.

In 1959 the Commission said that "very substantial increases in the Alfred University School of Theology budget must be made in the very near future. The Commission feels that unless some plan can be presented within the next year for some substantial help outside the giving of our people, another plan of training our ministers must be given serious consideration" (p. 52, *Seventh Day Baptist Year Book 1959*).

That same year our Committee on Ministerial Training recommended to the General Conference that Alfred University be notified of our inability to maintain the school at the level necessary for accreditation after July 1, 1961 (p. 40, *Seventh Day Baptist Year Book 1959*). That action was amended by the Conference to permit a trial period of co-operation with the Genesee Conference of Methodist Churches (p. 41, *Seventh Day Baptist Year Book 1959*).

Commission has received notification from Dean Albert N. Rogers of developments which appear to terminate co-operative support toward accreditation. In addition, a survey of the area which had been proposed does not appear to be practicable. Consequently, we shall recommend to our next session of the General Conference that notification of our inability to continue support of the Alfred School of Theology be made to the trustees of Alfred University and the University of the State of New York.

Both the Ministerial Training Committee and the Commission have reviewed again the alternative proposals for theological training and specific recommendations will be brought to the General Conference in August.

Great Evangelical Preachers of Yesterday

(A book by James McGraw, Abingdon Press)

Can a book about twenty-four preachers be really interesting to laymen and preachers? My first thought upon seeing the title was that such a book could be of only passing interest; I would pick out a few of the great characters, skim a few chapters dutifully, and lay the book aside. The book was not what I expected. There was no desire to lay it down before reaching the last of its 160 pages.

This book that starts with the great men of the Reformation — Wycliffe, Huss, Luther, Zwingli, and Melancthon, continues down through the years with such men as Edwards, Whitefield, Finney, and Beecher, and ends with nearly contemporary preachers such as Moody, Meyer, and Morgan. These are men known to every student of Protestant church history. The value of the book is not in its well-selected biographical material — which could be found in other volumes. It is rather in its emphasis on what characterized the preaching of these recognized stalwarts. The author shows us graphically what made them great and, in doing so, gives us a hunger for the Word of God and perhaps a new desire to proclaim the Word.

Reading this book will not make the layman critical of the honest and earnest efforts of his less great pastor but it will give him an appreciation of the purpose of preaching. In analyzing F. B. Meyer's expository preaching the author (on page 132) says that one is reminded of Harry E. Jessop's comparison of the various types of sermons:

"In topical preaching you use a rake, gathering from everywhere; in textual preaching you use a knife, cutting and dissecting the parts here and there; in expository preaching you use a spade, digging deeper and deeper into the meaning of the Word."

Mr. McGraw, a professor of preaching and pastoral ministry, adds that Frederick B. Meyer used a spade to unearth nuggets and has inspired many others to use this method.

"The Message" from New Delhi

World Council of Churches*

The Third Assembly of the WCC meeting in New Delhi addresses this letter to the member churches and their congregations. We rejoice and thank God that we experience here a fellowship as deep as before and now wider. New member churches coming in considerable numbers and strength both from the ancient orthodox tradition of Eastern Christendom and from Africa, Asia, Latin America, and other parts of the world visibly demonstrate that Christianity now has a home in every part of the world. In this fellowship we are able to speak and act freely, for we are all partakers together with Christ. Together we have sought to understand our common calling to witness, service and unity.

We are deeply grateful for the prayers of countless Christian people and for the study of our theme "Jesus Christ the Light of the World" by which many of you have shared in our work. Now we return to our churches to do, with you, the things that have been shown to us here.

All over the world new possibilities of life, freedom and prosperity are being actively, even passionately pursued. In some lands there is disillusionment with the benefits that a technically expert society can produce; and over all there hangs the shadow of vast destruction through war. Nevertheless mankind is not paralyzed by these threats. The momentum of change is not reduced. We Christians share men's eager quest for life, for freedom from poverty, oppression,

*The message, adopted at the conclusion of the 18-day Assembly, November 18—December 6, was drafted by a 14-member committee headed by Dr. Kathleen M. Bliss, general secretary of the Board of Education of the Church of England.

The message was one of several statements which the delegates addressed to the churches. They were drafted during long hours spent in studying some of the thorniest problems facing the Church and the world today. They were then discussed by the entire Assembly before being commended to the churches for further study and action.

and disease. God is at work in the opening possibilities for mankind in our day. He is at work even when the powers of evil rebel against Him and call down His judgment. We do not know by what ways God will lead us; but our trust is in Jesus Christ who is now and always our eternal life.

When we speak to men as Christians we must speak the truth of our faith: that there is only one way to the Father, namely Jesus Christ, His Son. On that one way we are bound to meet our brother. We meet our brother Christian. We meet also our brother man; and before we speak to him of Christ, Christ has already sought him.

Christ is the Way, and therefore we have to walk together witnessing to Him and serving all men. This is His commandment. There is no greater service to men than to tell them of the living Christ and no more effective witness than a life offered in service. The indifference or hostility of men may check our open speaking but God is not silenced. He speaks through the worship and the sufferings of His Church. Her prayers and patience are, by His gracious acceptance of them, made part of the witness He bears to Christ.

We need to think out together in concrete terms the forms of Christian service for today and together act upon them. In no field has Christian co-operation been more massive and effective than in service to people in every kind of distress. There is no more urgent task for Christians than to work together for community within nations and for peace with justice and freedom among them, so that the causes of much contemporary misery may be rooted out. We have to take our stand against injustice caused to any race, or to any man on account of his race. We have to learn to make a Christian contribution to the service of men through secular agencies. Christian love requires not only the sharing of worldly goods but costly personal service. All over the world

young people are giving an example in their spontaneous offering of themselves.

We must together seek the fulness of Christian unity. We need for this purpose every member of the Christian family, of Eastern and Western tradition, ancient churches and younger churches, men and women, young and old, of every race and every nation. Our brethren in Christ are given to us, not chosen by us. In some things our convictions do not yet permit us to act together, but we have made progress in giving content to the unity we seek. Let us therefore find out the things which in each place we can do together now; and faithfully do them, praying and working always for that fuller unity which Christ wills for His Church.

This letter is written from the World Council of Churches Assembly. But the real letter written to the world today does not consist of words. We Christian people, wherever we are, are a letter from Christ to His world "written not with ink but with the spirit of the living God; not on tablets of stone but on tablets of human hearts." The message is that God in Christ has reconciled the world to Himself. Let us speak it and live it with joy and confidence "for it is the God who said 'Let light shine out of darkness' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

MEMORY TEXT

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Matthew 9: 36.

Ministerial Training Committee Meets

The Ministerial Training Committee of the Seventh Day Baptist General Conference met December 27 and 28 at the Alfred University School of Theology.

The committee devoted most of its meeting time at Alfred to developing an alternative plan for ministerial training, and recommendations will be presented to General Conference in August. The Commission of General Conference, meeting concurrently in Salem, W. Va., was informed of the committee's deliberations.

Members of the Ministerial Training Committee are J. Leland Skaggs, Milton, Wis.; Rev. Paul S. Burdick, Waterford, Conn.; Rev. C. Rex Burdick, Verona, N. Y.; Wayne N. Crandall, Canisteo, N. Y.; and Rev. Charles H. Bond, Shiloh, N. J. Guests at the committee sessions included Rev. Hurley S. Warren, Alfred, N. Y.; Rev. Rex E. Zwiebel and Rev. Victor W. Skaggs, Alfred Station, N. Y.; and Herbert E. Saunders, Salem, W. Va.

THE TITHE

If we only had the money that belongeth to our King,
If the reapers of God's harvest would their tithes and offerings bring,
Then the windows of the heavens would open wide at His command,
And He'd pour us out a blessing that would overflow the land.

If we only had the money, it would give redemption's song
To the weary hearts now crying out, "How long, O Lord, how long?"
And the thirsty land would blossom, and the waiting isles would sing,
If we only had the money that belongeth to our King.

It would gild those saddened faces with the beam of Bethlehem
And the "solitary places" would rejoice and sing for them.
O ye stewards, get ye ready! Soon will come the reckoning
When you'll answer for the money that belongeth to our King.

— Anonymous.

Witnessing in Our Community

In this Third Year Advance, with "Mission to the Unchurched" as our aim and goal, every Seventh Day Baptist is being asked to begin witnessing to our faith in the immediate, nearby community where our church is located. We must begin at home, with our next-door neighbors and with our working companions. If we do not begin here it is probable that we will fail to begin at all.

As a disciple of Jesus we have been told, "Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." To begin witnessing at Jerusalem means to begin just where we are: in Westerly, in Shiloh, in Dodge Center, Metairie, and Los Angeles.

There are certain prerequisites to successful witnessing, which we know already but may need to have refreshed in our memories. Here is a listing of a few such prerequisites with comments on them.

(1) **We must want people enough to seek them.** God never ceases to seek His lost children in loving concern. Jesus came to seek and to save the lost. The church in the community dare not wait to be sought out. We must not be content with accepting only those who come looking for us. We must go to them and extend the invitation or the challenge of Christ our Lord and Savior.

(2) **The church must prove before the world the sincerity of our love and concern for people.** We must minister to the pressing needs of men, whether physical or spiritual. It is probable that this year's emphasis must carry over into next year's emphasis of "Mission to the Social Frontiers," interpreting this to mean ministering to the actual needs of people in neglected areas.

Jesus stooped to wash His disciples' feet, and our churches must learn humility and what it means to serve "the least of these, my brethren." The church that says and does nothing about racial strife, the needs of migrant laborers, a ministry to those confined to the institutions of our land, alcoholism, dope addiction, prostitution, political corruption, and social discrimination is not the church that will be heeded

by a world that is waiting and watching. The churches of Christ are being weighed in the balance these days. We must either practice what we preach or we will forfeit our right to be heard by a disbelieving world.

(3) **We must study our community and know it politics, its social and business life, its problems and needs, its good points as well as its bad.** The church must learn how to answer the questions the people are asking and to really minister to the hurts and fears of the people who are our neighbors.

(4) **A person-to-person contact is the basic need, with time enough given to such a contact as to really talk and listen.** We would show interest in people for their own sakes. Only when we believe in another and really care what happens to him can we show a genuine love, compassion, and understanding. There surely is a way to every heart if we will take the time to really seek it and to pray.

(5) **We seek a decision, an upward step of faith, a specific challenge for action.** We would witness to what Christ has done and is doing for us and would seek to win commitment to Him as personal Lord and Savior. And then we would go further, challenging our neighbors to join with us in the age-old battle against evil, beginning in our own community.

What a Layman Expects of His Pastor

Pastors will find it difficult to learn from their laymen just what they do expect of him. Only a few laymen will have it thought out clearly enough to express it in words. Yet, Mr. Average Layman does generally have some ideas on the matter. It may be worth while to the pastors to draw him out and then to listen carefully.

Mr. Average Layman will want his pastor to be a good speaker, a spiritual leader, one to whom he may look for deeper insight into the Word and the will of God. He doesn't expect his pastor to be an expert in politics, business and science, but he would like the pastor to be aware of the current trends in these fields.

A layman wants his pastor to be genuinely tolerant, exercising Christian charity at all times and yet he wants him to speak from convictions, whether he agrees with him or not. It may appear inconsistent, but it is a fact that although the layman may be quite narrow in his own views, he doesn't want his pastor to be that way.

Basically the layman wants his pastor to be a real human being, with real concern and compassion for people. He can forgive the pastor for not being too brilliant in the pulpit but he cannot finally overlook the faults of a selfish, self-centered pastor who shows by his actions that he doesn't really care about people as individuals.

Of course the laymen expects his pastor to live a clean moral life. He wants him to stand on a higher level than the run of the mill. Slowness in paying bills, lack of regard for traffic laws, unclean personal habits, moral laxness in conversation are all human failures that the laymen sees all around him and perhaps in himself; but he longs to have a pastor who will show him by example the way to a higher standard.

Most laymen express a desire that their pastor be evangelistic in the pulpit and in his personal contacts. They want him to have a missionary concern for those outside the church. And they know very well that they are capable of doing a better job of witnessing to their faith in their daily vocations. They may not say so out loud but they are happy about it when the pastor challenges them to do a better job of supporting this missionary outreach.

And finally, a layman wants a pastor to whom he can go with his personal problems and feel certain of sympathetic understanding. We live in a world where the individual is lost in the crowd — a number or a statistic. When a layman gets up enough nerve to go to his pastor with a personal matter, no matter how trivial it may seem to the pastor, that layman wants to be listened to as though he really mattered. He doesn't want professional answers. He wants individual attention and concern.

The pastor who can deliver the goods

on all these counts will be a real man and, what is more, he may well be a man of God. And in the serving of the people he loves he will find great joy.

LET'S THINK IT OVER No Increase in Wages

The worker wants wages to go up and prices to come down; the manufacturer knows that cannot be. He contends that every worker's pay forms a major part of every other worker's prices. One type of wages is fixed by eternal law — never higher, never lower: "The wages of sin is death." Theoretically, there are two ways of avoiding payment of the full wages of sin. Neither is humanly possible, but the latter is divinely offered through Christ. We who have received forgiveness are called to be messengers to those who may soon be collecting their well-earned wages.

Allocation of Company Benevolences

(Based on \$98.6 million contributed by 280 companies.)

The American Association of Fund Raising Council, in its August 1961 Bulletin, gives the following figures on "company contributions for 1959":

Of each dollar, the companies give to health and welfare 45.13 cents; to education 39.06 cents; to civic and cultural causes 2.87 cents; to religious causes .42 cents; to other causes 12.54 cents. The editors of Broadcasting and Film Commission News (NCC) comment:

At a time when the free world is engaged in an ideological battle for men's minds and souls, the comparison of the percentage of giving for "Religious Causes" with that for "Health and Welfare," "Bricks and Mortar," "Education," etc., is almost unbelievable.

Such philanthropies are worthy, necessary, and commendable. Yet, in the hour of man's deepest need, they may well fade into insignificance without the spiritual power to carry them through. This need not, indeed must not, be allowed to happen.

SABBATH SCHOOL LESSON

for January 20, 1962

God Is Spirit

Lesson Scripture: Exodus 20: 4-6; John 4: 7-10, 19-24.

The Sabbath Day

A Study of Creation

By Ernest Furrow*

(Continued from last week)

God Reveals His Will to Man

In the early chapters we have the beginning of the history of God's revelation of Himself and of His will toward man, "the broad and solid foundation for faith in God and obedience to his commands."

The work of creation was not complete until man appeared. All else was preparatory to this final product. Man by his moral nature is more akin to God than to His works. This fact reveals the purpose of God in creating the world.

God saw all that He had created and pronounced it good. But it was good only because it was the fit dwelling place for man created in the image of God. In the crowning act by which He created man a little lower than the angels, God's holy purpose found its complete expression. Now, there dwelt in the earth a being with whom God might have fellowship; now the loving heart of God could go out to certain of His creatures in tender fatherly care and solicitude; now the earth supported a being whom God might love and bless, and who in turn might love God and have communion with Him.

In the loving purpose and infinite power of God to effect such a consummation of His holy will at creation, there reside the desire and ability to carry through to the end. The outreach of God into the life of man was finally completed in the incarnation, yet the whole plan of God for man was present in creation. Redemption is thought of as the superlative act of God in the history of mankind; but even the plan by which man must be redeemed is secondary to that act which gave him being and endowed him with a nature and character worth redeeming.

*Ernest Furrow, a layman, preached this sermon in his home church at Farina, Ill. The pastor and others were so impressed with the thoughts here expressed that it was sent in for publication. It has been waiting for available space for some time.

All Things Known from the Beginning

God cannot be taken by surprise by anything that happens. His purposes are constant and eternal. His power and wisdom and His love are infinite. His provision for the redemption of disobedient and fallen man could not have been an afterthought. Present in the mind of God in the beginning was a full knowledge of human history and human destiny which began to unfold at creation, and of which every experience of man since has been a necessary part.

Creation is the act of God which brought into being the materials, forces, and laws of our orderly universe. Nature is the result of creation, the present wonderful proof of the marvels of God's creative act. The God of the Hebrews was distinguished from all other gods by the fact that He created the heavens and the earth. This was no slight distinction, resting upon a single act which took place in the dim and distant past. God not only spoke the world into being; but today as always He speaks to the children of men through nature. If, as the poet suggests, nature speaks a various language, in harmony with our moods; always if we stop to listen we may hear in that language the voice of God. He still from flaming bush calls us aside for holy converse, and as of old in quaking treetop gives us our marching orders.

Sabbath Necessary to Complete Creation

According to the Bible account of creation the earth was not finished when all creature comforts had been provided for man, but only when the continued presence of God had been permanently symbolized in the sanctifying of the seventh day. The holy Sabbath was instituted to commemorate creation, and to bring men into communion with the Creator of the world and the Author of life. In the morning of the world God

established the Sabbath for rest and spiritual communion.

The two great purposes then in the creation story of Genesis are "to represent God as the creator of all things, and the Sabbath as a divine institution." Back of these truths man cannot go; In the beginning God created the heavens and the earth, and instituted the Sabbath. Such is the theme of the first creation story. Christian scholars are pretty well agreed that the purpose of the writer in describing the creation was to teach the relation of man to God and to set forth the divine origin of the Sabbath.

Sabbathkeeping is true rest in God. It is interesting to note how far the Sabbath rest of God becomes a part of the relationship which God sustains to the world here and now. One of the older theologians has said, "God's rest is communion with man, and man's rest should be communion with God." The Sabbath should be thought of as a type of that perfect communion with God which shall determine for us what things should be done and what things should not be done, not only on the Sabbath day, but on all days of the week. The Sabbath is a symbol of the abiding God, and our spiritual rest in Him. As God rested in contemplation of His work of creation and by that rest sanctified the Sabbath, so our Sabbaths should be spent in contemplation of a week's work, faithfully done, and in spiritual rest in God, who created the heavens and the earth, and who crowned His creative work by making holy the seventh day.

The World Needs True Sabbathkeeping

True Sabbathkeeping then embraces a day, the seventh day, full of worship and praise to God. The world, weary and sin-sick, needs nothing more than it needs to feel the presence and power of a righteous and benevolent God. Men, busy and preoccupied with the burdens of life, need frequent reminders of God's interest in them. The holy Sabbath ordained of God in the beginning is the means at hand for this high service. If in nature we may come into fellowship with the Creator of the heavens and the earth, in the Sabbath we may find the highest

expression of love of our Father. The faithful observance of God's Holy Day, as appointed by Him in the beginning, becomes for us a mode of worship and a method of praise. The gift of the Sabbath is an expression of our Heavenly Father's love. True spiritual Sabbathkeeping is an expression of our love for God. God speaks to us from week to week through the holy Sabbath of creation. We answer Him back in the way we keep it.

With such an origin as is revealed in the Scriptures, what a wholesome and holy character is given to the Sabbath day! With such meaning and purpose as were held for it in the mind of God in the beginning, what joy and blessing are to be found in its proper observance.

Many stories throughout the Bible reveal the keeping of the Sabbath day. We all know the story of the Sabbath and the manna, appearing in Exodus, the 16th chapter. In the 20th chapter of Exodus the law of the Sabbath is written, verses 8-11:

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

The law again is repeated in the Book of Deuteronomy, Chapter 5, verses 12-15.

We can go on, and in the Books of Jeremiah, Ezekiel, Isaiah, and Nehemiah learn the story of the prophets and the Sabbath. In the New Testament are the accounts of Jesus and the Sabbath and His life for man and the Sabbath. And in many books of the New Testament we find the story of the apostles and the Sabbath.

The first Christian churches established by the disciples of Jesus were Sabbathkeeping churches. Keeping the seventh day of the week free from secular pursuits, and observing it as a holy day of rest, brings one into harmony with the expressed will of God as revealed in the holy Scriptures.

Where there is a fixed and settled

custom, there may be the job always of conscious obedience to the Word of God, and the satisfaction of being in harmony with the practice of Jesus and His apostles.

The Sabbath ever beckons the Christian on also to a deeper and more joyous experience in a richer fellowship with Jesus Christ who is Lord of the Sabbath.

Yearly Religious Review Featured by Magazine

What's new on the current religious scene? The year 1961 in religious retrospect is presented in the current issue of **Christianity Today**, a leading biweekly interdenominational journal.

The review sums up various segments of the religious scene as follows:

Evangelism: Billy Graham conducted major crusades in Florida; Manchester, England; Minneapolis, and Philadelphia. Telecasts of the meetings took on new importance. . . . Bob Pierce held a month-long campaign in Tokyo. Over-all impact was unprecedented, despite public controversy.

Theology: Theological activity by scholars on the conservative side of the theological spectrum gained momentum. . . . To the left, neo-orthodoxy and waning classic liberalism continued their ideological struggle. . . . "Neo-evangelicalism" apparently has established itself as a term describing some conservative scholars avoiding the fundamentalist label.

Missions: Violence hindered missionary effort in such lands as Laos, Vietnam, Congo, and Angola. . . . A Church of Christ in Israel was stoned repeatedly before being granted police protection.

Ecumenicity: The World Council of Churches received into membership Orthodox churches from Iron Curtain countries. The action weakens the numerical domination of the WCC by Protestants. . . . The International Missionary Council was absorbed into the World Council. . . . Roman Catholic and Orthodox leaders planned separate ecumenical councils. . . . Many denominational mergers were brewing.

Schism: The Congregational Christian churches which rejected denominational ties with the Evangelical and Reformed

Church formed fellowships of their own. . . . The Wisconsin Evangelical Lutheran Synod suspended relations with the Lutheran Church — Missouri Synod

A Conservative Baptist faction formed its own mission society. . . . A group of Negro Baptists split off from the National Baptist Convention, U. S. A., Inc., to form a convention of their own.

Education: A new liberal arts college is planned at Sarasota, Florida, with the help of the Congregational Board of Home Missions. . . . The Conwell School of Theology, successor to the Temple School of Theology, opened its doors in Philadelphia. . . . The Interdenominational Theological Center in Atlanta, a pioneering Negro ecumenical institution, was dedicated.

Morality: If the cinema and television are indicative of public moral standards, the trend continued downhill.

Social Action: The propriety of fall-out shelters raised many an argument among churchmen, but a number of liberals who claim to be on the front lines of social action were caught napping. . . . A papal encyclical dealing with social problems won unprecedented publicity. . . . Christian-oriented crusades against communism mushroomed.

Publishing: The New English Bible New Testament made a big hit among clergy and laity alike. More than 3,000,000 copies are already in print.

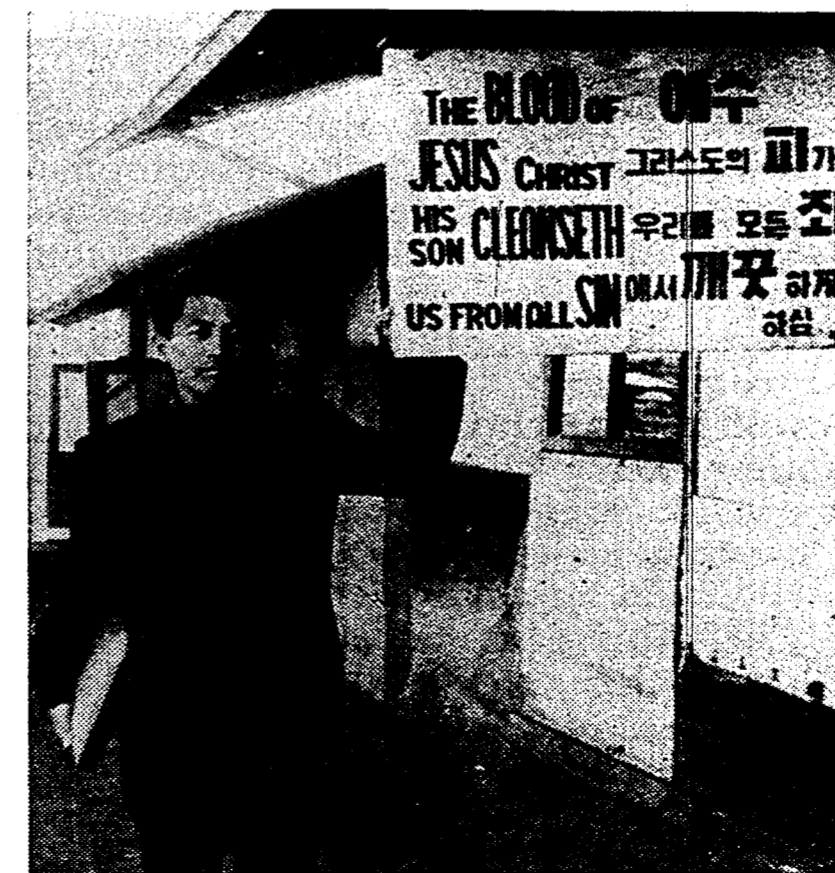
Church-State: Roman Catholics pressure for federal school funds gave President Kennedy the biggest controversy of his first year in office. . . . Demands grew for restrictions upon tax-free church-related business. . . . The U. S. Supreme Court handed down a record number of decisions touching upon religious issues. A Peace Corps program began operation, prompting concern as to whether cooperation with missionary organizations would violate the church-state principle. Communist leaders were reported trying to split German Lutheranism. . . . Burma adopted Buddhism as a state religion but proclaimed religious liberty for all citizens. Effect upon missionary activity is still uncertain. . . . Dutch Reformed churches in South Africa, supportive of the government's apartheid policy, severed relations with the World Council of Churches.

The Light Must Shine — In Korea as Well as Africa

Jesus is the Light of the World because Jesus is the Christ, the true Light capable of lighting the dark heart of every man born into this world. It is His will that we, too, should be lights in this dark world reflecting His glory to all. His light, brilliant and penetrating as the sun, shines on endlessly because its nature is to shine. Unfortunately we have to be urged to be lights and to extend our shining to all the world. We make excuses and say we have no obligation to shine in certain countries of Africa where people call for our light. We would perhaps excuse ourselves from shining in a divided Korea, but the command of Christ does not leave Korea out of "to all the world."

There is an opportunity for the light of the Sabbath to shine in Korea through the instrumentality of Seventh Day Baptists. Let us thank God rather than shrink from the responsibility. The light of the Sabbath is reaching an increasing number of Koreans in positions of local leadership in the area of Kimpo Airfield near Seoul — light that is being extended through the distribution of tracts from our denominational headquarters.

Pictured here is a 31-year-old Korean, Moon Sung Man, standing by one of the signs that he painted to spread the Gospel.



His artistic work has been a great help to missionaries and local workers in other denominations and is now being used to further the cause of the Sabbath which is being promoted by his good friend, Choi Choon Sun, who first wrote to the American Sabbath Tract Society in June of 1961. Mr. Choi somehow received the tract "Was Paul Wrong?" It had our Plainfield address on it as well as the address of a Sabbathkeeping mission in Brooklyn, for whom some of these tracts were printed several years ago. He asked Mr. Moon to reproduce the tract in Korean with a kind of mimeograph process that is used in Korea and Japan. Both young men have had training for the ministry and express themselves well on biblical doctrines. Mr. Moon apologizes for his English composition but one can readily grasp the thought of this sentence in his November 10 letter: "Dear Brother Choi Choon Sun who had taught me that about truth of sabbath day since not long ago."

The request for tracts is not limited to these two Korean workers. A very recent letter from an American missionary previously unknown to us contains the information that most of the students in the schools are studying English and that he could use quite a large supply of English tracts dealing with salvation and the Sabbath. Where he heard about our tracts was not revealed in his first letter. Neither was there mention of knowing the two Koreans mentioned above. The following quotation from his letter indicates that the light of the Sabbath is reaching "the land of heartbreak."

"I have been here in Korea since the 12th of April 1960, doing relief and evangelistic work, having been here for six months in 1957.

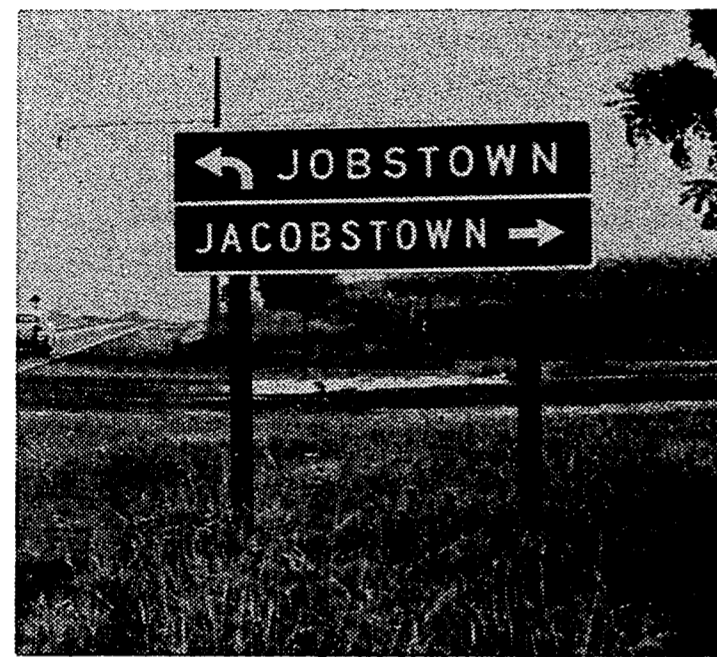
"At this time I will not try to tell you of my work, except that I have been endeavoring with my other duties to teach the people in regard to the truth of the Sabbath . . . , i. e., that the seventh day is the Bible Sabbath and that neither Jesus nor the apostles taught the observance of another day."

There is a refreshing evangelistic warmth in all the correspondence so far received from Korea. The humanitarian

Teen Talk

Jacob and Job

You wouldn't believe it without some evidence. That is why you are asked to look at the picture of a road sign that was photographed in Burlington County, N. J., on a busy highway just outside the sprawling Army base of Fort Dix and the busy McGuire Air Force Base.



It was early on a Sabbath morning just after being released from military duty that the writer stopped on his 90-minute drive to church to catch this unusual sign on the film of his camera. Have you noticed how your thoughts turn to biblical themes and names on the way to church if there is something to remind you?

Here is an intersection where if you turned to the left you would soon come to a village called Jobstown — not a very big place — just 250 people. What would it be like? Would everyone there have the patience of Job, which the Bible gives as his chief characteristic in all of his trials? It would be a good place for parents to go, wouldn't it? Perhaps they could learn to be a little more patient with the exuberance and changeableness of teenagers. Well, I couldn't guarantee any such results; I didn't have time to

work (orphanages and schools) of our Korean brethren is vouched for by a veteran missionary in the area. It is in addition to the work of Dr. Bob Pierce, with whom both men are acquainted.

test what a town with such a name could do for me.

Actually, there were two brothers who divided up the land of their father and established the two little towns. I am told there was another brother with a biblical name who also had his town nearby.

I was tempted to go to the right and see what Jacobstown would be like. Its population is only 150. Jacob of Bible times was a sly one in his early years, a deceiver they called him before he wrestled all night with the angel. Perhaps folks have been a little reluctant to establish their homes in a village with such a name; some of Jacob's characteristics might rub off on them. This is just fanciful thinking, but there is something mighty real about losing virtue when we associate too much with those who have a bad name. We have to watch it, don't we?

We do not take the name of Jacob; we take the name of Christ and should be proud to be called Christians.

Could Have Stopped Communism

A former president of the General Assembly of the United Nations, Dr. Charles Malik of Lebanon, a lay leader in the Greek Orthodox Church, in a recent interview criticized Christians for underestimating the nature, the power, and the appeal of the Marxist-Lenin ideology out of which grew communism. "They minimized it at the beginning," he said. "They did not pay enough attention to it. And its development during the last 40 years, I assure you, was anything but inevitable. It could have been arrested at a dozen different junctures; it was only the folly, stupidity, and complacency of the Christians that allowed it to reach its present dimensions." Another factor which aided communism, Mr. Malik suggested, was "the presence in Western society of economic and social and political injustices." And of this he said, "If Christians had attended to these problems they could have spoken with far greater meaning, with clearer and less burdened consciences than they did, with all these problems in their own domain." — W. W. Reid.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

REVOLUTION AND RELIGION

By Dr. Samuel H. Miller

Dr. Samuel H. Miller, dean of Harvard Divinity School, writes a compelling statement on the role of the Church today. It appears in the January issue of the *Ladies' Home Journal*. Excellent material for quotation, sermons and editorial comment. . . . (Used by permission).

Only one kind of religion counts today, and that is the kind which is radical enough to engage in this world's basic troubles. If it cannot do that, then it can do nothing which merits our concern or the world's respect. Religion which is interested only in itself, in its prestige and success, in its institutions and ecclesiastical niceties, is worse than vanity. Religion reveals itself in struggling to reveal the meaning of the world.

In the records of the trial of Joan of Arc there is a moving passage in which she addresses her judges. In all boldness she answered the bishop questioning her: "You say that you are my judge. Take good care of what you do, for in truth I am sent by God, and you are putting yourself in great danger." It does not require much manipulation to turn this incident to our situation. If we think ourselves sitting in judgment on the world — a very favorite posture of the church and clergy, by the way — we had better take warning. The world may be sent by God, and unless we deal with it seriously and humbly we may indeed be in great danger.

But honest men do not want easy answers, trumped-up panaceas, peace of mind at any price. They have a world on their hands, burgeoning with unprecedented power, frightened by its own momentum, haunted by something that it lost a long time ago.

It needs help, but not condescension. It needs men bold, but modest, who will put a shoulder under the darkness of a world where God is lost, under lives where the pain of wanting to believe is enough to break your heart; under the vast compassion of the lost, whose last hope and trust is to be true to their fellowmen in an agony whose meaning they cannot divine.

It has its hunger, terrible and ineluctable; it will not be satisfied with "cheap grace" or specious sentiments or pious respectability. It has doubts, shame, pride, embarrassment and dread, and it finds it hard to be honest, because we ourselves are not often honest.

The world is sent by God, and we — ministers of His grace — are in great danger.

ITEMS OF INTEREST

Another Church Center in New York

Development of a \$2,000,000 church center directly opposite United Nations headquarters in New York City has been approved by the Methodist Board of Christian Social Concerns, whose main headquarters are in Washington, D. C. The center would be owned by the Methodist Church, but it is intended for ecumenical use. Plans are for a building of thirteen stories. Construction will begin by the end of 1962. Among the facilities of the center will be rooms where seminar groups could meet, offices for churches with representatives at the UN, and a place for religious services for UN delegates, workers, and visitors.

— W. W. Reid.

Church Membership Leveling Off

With the publication in November of the annual *Yearbook of American Churches* for 1962, several interesting comparisons show a general leveling off, "at least for the time being." It lists total church membership for all faiths of 114,449,217. This is an increase of 1.9 in 1960 over 1959, but a smaller percentage increase over the population increase than in former years.

A total of 259 religious bodies of all faiths reported in 1960, four more than in 1959. Of them, 227 are Protestant, counting 63,668,835 members. The bulk of Protestant churches are in 22 denominational groupings or "families" accounting for about 90 per cent of Protestant church members. In general, only those above age 13 are counted as members. The Roman Catholic Church, which counts 42,104,900 and a 3.2 per

The Sabbath Recorder

cent increase, includes baptized infants as members. In addition, it includes "all families of defense forces both at home and abroad, and diplomatic and other services abroad." All Jewish congregations totalled 5,367,000 in 1960.

This year for the first time, member communions of the National Council of Churches passed the 40 million mark.

Previously publicized figures on the per capita total giving of the churches were based on reports from less than 50 of the 259 religious bodies in the U. S. — churches affiliated with the NCC.

Million-Pound Blanket Drive

Church World Service is launching a nation-wide post-Christmas drive for a million pounds of blankets to meet urgent appeals from refugees and disaster victims in 25 countries overseas.

Denominations are asking their leaders in the various states to head the drive on a state-wide basis. State councils of churches will co-ordinate the appeal with the assistance of local councils and ministers' associations.

"A Blanket and a Quarter" is the campaign slogan. The coins will pay for processing blankets for shipment abroad at one of the six Church World Service centers.

These centers are located at 3855 Elm Street, Denver, Colo.; 919 Emerald Avenue, Modesto, Calif.; 4165 Duncan Avenue, St. Louis, Mo.; 637 West 125th Street, New York 27, N. Y.; Nappanee, Ind., and New Windsor, Md.

Efficiency Mergers

In his presidential address to the 77th annual conference of the Evangelical Free Church in America, Dr. Arnold T. Olson declared, "The cry for ecumenicity is heard across the land. Even Rome seeks, with certain limitations, an ecumenical conference. Few dare to speak against it lest they be considered out of step with the times.

"Yet the tragedy of the ecumenical movement is that it comes at a time when the church senses its inadequacy. It is a movement caused by panic rather than by power. It is being done in the name of administrative efficiency rather than the unifying power of a return to the Bible."

— CNS.

New Chaplain at Fort Bragg

Chaplain Leonard Melton, lately pastor of a Baptist church in Florida and formerly student pastor of the Metairie, La., Seventh Day Baptist Church, wants it to be known that he would be glad to see servicemen stationed at Fort Bragg, N. C., or any of our people who are traveling through this area. He is assigned to the 969 Engineer Battalion (Const). He went to this, his first duty station, January 4.

Business Meeting Suggestion

Most of our churches have quarterly or annual business meetings scheduled for early January. An item of business that is not always on the agenda is consideration of the quantity of February special-issue Sabbath Recorders to be ordered. The editor this time is Doris Fetherston of Battle Creek. The managing editor urges each church to order generously at \$8.50 per hundred and to make plans for wide distribution as we begin a year of special emphasis on reaching the unreached. Many churches have standing orders, and some individuals have already sent in money for the February 12 issue.

Accessions

Salemville, Pa.

By Baptism:

Wayne Ebersole
Janice Guyer
Sherman Guyer
Wendell Guyer
Deborah Kagarise
Roger Lippincott

By Letter:

Mrs. Beth Boyd
Mrs. Arlene Kagarise
Mrs. Edna Kagarise

By Statement:

(Associate) Mrs. Adlene Ebersole

PICTURE LESSON CARDS

Jesus and the Ten Commandments

This is the theme for the International Lessons for the first quarter 1962. It is important that primary children have Sabbathkeeping helps for these lessons.

The Bible Witness Press has for 20 years been publishing Picture Lesson Cards prepared by Seventh Day Baptist writers. We have an extra supply for the first quarter and can fill orders while they last at ten cents per set of 13 cards.

The Bible Witness Press
R. 1, Box 204, Palatka, Fla.



A Glimpse of Seventh Day Baptist Work in British Guiana

Rev. and Mrs. Leland Davis and their three children (see cover of Sept. 11, 1961 issue) scheduled to fly to South America January 22 will be the first white missionaries of our faith to take up residence on that field since the two-and-a-half-year term of the Rev. Royal R. Thorngate 34 years ago. Among the churches to be helped by this new missionary venture are those pictured above: Queenstown, upper left; Parika, upper right; and Uitvlugt, with Deacon and Mrs. Lytle of that church. (See story inside.)