

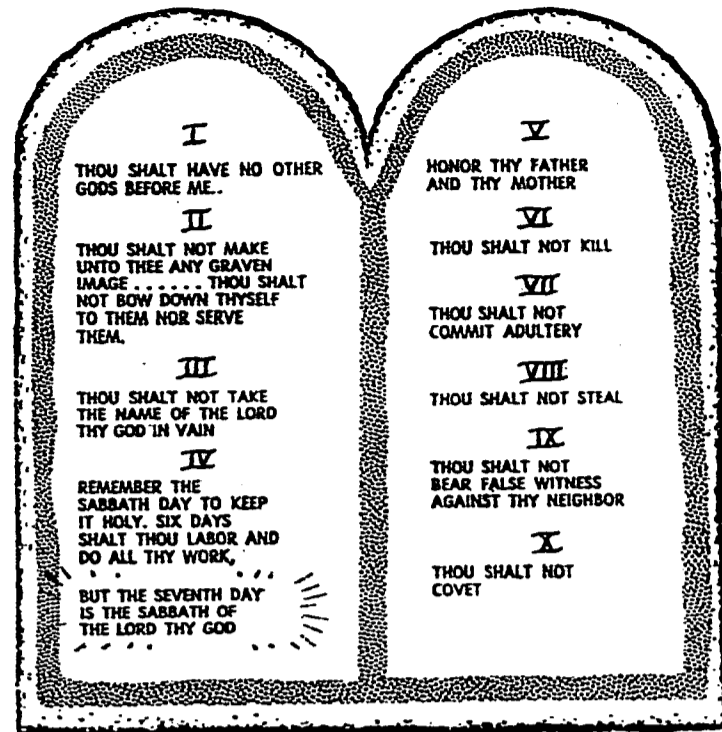
# The Sabbath Recorder

## THANKSGIVING 1962



"IT IS A GOOD THING TO GIVE THANKS UNTO THE LORD, AND TO SING PRAISES UNTO THY NAME, O MOST HIGH" — PSALM 92:1

W. A. ALLEN



**The SABBATH means much more to me than a day to observe.**

It means an institution to attend, a feeling to enjoy, a difference to appreciate and feel proud of, a way of life to follow, a guide to lead me, a meaning to interpret, a whole field of endeavor which those who do not know the Sabbath cannot anticipate and live in. It means that though I am one of the minority, I can be assured of God's guiding hand leading me because I so sincerely feel that His Word tells me that the Sabbath was made for me.

To me the Sabbath day itself is different because then as I rest, I can and really want to rest from the daily routine of life's activities, to find time for refreshing myself and giving myself that added bit of assurance and freshness and understanding that I need to carry me through the busy week ahead.

I remember as a small child that I looked forward to Sabbath days. I could not then have said exactly why, perhaps, but there never was a time when I needed to be urged to attend church and Sabbath School. That was something to look forward to all week long. I'm very sure the influence of my father and mother had much to do with this, and to this day I am amazed when I hear anyone trying to decide whether or not to go to church. I think one of the things that made the Sabbath be more than just a day, when we didn't have to do the usual duties of the week days, was the fact that I looked forward to that day all through the week: to Sabbath School and church, perhaps a little extra food for dinner, in the springtime the afternoon walk with my father over the hills and through the woods where we came very close to God and His great nature all around us, the family circle, the good times of just being. These things filled the week to follow and made the Sabbath a delight.

Is it surprising, then, that the Sabbath always has held and continues to hold a very important place in my life making life even more worth living?

— Alberta Batson.



**ALBERTA D. BATSON**  
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# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
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## Thanksgiving with Jesus

A strange case of thanksgiving recorded in John 6 has some parallels today. In the story of the feeding of the 5,000. When Jesus had seated the people by companies, He took the fish and the barley loaves and gave thanks. Why should He give thanks for something that He was about to produce by His own supernatural power? This is strange until one tries to think of some of the probable reasons why He expressed thanksgiving. Some might say that it was more of a blessing and that the miracle was conditioned upon the prayer. But suppose we take it in the more natural way.

Our Lord gave thanks for small things that in His hands could become large, for an opportunity to feed the hungry, for a chance to speak of the bread from heaven, and for the privilege of setting an example in thanksgiving.

Sometimes our giving of thanks borders on the hypocritical because while we bow our heads we are thinking that our hands produced that for which we are thanking the Lord. The turkey on the table — we did not see it ranging the fields and growing by the bountiful hand of God in nature. We may be thinking that its feet may never have trod on anything but wire mesh and that it came to our house by means of our hard-earned cash. Thank God for this and all the other provisions that come the same way. Is it mere ritual? If such thoughts come to our minds or those of our children let us put them aside. The example of Jesus is profound and puts us to shame. He who had the power to multiply five barley cakes and two small fish to more than satisfy 5,000 people paused to give thanks. How much more should we! Let us thank God, from whom all blessings flow.

## Sabbathkeeper Case Goes to U. S. Supreme Court

If a Sabbathkeeper loses his job for refusing to work on the Sabbath is he entitled to unemployment compensation? The Supreme Court has been asked to settle a dispute among various state unemployment compensation commissions as to the right of persons believing in strict observance of the Sabbath to refrain from

work on the day their faith requires. Is the denial of compensation an abridgment of religious liberty?

At first thought one might say that the loss of unemployment compensation is one of the prices one must be willing to pay for his convictions. One might reason further that religious liberty is not directly involved when one loses his job because he is a Sabbathkeeper. A second look at such reasoning is called for when the specific case now before the courts is examined.

Miss Adell H. Sherbert, a Seventh-day Adventist, had been employed for 35 years in the Spartan Mills, a textile firm at Spartansburg, S. C. The mill during all these years had worked a five-day week. The management decided to go on six-day production in 1959 and ordered Miss Sherbert to come to work on Saturday. When she refused to do so on religious grounds she lost her job. Feeling that after 35 years of steady work she had some unemployment benefits due her according to the law, she applied and was turned down by the unemployment commission of the state. Her attorneys took the case eventually to the South Carolina state supreme court. The ruling was 4 to 1 against her holding that since she was "unwilling to accept work in her usual occupation in the usual and customary days and hours under which the textile industry works, . . . and restricted her willingness to work to periods to fit her own personal circumstances, she was not 'available for work' within the meaning of our Unemployment Compensation Law."

Judge Bussey, dissenting, took a different view, however, holding that Miss Sherbert was willing to work at the same job and the same hours she had for 35 faithful years and that her discharge was due to a demand by her employer that she either violate her Sabbath or be discharged.

Judge Bussey called attention to the section of law requiring consideration of "risk to morals" before insisting on acceptance of job offers by those drawing benefits and said a sabbatarian would regard requirement for work during hours

customarily reserved for religious worship as "morally injurious." He said he felt her constitutional rights were being violated.

Attorneys for Miss Sherbert point out that the North Carolina state supreme court in a substantially similar case ruled that it was unreasonable to require a person to work on his Sabbath. Thirteen other states and the District of Columbia have made similar rulings. While these are not binding on South Carolina's interpretation of its law, the attorneys say that the manner in which it has construed the law deprives Miss Sherbert of her free exercise of religion in violation of the First Amendment.

They also contend that it deprives Seventh-day Adventists as a group of "equal protection of laws" as required by the 14th Amendment, because they are denied the protection of unemployment compensation unless they are willing to violate their religious conscience.

The appeal has been taken under advisement by the Supreme Court.

In a previous case several years ago presenting a similar issue, the court refused to review a decision. In that case the worker was not willing to go back to his previous place of employment at his former job. In this case, however, Miss Sherbert's attorneys asserted that she would be pleased to resume her job.

This should be an interesting case, one that could set a precedent for similar cases. It may be that Christian conscience will be vindicated and that the decision reached by the highest tribunal of the land will be strictly on the basis of equal rights for all. It might be pointed out that there are still in this country a good many people who keep Sunday as strictly as those Sabbathkeepers who feel that they cannot work in the mill on the seventh day of the week. Hypothetically one of those people could be carrying such a case to the Supreme Court. We can hope that the justices will take note of this fact when pondering the merits of the case before them.

Sabbath Heritage Day  
November 24

## Northern and Southern Baptists Discuss Merger Prospects

It is probably correct to say that although the co-operation between the American Baptist and the Southern Baptist Convention is much stronger than ever before there is no crusading movement for merging the two denominations. On the other hand, leaders are discussing the prospects and problems of such a union. Baptist Press under a Washington dateline of November 1 tells the story of one such meeting in the capital city.

Seventy-six pastors and laymen from nine states and the District of Columbia in a two-day meeting discussed the problems in uniting the American Baptist Convention and the Southern Baptist Convention.

Although the majority of the group was keenly interested in such a merger, there was little hope expressed that this would be a possibility in the near future.

Pastors and laymen without "official" position in either Convention constituted the conference under the chairmanship of Howard R. Stewart, pastor of the First Baptist Church of Dover, Del.

Norman Maring, professor at Eastern Baptist Seminary, Philadelphia, presented an American Baptist view on "What Seems to Divide Us." James E. Tull, professor at Southeastern Baptist Theological Seminary, Wake Forest, N. C., expressed a Southern Baptist view on the same subject. A wide variety of differences between American and Southern Baptists, both apparent and real, were set forth by them. They are summarized as follows:

(1) The regional focus of denominational life; (2) the centralized structure of denominational organization; (3) differing interpretations of the doctrine of the church; (4) varying approaches to evangelism — hot and personal in the South, cold and social in the North; (5) hostility and friendliness to the ecumenical movement; (6) the practice of open membership in some American Baptist churches; (7) provincialism of both groups; and (8) a lack of any widespread sense of urgency to find a larger measure of unity.

Some of these elements of division could undoubtedly be overcome and some



### MEMORY TEXT

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

Psalm 100: 4.



of them doubtless exist within both Conventions at the present time. Certainly some of the theological differences do, just as they do in other denominations not divided along North and South lines. It is interesting to observe that the two speakers agreed that, generally speaking, evangelism is "hot and personal" in the Southern Convention and "cold and social in the North." Is there a relation here to the different rate of growth? The Southern Baptists, with a much lower economic and population potential, have become the largest Protestant denomination in America, have recently swept like a whirlwind several Latin-American countries, and have established churches all throughout the area north of the Mason-Dixon line.

The report of the recent Washington meeting goes on to tell what two pastors, Edwin Pruden and William Lampkin, agreed were things that unite the two Conventions. They are summarized as follows:

(1) A common Baptist heritage; (2) the same story of Baptist beginnings in America; (3) the Triennial Convention, which was organized in 1814; (4) fellowship in the Baptist World Alliance; (5) a common witness to religious liberty as expressed through the Baptist Joint Committee on Public Affairs; (6) The Baptist Jubilee Advance emphasis; (7) similar roots in the doctrine of the church; and (8) a common task of evangelism, education, missions and influence on American society.

Probably there will be further talks later on. It appears that some of the things that prevent union represent honest convictions fervently held. If so, a merger should not be pushed lest it lead to greater divisions — which some think will come anyway within the Conventions.



## THANKSGIVING MESSAGE

By Chief of Chaplains,  
Charles E. Brown\*

Thanksgiving is traditionally American. Over three hundred years ago the Pilgrim Fathers turned their backs on a world of hate to build a nation of love. They met on that first Thanksgiving Day to express their thanks to God for His many blessings. Their earnest and sincere efforts were based on a faith founded in the God of the universe. Thus, they reaped their reward which later resulted in a representative form of constitutional democracy, and brought us freedom. For these efforts we can be truly thankful.

One of the finest features of Thanksgiving in this land is the privilege of living in a country where each individual may unite to share in the protection and defense of the American principle of life. Our way of living has more regard for the sanctity of the individual than any other system of government devised by the mind of man.

As a people, we are rich in heritage. Our founding fathers were men of vision. They were individuals of tremendous faith. We are their descendants. May we now be like them in giving thanks. May we pattern our future after their vision. May we possess their intimate faith in God.

Surely we can with sincerity join the Psalmist in saying, "O give thanks unto the Lord; for he is good: for his mercy endureth forever!"

\*Chaplain Charles E. Brown, (Maj. Gen.), Meth., assumed the duties of Chief of Army Chaplains Nov. 1. He succeeds Chaplain (Major General) Frank A. Tobey, an American Baptist, who served as Chief of Chaplains from Nov. 1, 1958, until his retirement Oct. 31. Chaplain Tobey once cited Chaplain Brown as "One of the most outstanding chaplains of all time."

## Vocational Committee Work

As Seen by the New Chairman,  
Denison D. Barber\*

On the basis of the denominational needs, as I see them, which the Vocational Committee can hope to fulfill, I would like to work in the following two areas — the first of which has been brought out again and again by standing and Conference Vocational Committees:

1. Gathering and disseminating vocational information.
2. Locating and disseminating information about educational opportunities near Seventh Day Baptist churches.

These will be my objectives as Vocational Committee chairman. I will expect the assistance of all the vocational agents in the various churches, and am hoping for assistance from the research staff of the Encyclopaedia Britannica.

I would like to have a list of all educational institutions beyond the high school level near our Seventh Day Baptist churches, with areas of specialization, and degree of religious tolerance regarding attendance on Sabbath included. I would expect to have the name of a school official who could be contacted for further information. This would be a program to help our youth find a college or vocational school in a Seventh Day Baptist area, offering the type of thing that they want to study. I would also like to have the names, addresses, and person to contact for further information about all business firms in or near communities where we have churches that would be sympathetic toward anyone desiring to keep the Sabbath. I would hope to have a list of the firms and the type of work done, plus a little information as to the type of person they would need in their work. The idea would not be to find specific jobs, but to know where work of a certain type might be available. I

\*Denison D. Barber, chairman of the denominational Vocational Committee, incorporated these objectives in an address and discussion at the Yearly Meeting of the New Jersey and Eastern New York Churches Oct. 13, 1962. Mr. Barber's address: Stillman Road, R.F.D. 2, Westerly, R. I.

would expect all hiring to be handled strictly between the personnel office of the firm and the individual wanting a job, and that no preference be shown.

If this information can be obtained in the not-too-distant future (and I don't believe that doing a good job of getting this information is anything that can be done in a few months), I believe that the **Beacon** and the **Sabbath Recorder** should be used to present it to our young people and adults who may be interested. You can readily see that I think that the greatest problem is among our young people and that this is the area where the most good can be done. Undoubtedly there are some others who would be willing to move to a Seventh Day Baptist area if they thought they could find work there, but I am more interested in seeing our young people settle in such an area to begin with than to pull up stakes after years in another area.

This is the kind of information that should very definitely be distributed at Pre-Con. The general vocational counseling can be handled much more adequately by the public schools, with Intelligence, Aptitude and Interest Test scores at their fingertips, plus teacher-evaluation of the student, etc. I believe that the prime role of a vocational counselor at Pre-Con should be to help young people choose a type of work that they could pursue, and remain true to the Sabbath. This role should include helping young people to find a school where they might obtain further training in their chosen area, without being forced to be far distant from one of our churches. Associational camps should not be overlooked, either, as they draw many more young people than does Pre-Con.

To summarize, a Vocational Committee should use all means at its disposal to learn of places in our church areas that would be willing to employ Seventh Day Baptists, with respect for their beliefs, and to learn of institutions of higher learning in these same areas, which would extend sympathetic understanding to students who are Seventh Day Baptists. To gain this information is the first requirement, and of equal importance is making it available to our young people.

## Executive Secretary

### Analysis of Giving

Almost two and three-quarter billion dollars were contributed by 46 Protestant churches in the United States in 1961, according to figures recently released by the Department of Stewardship and Benevolence of the National Council of Churches. For the sake of comparison the figures released by the Council are here tabulated along with those received from our churches as of June 30, 1962, and combined with the figures received from the audit of Our World Mission treasurer, as of September 30.

Total Giving		
	46 Denominations	S. D. Baptist
Total giving	\$2,708,722,264	\$350,051
Benevolences	508,451,920	100,182
Local Expenses	2,200,270,344	249,869

While the total figures represent 46 denominations, one denomination with a membership of 619,093 was omitted from individual listings because of incomplete records. Of the 45 denominations so listed, Seventh Day Baptists stood 42nd with an average giving of \$60.94.

Per Capita Total Giving		
	45 Denominations	S. D. Baptist
Highest per capita	\$341.09	
Average per capita	69.82	\$60.94
Lowest per capita	50.24	

Forty-three of the denominations submitted statistics capable of being broken down into individual giving to benevolences and other expenses.

Per Capita Benevolences & Church Expense		
	43 Denominations	S. D. Baptist
Benevolences	\$13.04	\$17.44
Local Expenses	56.84	43.50

In the list of 45 denominations Seventh Day Baptists rated 42nd in average giving. However, compared with the average giving in all of these denominations the average giving of Seventh Day Baptists was \$60.94, against an over-all average of \$60.89. One of the most significant differences exists in the field of benevolence, including home and foreign missions, where 28.68% of the Seventh Day Baptist

dollar was spent while the over-all average for such expenditures was 18.68%. Opposed to this the giving to the local church expense by Seventh Day Baptists was 10% lower than the average from all denominations listed.

Is any significance to be attached to the figures listed above? The writer believes there is. It is his impression that we are not over-giving to benevolences but that we are selling short our local church program, one area of which would be the matter of ministerial support. In this area can we continue to permit our ministers to live on a substandard scale? If we could increase our average giving, at least to the average of the 43 denominations with which we are compared, an increase of approximately \$9.00 per member, our total giving would be increased by \$51,962. It may not be possible for us to develop a uniform salary scale, but if we could implement the salaries our ministers now receive by an amount equivalent to a \$9.00 per member increased giving, we would begin to improve an inequity which now exists, and of which I believe all are conscious. As individuals, and as members of individual churches, let's think it over.

### Thanksgiving Appeal for \$1 Million

American Protestants and Eastern Orthodox church members will be asked for \$1,009,110 in a special appeal during the Thanksgiving season to finance the Share Our Surplus Program, through which more than 10 million of the world's hungry will receive U. S. surplus foods.

Every dollar given to the SOS appeal provides for the distribution of more than 300 pounds of life-sustaining food overseas. This is possible because most of the foods are donated from U. S. Government surplus stocks, and most of the inland and ocean transportation costs are paid by the U. S. Government or the governments of recipient peoples.

SOS offerings made during Thanksgiving week will be augmented by other contributions from individual churches and denominations at various times throughout the year in support of the Share Our Surplus program.

MISSIONS — Sec. Everett T. Harris

### The "Reform" of a Chinese Pastor

A layman in China has sent out a vivid account of what happened to his pastor as recorded in *China Notes*, a publication of the China Committee of D.F.M., in and after the anti-Rightist campaign of 1958. After removing all indications of locality, the account reads as follows:

It goes without saying that in a totalitarian state the spy system is in vogue, and the so-called "progressive elements" stand in favor with the ruling powers, and they often get promoted by means of preying on and attacking other people. With diabolic materialism, expediency knows no moral law, for the end justifies the means. The whole structure is Machiavellian in essence, and the people live in a constant state of awe hysteria.

In the spring of 1958 all our religious workers were summoned to a course of concentrated study. The theme was Socialism and Socialist Education. These church workers were housed in a hostel to lead a group life at the expense of the state (like an Oxford Group House Party). The assembly was under the close supervision of a director and several assistants (of course CP members). The seminar was divided into several groups, each with a commissioned leader and a secretary. Seminar meetings and group discussions were held. The conference opened with a lengthy discourse by the head of the city Religious Affairs Bureau. On the basis of his lecture the members were told, in the group meetings, to voice their opinions and give reasons for their pros and cons (no freedom of silence).

Everything went on serenely for several days and everybody seemed to be having a good time. But then the clouds began to gather as the storm approached. For while the group discussions went on during the day, the commissioned leaders (scouts really) were holding secret sessions with the director of the seminar every evening. As in a Punch and Judy show, the strings were held in the hands of the director. Beginning with the third week, each group had one individual selected and earmarked as the object of attack. Questions were flung at him from

right and left, and the more he tried to answer the hotter became the attack. Finally he was directed to write down all the charges brought against him. He was made to admit that in both word and deed he had been anti-Communist, anti-Socialist and anti-people. After that the culprit was segregated and put under strict guard, and his movements closely watched. He was told to write out his deposition in a form satisfactory to the group leader. Then the whole seminar was assembled to hear the depositions of the various culprits. One day was devoted to each offender. Finally our pastor was called to stand before this mob court and read his deposition. Although a number of his church members raised objections, the verdict was finally pronounced that he was reactionary, so he was officially labeled a Rightist. On the following Sunday he was dismissed from his position as pastor. One of the local church officials led the service and made the proclamation, instructing the congregation that since their pastor had been found guilty of reaction and labeled a Rightist he was no longer to be considered as their pastor but should be treated as their common enemy. He was to be ostracized and live under the ban until he was reformed.

The way to reform was through labor. The pastor was made to obey the orders of the church official who made the proclamation and of the janitor — told to work in the garden, sweep the church, and clean the toilet, but he was given a wage of twenty dollars a month. Later he was ordered to move to the compound of another church and was given one small room in which to live, eating from a common kitchen. Here all the former church workers of this region were one by one assembled, to work in a factory or in some other way. In 1959 our pastor's work was changed and his wage increased to \$35. He continued to work well, and in the spring of 1962 it was officially announced that the stigma of Rightist was removed and his civil rights restored. However, he had to continue in the work he was in, and carry on with his self-education and self-remoulding. Since that time he has been at liberty to act as a free individual citizen of the state.

During the reformatory period the privation and hardship were most unbearable. Had it not been for the grace of our Lord and the fellowship of Christian prayer, he would not have survived till this day.

Thus ends this layman's account of his pastor's tribulations. It will be recalled that many pastors all over China were denounced as Rightists in that 1958 campaign, and it is likely that the fate of many of them paralleled this story.

### Salary Increase for Missionary Pastors

The last General Conference approved a recommendation that the Missionary Board raise the salaries of three full-time workers on the home field to \$4,000 a year, as a step toward more adequate support.

Action was taken at the October 28, 1962, meeting of the Missionary Board to raise the salaries of Pastors Marion Van Horn, S. Kenneth Davis, and Paul Osborn to \$4,000 a year, retroactive to September 1, 1962. The board considers these three pastors to be in a special category in relation to the work of the home field.

Consideration is being given to raising the salary level of all missionary pastors who are endeavoring to give full-time service to pastorates, working in conjunction with the missionary churches.

### New Church Organized

The Bay Area Fellowship (San Francisco) was scheduled to be organized as a church on Sabbath day, November 17. The Riverside pastor, on a northern visitation trip from November 12 to 20 intended to participate in the organization. Look for a full news account of the event in a later issue.

Perhaps a reminder of Galatians 6: 6 would be appropriate here: "Let him that is taught in the word communicate unto him that teacheth in all good things."

— Sword of the Lord.

**"The cause of Seventh Day Baptists will die out with the generation that enjoys its faith more than it tries to propagate it."**

## Evangelism and Missions in the Local Church

Results of a Conference Study Session  
By S. Kenneth Davis

Several definitions of evangelism were presented by the group. It was agreed that basically evangelism is concerned with four areas: (1) winning men to Christ; (2) keeping men in Christ; (3) recalling the backslider to Christ; (4) sending the believer forth for Christ. Evangelism is not an elective in the course of the local church. It is not an optional activity which may be pursued some years and not others. It is not a campaign, nor is it a method. It is rather a spirit and activity which permeates every activity in the local church.

Out of the many areas we explored in attempting to understand something of the wide scope of evangelism came the following observations:

The success of at least one of our churches in bringing new faces into Sabbath morning worship almost weekly seems to be due to a large, impressive church sign, advertising in the yellow pages of the phone book, and newspaper advertising.

Considerable blame for young people leaving the church rests upon the shoulders of adults who shirk the opportunity to help our young people grow because of being too busy with less important things or because of feelings of inadequacy. Leadership for youth of all ages is lacking and is desperately needed.

Often those moving into new areas become so engrossed in their problems they fail to look up the church of their own conviction. Whenever people leave a church area so that they cannot be effectively served by their home church any longer, their names and addresses should be forwarded to the Seventh Day

Baptist church nearest their new residence.

We need to witness to the times when God has helped us to be true to our convictions in the face of greatest temptation. Such a witness, both verbally and through the pages of the Sabbath Recorder, may mean that someone else teetering on the brink of falling before social pressures will regain his balance and renew his commitment.

Seventh Day Baptist freedom has been confused with lack of conviction. Someone was quoted as having said he liked being a Seventh Day Baptist because you don't have to believe anything. Cases were cited of people leaving the denomination because they felt Seventh Day Baptists didn't stand for anything. In allowing freedom for each man's own conscience to speak to him we need to be careful not to compromise our own convictions nor to forget that we have them. It is the responsibility of every individual Seventh Day Baptist to know what he believes and to let others, especially our young people, know that we do hold these beliefs and live by them.

Evangelism seeks to meet people where they are, and demonstrates a love and concern for the individual commensurate with that which Christ showed. The example of one church which has an average of five Bible study and prayer meetings in different areas where they feel responsible was cited. This church also cares for the poor — providing clothing and food where needed and housing in the social hall if necessary. The church needs to be willing to get its hands dirty if it is to live the good news of her Lord.

### A Self-evaluation for Churches

Each "no" response represents an area where the church needs improvement.

1. Does the church have an evangelism committee or equivalent?
2. Does it have a year-round evangelism program?
3. Are regular reports on evangelism given?
4. Is evangelism included in the church budget?
5. Are evangelism visual aids and literal life?
6. Is a system whereby lapsed and inactive members are spotted and visited in effect in the church?
7. Are all church members visited in their homes at least annually for the purpose of strengthening their spiritual life?
8. Does every organization in the church take on an evangelism project or study at least annually? The purpose of every organization in the church should be evangelistic in one sense or another.
9. Is there an up-to-date responsibility list?
10. Is a community canvass of the area of responsibility held at least triennially?
11. Does a group of lay visitors receive training in evangelism techniques regularly?
12. Is there regularly scheduled lay visitation work?
13. Do visitors find a ready and warm welcome at all services?
14. Is there a plan whereby all new members are visited by laymen within six weeks of their joining to seek commitment of the new member to the life and service of the church?
15. Are there regularly scheduled preparatory classes for prospective members?

We are challenged to keep refocusing our sights on our unchanging God in a fast changing world and to keep the fire within us stirred up. This thought-provoking statement was made by one of our men a century ago: "The cause of Seventh Day Baptists will die out with the generation that enjoys its faith more than it labors to propagate it."

### Field Trip

The secretary spent November 3-7 working with the Seventh Day Baptist churches of New England. The Rev. Earl Cruzan served as host pastor.

On Sabbath morning he visited the Sabbath School classes of the Pawcatuck church and explained the work of the board to the congregation. In the afternoon those of the church who were interested in the education program met for discussion with the secretary.

Three two-hour sessions were held for teachers and members of our nearby churches at the Ashaway parish house on Monday, Tuesday, and Wednesday evenings, November 5, 6, and 7. The heart of the discussions centered on methods and materials of Christian Education.

### Meeting of Executives

Secretary Rex Zwiebel plans to attend the annual meeting of the Baptist Denominational Executives in Christian Education at the new headquarters of the American Baptist Convention, Valley Forge, Pa., November 15-16.

Having been elected chairman of the group, he has set up the program for this year and will act as moderator.

### Youth Field Worker

The schedule for Miss Linda Bingham, youth field worker of the Board of Christian Education, shows that she worked in our Plainfield church, November 1-10. From Plainfield she was scheduled to go to Washington through the 17th. After that she plans to go to Shiloh for the period of November 24 to December 1.

The Youth Work Committee is laying plans for next year at this year's plans received approval at General Conference and an appropriation was recommended for the year 1963-64.

### SABBATH SCHOOL LESSON

for December 1, 1962

What Is the Church?

Lesson Scripture: Eph. 2: 11-22.

### Statement of Experience and Belief

By Leslie A. Welch

Somewhat unusual in the present generation of Seventh Day Baptists is the experience of Leslie A. Welch who has changed his vocation in middle life from plow to pulpit. Father of a large family, he has turned over the farm in Central New York to a grown son and has now been ordained to the ministry as pastor of the Ritchie Seventh Day Baptist Church at Berea, W. Va. His statement of experience and belief, given verbally on that occasion, has been summarized by him for publication. Questions by members of the ordaining council and his answers are also included. He read as his own the eleven articles in the Conference-adopted Statement of Belief. He also read the general statement from the *Manual for Study* which emphasizes liberty of thought: "... no binding creed to which members must subscribe. They hold, however, that certain beliefs and practices, having the support of Scripture and adhered to by followers of Christ through the centuries, are binding upon all Christians."

Mr. Welch read from the *Manual* a further statement by Boothe C. Davis about polity as follows:

"The Seventh Day Baptist denomination is historically, like other Baptists, congregational in polity, and desires that its churches and its members shall continue to enjoy freedom of conscience in all matters of religion. Therefore, the Statement of Belief here set forth is simply an exhibition of the views generally held by Seventh Day Baptists and is not adopted as having binding force in itself."

The candidate then added something like this:

"I find in the above sufficient liberty, which I feel is necessary to the Christian growth of the individual, that I am glad to be a part of the Seventh Day Baptist ministry, knowing that no individual, bishop, board or group is dictating the exact detail of belief or witness. My responsibility is first to God and His Son through the Spirit."

### Statement of Experience

I was born into a Christian home, and all my life have been in regular attendance at the services of the First Brookfield Seventh Day Baptist Church at Leonardsville, N. Y., until coming to West Virginia. Mother was the very capable disciplinarian of the home and since I was the only child, she had no problem in knowing on whom to use the switch or strap.

Several pastors contributed to my Christian growth and experiences. Time would not permit me to tell of all and pay just tribute to them. Pastor Paul Burdick was at Leonardsville for the longest time during my formative years and I had hoped that he might be here today. He was the one who baptized me at the age of twelve years and later performed the ceremony that made Miss Henrietta Davis my wife, thus starting my own home. During his pastorate we were encouraged to attend evangelistic services in neighboring churches as added stimulus for growth and witness. The fall that I was nineteen I attended such a service at the Unadilla Forks Baptist Church with my parents and friends. The evangelist, Mrs. Merle Tebo, delivered a sermon on the "New Birth" from John 3 that was an especial enlightenment and challenge to me. Not having the courage to "go forward" (I was superintendent of the Sabbath School at the time), I could not escape the conviction of the Spirit until about 1:00 A.M., while on my knees at my bedside, the cleansing power of the blood of the crucified Christ availed for me, giving assurance of salvation and blessed peace within. It was at this time that I realized that our own efforts to live acceptably to God fall so far short. Neither the Christian home, baptism, church membership, knowledge of Scripture or a multitude of good works, important as they are in the Christian life, can take the place of the sacrifice of Jesus, the Savior. "Without the shedding of blood is no remission" (Heb. 9: 22b).

In the spring of 1948, as we continued to serve within the local church, I was asked to serve as deacon and ordained to that office. The growing challenge of service in response to the love of God

has been a constant "barb," although the assurance of salvation by faith was settled and never questioned since taking Christ as my personal Savior. Both of my parents and I have found the power of the Spirit very real in the ability of Christ to effect physical healing.

It was nearly three years ago that in my seeking to know and follow God's will, a "mountaintop" experience of the infilling to overflowing of the Holy Spirit gave the strength I later needed to go if the Spirit says, "Go" or stay if the Spirit says, "Stay." It matters not as long as we have the spiritual assurance that we are doing His will as He strengthens and directs our lives. This experience made God and heaven seem so close that even the animals were affected. Anyone who has a dairy knows that there are some problem or "ornery" animals in any herd. During this fullness of the Spirit, those ornery ones in the herd were also overcome and I have no reason to doubt the prophecy of Isaiah regarding the "lion and the lamb," literally or symbolically. The things that brought this heavenly experience back to earth were the disobedience of children and the presence of sin as it threatens our very lives daily. May God hasten the day when "Thy Kingdom come on earth as in Heaven" may become a complete reality for all.

For nearly two years our witness has been here in West Virginia and I say "our" because one of the talents that I do not have is that of singing, but my wife and daughters have supplied some of what I lack in this way. All that we can do can never begin to repay God for His love shown to us through Christ and the Holy Spirit. It is our desire to do our "bit," as a token of our appreciation to God and those who have contributed to our blessings in Christ.

#### Questions and Answers

Q. How can one be sure his experiences are valid?

A. I think one will find similar experiences related in the Bible, there will also be direction from the Word that will support them and they should help us to produce fruits of the Spirit — love, joy, peace, faith and personal assurance.

Q. What is the Church of Christ?

A. It consists, in the largest sense, of those who have accepted to be called out by God through the love manifested by His Son on the cross, to a life of righteousness.

Q. What is your conception of ordination?

A. It is the sanction of the church and a recognition for one to pursue a specific type of service for God; a greater use of manifested talents as seen by the local church.

Q. Do you feel that the ministry is a "job" or an "office"?

A. It is definitely more than a "job," but one is not so "elevated" by it that he cannot do the task at hand. I think there are elements of both "servant" and "priest."

Q. Are you happy in your work?

A. The first two months in Berea were among the happiest of my life. I have not lost one night's sleep over what was left behind.

Q. Which is more important, belief about Christ or the Gospel of Christ?

A. The Gospel or "Good News" and the message of Christ.

Q. Do you think our denomination is dying — or does it have a future?

A. If it is dying it is because Christ is not in it or it is in Christ. Christ is **The Life**, and if our life be in Christ, we have every reason to hope.

Q. How, as a pastor, would you react to the varying points of view within the Seventh Day Baptist church?

A. Each problem would have to be faced individually under the Spirit's direction. John 13: 35 reads "By this shall all men know that ye are my disciples, if ye have love one to another." The test of discipleship is love for the brethren in Christ.

Q. Would you share convictions relative to the Sabbath?

A. Some time after conversion, while in attendance at a Bible study held by a neighboring First Day Baptist church, I was brought face to face with the Sabbath question relative to possibilities of growth, service, and necessity of keeping the Sabbath. I was loaned a small book of study by Evangelist Biederwolf, which I studied

along with my Bible in prayer for about two weeks. As God spoke to my heart, He said, "You are free to go your own way, your salvation is by faith in Christ, but would you rather have the blessings promised by men or the blessings that I have promised?" My answer, of course, was that I would rather have what He may give in way of blessing than all that man can give.

It is my firm conviction now, that the primary purpose of the Sabbath was not physical rest, for Adam had no need of that on that first Sabbath following creation; but he did need **everything** in the way of fellowship with, and instruction from his Creator-Father, God. The command to "earn bread by the sweat of the brow" came as the result of sin.

#### ITEMS OF INTEREST

##### King's College

One of the several forward-looking ventures of Dr. Percy Crawford, famed for his "Young People's Church of the Air" program beginning about 1931 was the establishment of King's College. It was patterned somewhat after Wheaton College. The institution faced serious financial problems as it sought to expand and acquire its present beautiful campus at Briarcliff Manor, N. Y. The untimely death of its founder and president made its future a little uncertain, but through wise and austere management the college reduced its operational deficits and finished 1961 with a balanced budget. Now on October 6, with impressive ceremonies, the second president Dr. Robert A. Cook has been inaugurated.

Thousands of young people have received a Bible-centered Christian education at King's College. A number of Sabbathkeepers have attended. Among those now in the middle of their course are two promising young people from the Seventh Day Baptist Church of Shiloh, N. J.

##### Evangelism in Japan

Significant advances in evangelism in the Orient make thrilling news to mission-minded people of similar faith. Baptists are making careful and hopeful plans for

the New Life Movement crusade that is to get under way in Tokyo, Japan, on March 26, 1963. Shuichi Matsamura, director of the movement, has been touring Baptist churches in America with missionary William H. Jackson, to enlist personnel and support.

Dramatic, forceful evangelistic methods which have imagination and vision are necessary to reach the modern Japanese, Jackson said.

The missionary said Japanese today are more receptive to the Gospel than at any other period of history. He has served in Japan for 12 years.

Matsamura echoed Jackson, pointing to the recent laymen and young people's rallies attended by 400. There were 46 who dedicated themselves to preach the Gospel and the rest recommitted their lives to Christ.

The Japanese director hopes the campaign will result in seven new Baptist churches in the world's largest city.

Fuller Theological Seminary (interdenominational) of Pasadena, Calif., one of the youngest and fastest growing seminaries in the country, has established its name as one of the most scholarly. Its professors command attention in the books they have contributed to the Christian world every year. The school quickly acquired a very adequate reference and working library (which was very difficult in the postwar period when European works had been destroyed to such an extent). One of the latest moves is the purchase of additional nearby land and the breaking of ground for a \$580,000 library building which will allow Fuller's library holdings to eventually exceed 200,000 volumes. Well-to-do donors have contributed \$400,000 toward the building; the remainder is to come from alumni and other friends of limited means.

Dick H. Hall, pastor of the First Baptist Church of Decatur, Ga., with a doctorate from Southern Baptist Theological Seminary told the students on their convocation day that the current Southern Baptist doctrinal controversy is "merely tension which will strengthen our convictions and further the cause of Christ."

### 50,000 Attend Small Town Carolina Revival

A total attendance of more than 50,000 and over 600 decisions were reported at Pickens, S. C., as the result of a two-week evangelistic meeting led by C. E. Autrey of Dallas, director of evangelism for the Home Mission Board of the Southern Baptist Convention.

The small, semi-rural community in central South Carolina has only 2,000 residents in its incorporated limits and another 1,000 immediately adjacent. Thirty-two of the area's Baptist churches supported the revival.

"This was the greatest thing ever to hit Pickens," a number of civic leaders, including the mayor and public school superintendent, commented.

The residents of the county swelled attendance to more than an average of 3,000 each night of the first week, and to 4,000 for the second week. Each Sunday night there were more than 5,000 present.

Ewell Payne of Pickens, associational missionary, said, "This crusade proved that the semi-rural areas can have a great crusade." Payne reports 75 per cent of the people who made decisions at the crusade have made them also in the churches since the close of the meeting.

Dr. Autrey commented, "There was a deepening of spiritual life. One night a man who thought he had committed the unpardonable sin was converted. He immediately began working to bring an 80-year-old man under the influence of the Gospel. He succeeded and on the last night of the crusade the elderly man was saved. Experiences like this characterized the meeting."

### It Is All I Have

A man who came to this country from Holland 55 years ago and educated his three children at Alfred writes a human-interest letter mixing in a few Dutch words: "Now I am een oude man soon 80 years old. Yes, I like the Recorder; that is all I have." He had written requesting tracts for himself and for distribution.

### Denominational Information

The Planning Committee, being widely representative, affords unusual opportunity for its members to share knowledge of the work and plans of each agency. This general knowledge can be further shared with Associations and churches through any one of the board secretaries, the president of Conference, or the president of the Women's Board. Thus one of these persons could be invited to represent all boards and the denomination at associational meetings at least once every two years. The boards not so represented could be invited to send letters to the associational meetings, and the letters could be used as a part of the associational programs. Members of the Commission, too, are well acquainted with denominational affairs. Those members of the Commission living within the areas of associational gatherings are available, upon call, to attend these meetings.

Evaluation forms to be filled in by the churches participating in the 1961-1962 program have not all been returned. If these have been misplaced additional forms may be secured from Plainfield.

Forty-six packets for 1962-1963 have gone to churches and fellowships. A few packets are still available from Plainfield. They may be secured by addressing a request to the executive secretary. Members of the committee stand ready to be of any assistance possible during the time these packets are in use.

### Calling Abilene

The lone Sabbathkeeper and tract distribution maps in the secretary's office at Plainfield do not show any Seventh Day Baptists close to Abilene, Texas. A young man from the Metairie, La., church is stationed there and his parents would like to arrange occasional weekend contacts for him with people of like faith. The address:

A2c Floyd Coalwell, MMS42  
Box 4253  
Dyess AFB  
Abilene, Texas.

### NEWS FROM THE CHURCHES

STONEFORT, ILL. — The Old Stonefort church has been active in many areas in recent months. There has been a good attendance regularly at Sabbath School and church.

The church has continued the fifteen-minute radio program on a local radio station at the close of each Sabbath. This program was sponsored for twelve weeks this summer by the North Central Association. Several tapes from the American Sabbath Tract Society have been used on the program in addition to some local talent.

Six members of our church attended Conference at Mission Farms and returned with new zeal and enthusiasm.

The youth of our church continue to be very active. They have divided into two groups — Youth Fellowship and Junior Christian Endeavor. They meet every Sabbath afternoon. During September the young people spent two Sundays varnishing the woodwork in the church. In October they had a bake sale. Plans are under way for the youth to visit an old folks' home with a program in November.

New signs are being constructed to be erected in Stonefort pointing the way to the Old Stonefort Seventh Day Baptist Church. Other signs will be erected in front of the church. — Correspondent.

DODGE CENTER, MINN. — The study of the Christian Character Course in prayer meetings has been finished. The sessions are being held in various homes of members during the winter months. We are laying plans for further study.

The Ladies Aid has tied two quilts for service work.

The Young Adults went to Rochester to see The Passion Play. Hosts were Mr. and Mrs. Claston Bond. At the election meeting held recently, Mrs. Seili Bond was named president, Mrs. Ardith Green, vice-president, and D. C. Lippincott, secretary-treasurer.

The Little Lambs Sabbath School Class in Halloween costume took treats to the older members of the church in a "trick-or-treat backwards" project on October 31.

The members of the Junior Choir with

older ones cleared the church lawn of leaves and enjoyed a wiener roast in October.

The Youth Fellowship has been active. New officers elected were Barth Crane, president; Bill Bonser, vice-president and chairman of the program committee; Sharon Austin, secretary, and Lois Langworthy, treasurer. Barbara Greene is the Beacon correspondent. Recently our young folks were hosts to the county United Christian Youth Movement. Several representatives of Christian colleges were present and spoke to the young folks concerning the colleges they represented. Barbara Greene is president of the organization.

Laymen were in charge of the morning service, October 20. Clare Greene was worship leader; George Bonser gave the Scripture reading and led in prayer. The messages were centered about the theme, "As Good Stewards." D. C. Lippincott spoke on the phase, "In Our Daily Work"; Claston Bond on "In Our World"; and Wallace Greene on "In Our Worship."

Meal of Sharing was held on October 27. Hosts were the Bob Kloppstein and the Lorna Austin families. There was singing following the meal and the afternoon was spent in visitation.

— Correspondent.

ALFRED, N. Y. — Our church went over its goal for Our World Mission in the year just passed.

The church recognized the 95th birthday of Mrs. Nathan Saunders on the afternoon of October 26, with callers and a handsome birthday cake. She is the oldest resident of the village, and perhaps of Allegany County.

The Communications Committee of the church spent several hours preparing the materials for the UNICEF drive, October 31. The children collected over \$200. — The Communications Committee, R. Marion Carpenter, Chairman.

There is no fool like a religious fool, especially an intellectual fool looking for a new religion.

— Rev. William Ward Ayar.



**OUR WORLD MISSION**  
**OWM Budget Receipts for October, 1962**

	Treasurer's October	Boards' 1 Month		Treasurer's October	Boards' 1 Month
Albion .....	\$ 53.35		Nortonville .....	125.50	25.00
Alfred, First .....		\$ 40.00	Old Stonefort .....	15.00	
Alfred, Second .....	373.21		Paint Rock .....	18.00	
Associations & Groups .....	73.12		Pawcatuck .....	404.50	19.56
Battle Creek .....	405.02		Plainfield .....	186.64	
Berlin .....	89.24	69.00	Richburg .....	20.00	
Boulder .....	55.70		Ritchie .....	15.00	
Chicago .....	72.50	40.00	Riverside .....	169.40	
Denver .....	90.37		Rockville .....	114.27	
Dodge Center .....	126.07		Salem .....	250.00	
Hopkinton, First .....	87.50		Schenectady .....	10.58	
Independence .....	43.00		Shiloh .....	675.73	
Individuals .....	80.00	183.92	Verona .....	132.13	
Irvington .....	400.00		Walworth .....	50.00	
Little Rock .....	16.66		Washington Peoples' .....	10.00	
Los Angeles .....	250.00		Waterford .....	124.11	
Los Angeles Christ's .....	40.00		White Cloud .....	96.07	
Lost Creek .....	300.00		Yonah Mt. ....	6.00	
Marlboro .....	268.83				
Memorial Fund .....	89.67		Totals .....	\$6,303.49	\$392.48
Middle Island .....	20.00		Non-Budget Receipts .....	8.00	
Milton .....	759.70	15.00			
Milton Junction .....	68.50		Total to disburse .....	\$6,311.49	
North Loup .....	118.12				

**OCTOBER DISBURSEMENTS**

General Conference .....	\$1,133.33
Board of Christian Education .....	317.91
Historical Society .....	159.95
Ministerial Retirement .....	723.31
Ministerial Training (1) .....	537.72
Ministerial Training (2) .....	190.41
Missionary Society .....	2,518.39
Tract Society .....	563.00
Trustees of General Conference .....	29.47
Women's Society .....	97.25
World Fellowship & Service .....	38.75
Salem College .....	2.00
<b>Total Disbursements</b> .....	<b>\$6,311.49</b>

**SUMMARY**

1962-63 Budget .....	\$116,768.00
October Receipts:	
OWM Treasurer .....	\$6,303.49
Boards .....	392.48
	<u>6,695.97</u>
Remainder due in 11 months .....	\$110,072.03
Needed per month .....	\$ 10,065.00
Percentage of year elapsed .....	8.3%
Percentage of budget raised .....	5.7%
	Doris H. Fetherston,
	Treasurer.
	476 N. Washington Ave.,
	Battle Creek, Mich.

The OWM treasurer now closes the books for each month after receipt of the mail on the first day of the following month. In October checks were received from only 39 of our 60 churches. Receipts were better than for the same period last year, however. Perhaps we have more tithers! Many phases of the work supported by OWM funds are worthy of our interest, our prayers, and our gifts — also our enthusiasm. Perhaps by talking to others about the good work we could interest more of the members of our churches to give to OWM. Let's go "over the top" and give a total of \$10,500 in November! A real sacrificial gift at Thanksgiving time would prepare our hearts for the blessings of the Christmas season.

— Doris Fetherston.

# The Sabbath Recorder



**Historic Symbols at Valley Forge**

Preserved as one of our national shrines, the winter quarters of George Washington's poorly equipped, discouraged army, now boasts such memorials as the great arch pictured above. Fitting symbols of the determination that led to final victory and the birth of a new nation rise from the carefully tended rolling hills of the sprawling, fortified old camp. Liberty was bought with a price. Valley Forge lives in Christian memory as the spot where the general, burdened with his responsibilities, knelt in the snow to pray to God for his men and for his country. Today our nation is strong, our military men better provided for than any in the world. But this, too, is an hour of uncertainty not unmixed with fear. Let us, like the "Father of our country" pray to our Father in heaven, whose guidance we desperately need.