

OUR WORLD MISSION

OWM Budget Receipts for November, 1962

	Treasurer's		Boards' 2 Mos.	Treasurer's		Boards' 2 Mos.
	Nov.	2 Mos.		Nov.	2 Mos.	
Adams Center	\$ 171.60	\$ 171.60			89.67	
Albion	60.35	113.70		19.00	39.00	
Alfred 1st	404.20	404.20	\$ 40.00	799.28	1,558.98	15.00
Alfred 2nd	165.98	539.19		101.25	169.75	
Associations and Groups		73.12			118.12	
Battle Creek	523.92	928.94		142.50	268.00	25.00
Bay Area Fellow.	60.45	60.45		27.00	42.00	
Berlin		89.24	69.00		18.00	
Boulder	41.95	97.65			404.50	19.56
Buffalo			45.00	173.70	360.34	
Chicago	78.50	151.00	80.00	51.75	71.75	
Daytona Beach	240.48	240.48			15.00	
Denver	116.78	207.15		177.02	346.42	
DeRuyter	147.00	147.00		57.78	172.05	
Dodge Center		126.07		200.00	450.00	
Hebron 1st	78.34	78.34		10.00	10.00	
Hopkinton 1st	136.60	224.10		8.00	18.58	
Hopkinton 2nd	4.00	4.00			675.73	
Houston	36.85	36.85		86.00	218.13	
Independence	97.75	140.75		55.00	105.00	
Individuals	10.00	90.00	188.92			
Irvington		400.00			10.00	20.00
Kansas City	80.00	80.00		10.00	20.00	
Little Genesee	182.70	182.70		129.02	253.13	
Little Rock	16.66	33.32	34.33		96.07	
Los Angeles	500.00	750.00			6.00	
Los Angeles Christ's	35.00	75.00				
Lost Creek	172.24	472.24				
Marlboro	293.13	561.96				
Memorial Fund						
Middle Island						
Milton						
Milton Junction						
North Loup						
Nortonville						
Old Stone Fort						
Paint Rock						
Pawcatuck						
Plainfield						
Richburg						
Ritchie						
Riverside						
Rockville						
Salem						
Salemville						
Schenectady						
Shiloh						
Verona						
Walworth						
Washington, People's						
Waterford						
White Cloud						
Yonah Mountain						
Totals	\$5,701.78	\$12,005.27	\$516.81			
Non-Budget Receipts				45.00		
Total to disburse	\$5,746.78					

NOVEMBER DISBURSEMENTS

General Conference	\$1,133.33
Board of Christian Education	324.18
Historical Society	163.10
Ministerial Retirement	294.56
Ministerial Training (1)	456.90
Ministerial Training (2)	194.17
Missionary Society	2,481.59
Tract Society	541.90
Trustees of General Conference	30.06
Women's Society	88.49
World Fellowship & Service	38.50
Total Disbursements	\$5,746.78

SUMMARY

1962-1963 Budget	\$116,768.00
Receipts for 2 months:	
OWM Treasurer	\$12,005.27
Boards	516.81
	<u>12,522.08</u>
Remainder due in 10 months	\$104,245.92
Needed per month	\$ 10,424.59
Percentage of year elapsed	16.7%
Percentage of budget raised	8.9%

Doris H. Fetherston,
Treasurer.

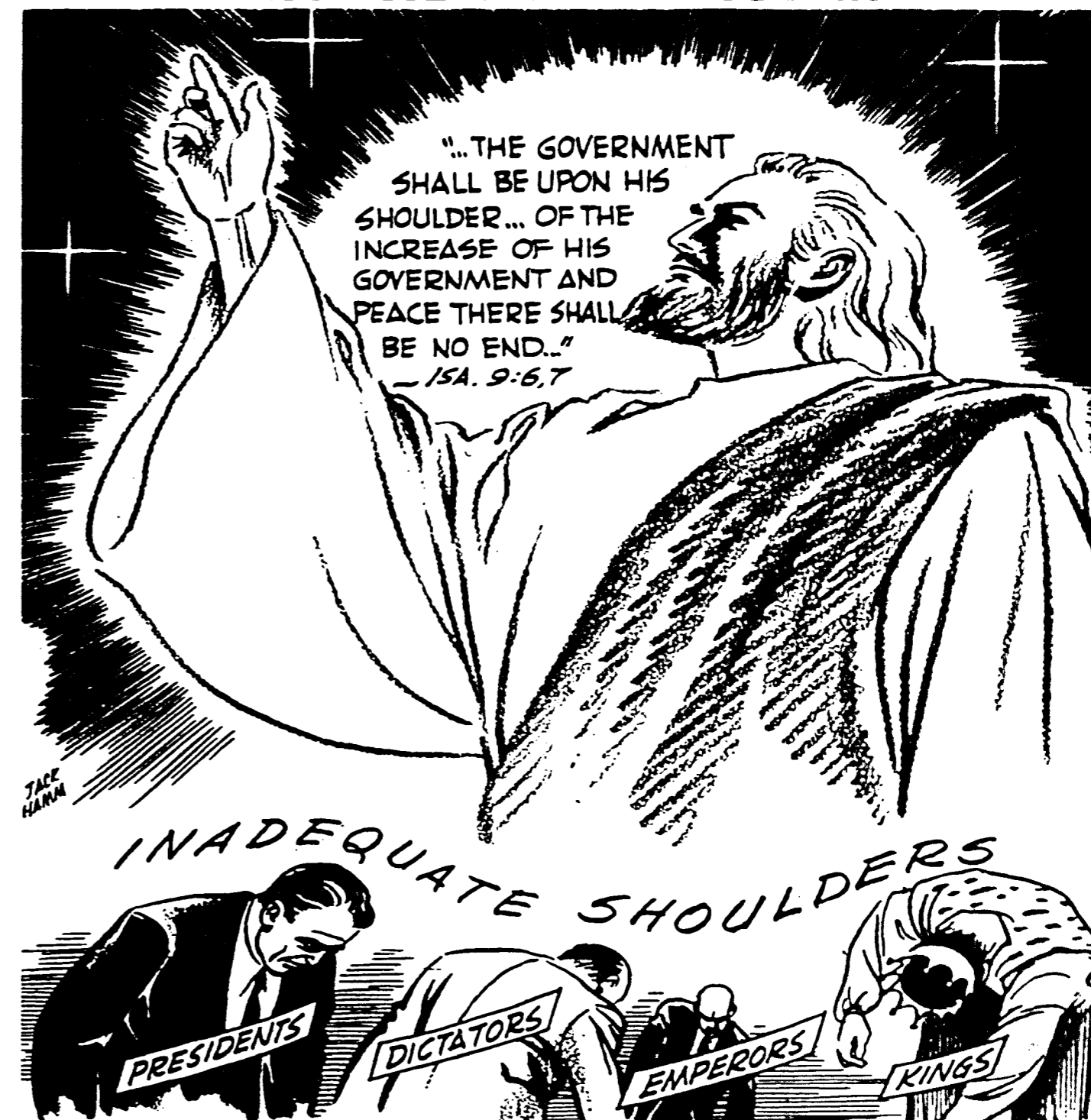
476 N. Washington Ave.,
Battle Creek, Mich.

"Lord, what wilt thou have me to do?"

In the light of the inadequate support of Our World Mission shown by the above figures we would do well to apply the words of the Conference president's 1963 theme to our giving, and prayerfully do so before the end of December. — Ed.

The Sabbath Recorder

"AND HE SHALL REIGN..."



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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IN THIS ISSUE

Editorials:	
Are You a Writer?	2
Second Vatican Council	3
Editorial Notes	4
Features:	
Ministerial Training Council	5
Recorder Articles Reprinted	5
Effective Bible Study	6
Tract Board Members Report	
Profitable Meeting	10
People on Venus?	13
Items of Interest	14
World Travelers Report	15
Missions:	
Mission Today and the People for It	8
Pen Pals for Youth	9
Christian Education:	
Citizenship Projects	11
Plans Announced for July C. E. Convention	11
Women's Work:	
Christian Vocations	12
Suggested Reading for January	12
News from the Churches	15
Accessions.—Obituaries	Back Cover

Are You a Writer?

Not very many of the people in our churches are writers. Perhaps not many in comparison with the total membership can reasonably hope to sell the products of their pens at high prices. Those who do write successfully and who have attempted to help others learn to express themselves effectively on paper are convinced that many more could become appreciated writers.

Religious journalism is not a lucrative vocation or avocation, but it is rewarding in the satisfaction it brings and the impact for good that it may have. Some there are whose hearts burn with a message but whose training in the art of verbal organization and presentation is inadequate. Others have a certain flair for writing but seem to have little depth of faith or experience from which to write. The former could benefit from self-imposed or school-imposed disciplines. Now, more than in previous years, it is possible to get help in writing at relatively low cost. Unfortunately many of our young people attending college fail to take advantage of much of the training in clear expression that is offered in courses or in extracurricular activities. Short courses in journalism and in other types of writing are being subsidized by denominational agencies to help prepare would-be writers for the responsibilities that may soon be theirs.

The experts tell us that there are no easy roads or smooth, grassy lanes to acceptable writing. Creative writing, in the words of Berniece Roar, is lonesome, laborious, and frustrating. She adds that when one writes, he writes "during all his waking hours — if not on paper, then certainly on his brain." This is certainly true of those who prepare books. It is apparent, for instance, in the beautiful nature writing of Edwin Teale who wrote *North With the Spring and Journey Into Summer* from very extensive notes. Experiences and thoughts must be jotted down to tingle the memory when the time available for writing (perhaps years later) is at hand.

Is it not possible that you could be the one to write the things that you think somebody ought to write about? If you are willing to discipline yourself into find-

ing the right words and connecting them together lucidly, you can be a writer. We must, however, seek the advice and help of those who have thus disciplined themselves and are qualified to tell us when we are failing or succeeding.

Pilate caused to be written a title on the cross of Jesus. There were those who wanted to edit the statement. His reply was, "What I have written, I have written." From our vantage point in Christian history we would say that Pilate was correct in writing, "King of the Jews," and the priests were wrong in suggesting, "... that he said, 'I am King of the Jews.'" The religious writer needs to be very sure of his facts and the logic of his observations, but he must also be very critical of his own work so that the criticisms of others will not be too discouraging. His attitude must be not "What I have written, I have written," but rather, what I have written I will gladly rewrite until it is in the best possible form to present the message that I think is important.

Second Vatican Council

Now that the first phase of the Second Vatican Council has ended and the bishops and visitors have returned to their duties at the four corners of the world, many observers are trying to evaluate what has taken place or will take place when the delegates meet again next fall. Pope John XXIII, more genial and friendly, more concerned about unity than his predecessors, has sent his commissioners home to rewrite most of the basic documents. He has indicated that the Council may be able to complete its deliberations with one more short session rather than the longer ones that some had expected.

The crucial problem of whether church tradition can still be claimed to be as much the revealed will of God as the Bible has not been settled to the satisfaction of Protestants. It is noted that in recent years and in this Council there seems to be a tendency for clergy and laity to turn more to the Scriptures than to the Missal for nurture of the spiritual life. This is good, but to say that it is

a major change for the better is to be over-optimistic.

Can Protestants find real evidence in the Vatican Council or in the promotion of unity by some members of the hierarchy that the Church of Rome is approaching the New Testament standards held by Protestants? The question remains somewhat open as to whether the Church is merely attempting to soften the more harsh attitudes toward Protestants and their doctrines with a view to making it easier for the "separated brethren" to come back or whether there is a real willingness to abandon some of the doctrines that are manifestly not based on Scripture.

It appears that many Protestants have too easily accepted as sufficient the evidences of affability and good will and have not taken the trouble to underscore again the valid theological foundations that were so forcefully argued by the founders of the Reformation. Protestantism cannot retreat from its position that it broke away from the Roman Church to reintroduce the purity of the New Testament Church — a purity that had been successively lost by the grasp for political power over nations and spiritual power over members.

One illustration of this grasp for power is cited by the Rev. Harold O. J. Brown, in a thoughtful, charitable article in the December issue of *Action*. We quote:

The very title, "Supreme Pontiff," was taken over in the fifth century from pagan Roman practice, which had attached it to the emperor. (The Christian emperor Gratian dropped it from his titles in 382, as reminiscent of paganism; sometime in the next century the popes adopted it for their own.) One of the first great popes, Gregory I, said that if a bishop ever claimed the title of universal bishop, or universal pope, it would be a sign that the Antichrist had come. The expression, "Holy Father," used by Romanists to refer to the pope, is used by the Canon of the Mass to address God Almighty.

By these arguments they seem to apply Antichrist to themselves.

Protestants have often been harsh and unreasonable in their criticisms of the Catholic Church. Other Protestants, who rightly love their Catholic neighbors and associates, have failed to see that criticism of a system can be, and must be, separated

from our appreciation of many who have been reared under the system — which, in this country, has been modified somewhat by its minority position.

What will happen when the Vatican Council convenes again? Will it produce a formula for reconciliation? It is safe to say that reconciliation can take place only if Protestants are willing to give up some of the basic principles of the Gospel, or if Rome is willing to return to them. So says Mr. Brown, quoted above. The results of the Second Vatican Council will thus depend largely on what Protestants in general decide to do. It comes back then to the question of whether Protestantism continues to adhere to the Bible or departs from it.

EDITORIAL NOTES

In God We Trust

Those who feel grave concern lest the current wave of court actions related to the separation of church and state will remove all vestiges of references to God in our public life may note with approval an action of the House of Representatives. This legislative body has voted to inscribe the national motto, "In God We Trust," above the speaker's platform. These words will replace the fifteen gold stars that have no historical value or significance. In the future every Congressman who addresses the chair will be confronted with this soberingly significant affirmation.

When the motion was presented one legislator (of the minority party) lightly inquired whether or not there was sufficient gold left in the country for the lettering. He was assured that there was. Representative Fred Marshall (D.-Minn.) in introducing the measure said, "It will be a constant reminder to visitors in the chamber of this country's faith in the words, 'In God We Trust.'" It is indeed important for guides to have something that they can point out to visitors that is more reassuring than some of the things they may witness in our nation's legislative halls upon occasion. Visitors need to be impressed with the motto of our coins and currency. Congressmen also need to be reminded of it when they get up to



MEMORY TEXT

Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you. Hosea 10: 12.



speaking. Will these words affect legislation? Some of the most unanimous actions of previous sessions of Congress seem to indicate a trust in human arms rather than the "everlasting arms." Have we, the voters, given them much reason to think that we are as interested in dependence on God as we are in getting just a little more than our share of handouts from Uncle Sam? Let us encourage each other to live up to this lofty motto.

A Conference to Combat Communism

It is difficult to separate the wheat from the tares as they grow in the field, says our Lord. Many of us find it hard to know which organizations combating communism are worthy of active support. One helpful guide is to observe who endorses or fails to endorse them.

Without attempting to make decisions for others it is not amiss to point out as probably worthy of our active participation or support the All-American Conference to Combat Communism. The tentative program for the thirteenth annual meeting of this organization was sent to editors of religious publications by the office of International Christian Endeavor — a very favorable recommendation in itself. The program contains the names of Christian Endeavor executives and other notable people, Protestants and Catholics, who have made important contributions to the question at hand, such as Herbert A. Philbrick and William A. Kintner. The conference was held November 1 to 3 at the Sheraton Hotel in Philadelphia and attracted youth as well as adults. The permanent organization is located at 917 - 15th St., N.W., Washington, D. C.

"With world chaos just a failure away, we dare not be a Christian nation in name only." — Judge Luther W. Youngdahl.

Ministerial Training Council

The Council on Ministerial Education met at Plainfield, N. J., on December 9, 1962. All members of the council were present. The name "Center for Ministerial Education" was proposed at the previous meeting and having met the approval of the Commission, this will be the title used in future reference.

The director of the Center for Ministerial Education will be given the title of "Dean" as being in keeping with the duties which will be his.

At the previous meeting held on October 14 and 15, attention was given to drafting a paper which would set forth that which is hoped to be accomplished through the Center for Ministerial Education and the duties of the dean, as well as principles for student aid. Copies of this were mailed to the Commission for review and comment, and upon their approval the materials on the "Center for Ministerial Education" and the "Duties of the Dean" were mailed to all Seventh Day Baptist pastors for further review and comment.

The comments received were given thorough consideration as the original draft was revised on December 9. It is expected that this material will be made available for publication through the *Sabbath Recorder* following the January meeting of the Commission. Considerable time was also given to consideration of securing a dean. It is hoped that this office will be filled so that the dean may assume his duties next summer according to the directive received from General Conference.

Earl Cruzan, chairman.

To preach without love easily results in "ding-dong preaching." Every truth preached without love may only burn and blister. In many of our churches there is a dearth of doctrinal preaching. Some pastors let it be crowded out; some do not have a heart for it; and some just don't have it." — J. B. Weatherspoon of Southeastern Baptist Theological Seminary.

Recorder Articles Reprinted

Articles appearing in the *Sabbath Recorder* are appreciated enough by some people even in remote places to be reprinted. Probably not all those who reproduce our material ask permission or send tear sheets to the *Sabbath Recorder*. Regular readers might like to know that upon occasion articles from our weekly have been inserted in the *Congressional Record*. Others have been picked up by the National Council organ *Interchurch News*. Recently the Seventh Day Baptist churches of Holland reproduced in tract form (14,000) an address "Why We Keep the Seventh Day" by Rev. James McGeachy printed in the *Recorder* of Nov. 20, 1961 and another article "The Call of Christ to Youth" (14,000) by William Kimshel found first in the special issue of November 1960.

A little publication "Eternal Gospel Herald" from Warrimoo, Australia, carries an article by one of our new pastors from Louisiana. "The Sabbath Link" from New Zealand in its current issue also picks up something from our pages.

Perhaps readers would like to help the *Sabbath Recorder* render a larger service to the religious public by calling the attention of other editors to articles which are worthy of a wider readership. Permission to quote can be granted in most cases very gladly. Frequent notes of appreciation come to the publication office and are encouraging. Sometimes it would be better to tell others than your editor the things that you have found helpful.

Greetings Appreciated

In business meetings certain motions are termed by the parliamentarians as privileged motions. Perhaps the editor could be allowed something like that to express appreciation for the Christian greetings recently received from subscribers, fellow editors, and friends. Many, in renewing their subscriptions, have thoughtfully included kind words of gratitude and well-wishing for the efforts of the editorial staff in preparing this weekly journal. May God bless one and all who are seeking to advance the principles for which we stand in Christ.



... study to show thyself approved ..."

Effective Bible Study

By Dr. Wayne R. Rood, Th. D.

The Nature of Study

Isaiah 55: 6-13

STUDY is a hard word. It means nothing less than the concentrated pursuit of information, or an idea, or a solution to a problem. It is characteristic of our soft, affluent culture that we should seek to avoid the hardness of it. Perhaps, if we call it "homework," the concentration will seem less burdensome; if we rechristen it a "self-directed learning activity," the work may seem easier. Study is hard work, and so we do not do it very much; study is a hard word, and so we do not speak it very often.

Of course the word "study" is not the only word in our vocabulary thus softened in daily speech, nor are we the only tribe of the human family to practice this verbal softening of hard realities. The Malays purposely have no name for "tiger," lest the sound of it might summon him. The natives of Madagascar never mention the word "lightning" for fear it might strike. The Russian peasants have no word for their enemy, the bear; they speak of him very politely as "the honey-eater." And we Americans are rarely sick — we are "indisposed" if we are opera singers, or "under the weather" if we are peasants. "Unwell" may be a nice name for something else. Death is a word that we evade at any cost. Even the Greeks called the cemetery a "sleeping place." In our own era, a person seldom dies; "he goes to his reward," he "falls asleep," he "passes away," he "breathes his last." A soldier is rarely killed: he "falls in battle." A sailor is not often drowned: he is "lost at sea." We seldom say of the future, "When I am dead"; we say, if we must, "When I am gone," or "If anything happens to me." We do not often speak of the dead themselves: we say, "the deceased," "the departed," or "the late Mr. Jones." The obituary never says that Mr.

Jones died of cancer but of "a lingering illness." The garbage man is a "sanitary engineer" and his truck a "table waste disposal vehicle." Cars aren't secondhand, really: they are "reconditioned," "safety checked," and "guaranteed." Offensive breath is "halitosis," a floor walker is an "aisle manager," gardeners are "landscape architects," junkmen are "specialists in antiques." And there is a shop that advertises not used, but "experienced" tires.

So, we do not often say that we "study." Ecclesiastes observed that "much study is a weariness of the flesh," and an eighteenth-century wise man found that "the more we study the more we discover our ignorance." It is an activity with which are associated other hard-sounding words: discipline, concentration, consistency, self-direction. It means the patient tracking of an elusive bit of information, the intense pursuit of an intellectual idea, the exhaustive search for the solution of a practical problem, the relentless quest for the understanding of perplexing concepts. I conclude from my observation of the activities of one eighth-grader and several dozen seminary students that study is not a favorite activity of young people, and from the conversation of churchmen, both lay and clergy, that it is not a high priority activity for adults.

Yet, in times of uncertainty, when it seemed unclear which way God and man might turn the complex stream of human history, one thing has been sure — that an understanding witness to the world of one's personal faith is an essential element in directing that faltering history into constructive channels. And in times when the stream of destiny was flowing quite simply, it has been clear that the intelligent and informed Christian is a more effective witness to the faith and contributor to

its vitality than the ignorant and uninformed Christian.

Early in the apostolic age, when some thought that the end of the world was so near that one could afford simply to wait for it, Paul urged the Christians at Thessalonica to study, that they might be quiet, tend to their own business, and know how to work with their hands. Later, perhaps much later in apostolic times, Timothy, and perhaps through him other rising young leaders of the churches, was instructed to concentrate on the truth so that he might witness effectively to God's approval, have nothing to be ashamed of in his speech, and properly handle the content of the Gospel.

A hundred years later, when Christians were making their incredible stand against the required emperor-worship of the Roman Empire, "Schools for Martyrs" sprang up where the members of churches studied how to meet persecution, prepared the words they would say at the execution, and practiced how to die as witnesses to the uniqueness of the Christian God.

In the darkness of the Middle Ages, when the light of knowledge and history seemed almost lost, in remote monasteries monks spent lifetimes of patient research preserving the heritage out of which western civilization, centuries later, would spring.

From that definitive moment, probably in the winter of 1515, when Martin Luther, poring over the Book of Romans alone in the unheated and drafty tower room of his quarters at the University of Wittenburg, discovered the lie in the whole salvation-structure of the Roman Catholic Church by reading "The just shall live by faith alone." Protestantism has been founded on the right of the individual to search the Scripture and discover truth for himself. Acting on this principle, Luther spent two years translating the New Testament into the language of the German burghers and peasants so that they might read the words of life for themselves. He published tracts on theological issues that ran through men's minds like a prairie fire and sold thousands of copies in a single day at the great fairs of

southern Germany. In spite of discriminatory laws and excessive penalties, the English translations of the Bible poured into Britain, and Englishmen learned through their own study of the precious and illegal book that "God has yet more light to break forth from his holy word." The American frontiersman frequently toted a Bible as well as a gun and a hoe, and with the words of truth and love burning in his mind, set out to construct a new world of divinely assured freedom and human self-respect in this untamed continent.

Now, "searching the Scripture" is study — the concentrated, disciplined, self-directed, consistent pursuit of truth, with the assurance that truth may be found, and that it will give strength for hard times and wisdom for all times. And so words of excitement are to be associated with this hard word "study": discovery, risk, courage, insight, joy, the presence of God.

But a word of caution is also necessary. We do not command the presence of God by studying — or by anything else that we do. God has come to us: He is here; we prepare ourselves by attention to the fact and reality of God to acknowledge His presence above, beside, and within us. We do not enable God to speak to us by studying — or by anything else that we do. God has spoken to us; He has given us the truth; we prepare ourselves by humility and sharpening of our senses to hear what God has said. Study is something like the Kingdom of God: if we do it, all other things are added to us, but if we do it for the sake of those other things, we really deny it. God meets us through grace; He is not found by seeking; He meets us where and in what we are doing. But we step, of our own accord, into a direct relation to Him. Hence, meeting God means both being chosen and choosing, both suffering and acting, both drawing near and waiting, both searching and responding. This continued encounter with God is the essence of life: we cannot exist without it. Yet, in meeting with such a God, we are changed. The self which is known by another and so knows itself through an-

other's eyes is not merely an impersonal process of logical thought. It is a person with a definite character, just "this particular self," as Martin Buber says — the "single one," the "individual." It is a self which no longer can retreat elusively behind the facade of its actions and the mask of its poses, but is caught fast and held in the act of standing in the presence of the Other, who knows, loves and cares infinitely. This is a new self, a self which is known and so achieves self-knowledge, a self which is re-created by meeting with the Creator, a self which must love because it is loved, a self which must think and act redemptively because it is redeemed. This is the risk of meeting God, for which study is a preparation and invitation. It is knowledge for men of flesh and blood, as Unamuno says.

The invitation to study is an invitation to prepare oneself for the presence of God and its practice. It is an invitation to take the risk of revelation, to cross the threshold of self-knowledge, to accept the practical responsibilities of revolutionary insights arising from an understanding of the nature and will of God for man. The invitation was phrased by Augustine in the fourth century: "I do not say to thee, seek the way. The way itself is come to thee: arise and walk."

(To be continued)

The Story of Jesus Briefly Told

Sent down from heaven above by a loving Father;
Gently laid in a crib of hay by a wondering mother;
Followed by some, reviled by others in His ministry;
Cruelly nailed to a cross by those who understood Him not;
Raised from the dead to encourage His faltering disciples;
Gloriously received into heaven to return again for His own.
This story so brief has proved the greatest ever told.

MISSIONS — Sec. Everett T. Harris

Mission Today and the People for It

The thirteenth annual assembly of the Division of Foreign Missions of NCCC met at Buck Hill Falls, Pa., Nov. 27-30, 1962, with 225 members and friends of the constituent bodies present. Of this number 89 were voting delegates.

The program theme, "Mission Today and People for It," was directed toward problems of personnel-missionary selection and training. Missionary Board leaders having special responsibility for work with Christian laymen overseas shared with the group the efforts being made to encourage Christian laymen abroad to fulfill their mission witness through life and work.

The introductory statement of the conference pointed up the theme, "The Church is Called to Renewal of Its Life and Mission." "Crucial to this task," it reads, "is the missionary, both the one sent from one church to another, and the one whose job with government or business places him in another land."

Among items of business enacted at this assembly was the formal vote to change the name "Division of Foreign Missions" to "The Division of World Missions." There are implications in this change of name which will be more clearly seen in coming years. The retirement of Dr. Luther Gotwald was noted as expected to take place on August 1, 1963. Dr. Gotwald began service as executive secretary of the Division of Foreign Missions on January 1, 1953. A beautifully worded resolution of appreciation was presented and unanimously adopted by standing vote of those present.

Dr. Leslie Newbigen, director of the Division of World Mission and Evangelism of the World Council of Churches, addressed the assembly on several occasions. He warned against the type of church extension which leads to establishing "pale replicas of the founding church," encouraging rather a sense of mission which establishes new churches deeply grounded in the spiritual life of the people. He concluded, "Only those

whose hearts are so full of the grace of God that it must spill over are fitted to be missionaries today."

The Seventh Day Baptist Missionary Society was represented by Secretary Everett T. Harris and President Harold R. Crandall.

Pen Pals for Youth

In view of the action of last General Conference that "We recommend that the Missionary Board promote 'Friendship Calling' by obtaining lists of names of Seventh Day Baptist youth in sister conferences and make these available to the youth in each of our churches," requests were sent to our missionaries on foreign fields for such lists.

In response to our letter to the Rev. Leland Davis of British Guiana we have the following names of young people who would be glad to correspond with youth of this country:

Pansy Angoy, 24 Fort Street, Kingston, Georgetown, British Guiana, age 15. Hobbies are singing, reading, riding, cooking, sewing, exchanging photographs.

Samuel Peters, 80 Prince Street, Lodge, Georgetown, British Guiana, age 14. Hobbies are sporting.

Eloise Chance, 199 Thomas Street, Kitty Village, East Coast Demerara, British Guiana, age 13. Hobbies are reading and sewing.

Vibert Charles (boy), 20 Pike Street, Kitty Village, East Coast Demerara, British Guiana, age 14. Hobbies are swimming, stamp-collecting, camping.

Collen Fraser, 26 Gordon Street, Kitty Village, East Coast Demerara, British Guiana, age 13. Likes reading.

Verna Luke, 26 Gordon Street, Kitty Village, East Coast Demerara, British Guiana, age 13. Hobbies are singing, reading, sewing.

Carol Ann Daniels, 143 Pike Street, Kitty, East Coast Demerara, British Guiana, age 13. Hobbies are singing, reading, Christian activities.

Desmond Smith, 26 Gordon Street, Kitty, East Coast Demerara, British Guiana, age 12. Hobbies are sports.

Estelle Monica Simmons, 57 David Street, Kitty Village, East Coast Demerara, British Guiana, age 13. Hobbies are music, sports.

Pastor Davis has written that except for the first two names these youths are not Seventh Day Baptists but attend regularly the Christian Endeavor on Sabbath eve.



ERECT SIGNS AT HAMMOND, LA.

Robert Raiford and Earl Hibbard, with the first of four signs erected on roads leading to Hammond. See news story in last week's issue.

A Generous Sabbath School

It is probable that no other Sabbath School in the denomination quite matches the special missionary Christmas giving that has become almost traditional in recent years at Shiloh, N. J. Significantly thoughtful also is the timing of their "White Christmas" gifts, which enables the recipients to use them before December 25 rather than after. In the Shiloh church bulletin of December 15 is the following notice:

The Sabbath School classes gave \$254.82 on December 1 toward the "White Christmas Gifts," and \$206.00 was taken from the Missionary Fund to add to these gifts. Most of this money went as personal gifts to missionary workers on home and foreign fields.

Tract Board Members Report Profitable Meeting

There is a feeling that the second Sunday of December is not an opportune time to try to call together the thirty members of the Board of Trustees of the American Sabbath Tract Society, especially when fourteen of them have to drive from one to two and a half hours each way to attend. In spite of distance and a snowy day the members, all of whom work on committees faithfully, attended the board meeting in the Seventh Day Baptist Building, Sunday afternoon, December 9. There were twenty-five present besides two visitors.

Quarterly reports of officers and standing committees provided the recommendations for future work. Long-range budget plans were tentatively adopted so that the Commission of General Conference could give them consideration. The board sees a few places where its 1963-64 budget can be reduced slightly but feels that its publication work must be increased. The treasurer's report showed that in the past six months almost two thirds of the amount designated for tract publication had been spent in order to keep up with the requests for literature.

The Publications Committee recommended the printing of a fairly long tract on the difference between Seventh-day Adventists and Seventh Day Baptists. The manuscript has been under study and revision for over a year. It will replace the much-called-for tract written many years ago by Dr. Conradi, the organizer of most of the Seventh Day Baptist churches in Germany. A brief tract on the same subject is also under consideration. Recommended for reprinting were five tracts on various subjects relating to salvation and our distinctive doctrines. There was a report of progress on tracts in Spanish.

Several committees, meeting in recent weeks in Plainfield, Philadelphia, and in South Jersey had spent many hours in planning the work in their areas of responsibility. The Radio and Television Committee presented to the full board quite a list of new projects. The Advisory Committee informed the members in some

detail of correspondence and other matters considered at its monthly meetings. It announced the editors for the three special issues of the **Sabbath Recorder** for 1963, February, May, and November.

The newly created Public Relations Committee was commended for its study of the situation, but the recommendations for changes in the by-laws and allocation of the work were tabled until the March meeting.

Upon recommendations of the Distribution of Literature Committee the board took forward-looking action authorizing the expenditure of funds to pay the Seventh Day Baptist share of the cost of a co-operative Baptist leaflet to be distributed at a booth in 1964-65 World's Fair in New York. (The secretary of the board is a member of the small committee planning for that seven-convention Baptist booth.)

The report from the manager of the Publishing House in behalf of the Supervisory Committee indicated better prospects for full production in the near future but noted that the plant is still operating at a loss.

The corresponding secretary's report showed the usual number of inquiries from new people but fewer large orders for tracts than in the summer quarter. It is expected that requests for all the services of the board will continue to increase in the months ahead. The use of tracts and other literature outside the continental U. S. seems to be growing rapidly. England is calling consistently, as are our English-speaking mission fields. Our brethren in Holland have embarked on a truly ambitious tract program. They have recently translated and printed in Dutch 14,000 copies each of "Traditions of Men" and "Creation's Birthday," besides two others.

"The world knows that we build skyscrapers and manufacture automobiles, airplanes and bathtubs in abundance, but we have failed to prove that we love our democracy more deeply than we hate communism." — Judge Luther W. Youngdahl.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Citizenship Projects

Christian Endeavor societies and similar youth groups can enter their citizenship projects in the 1963 Citizenship Awards Program, sponsored by the International Society of Christian Endeavor, up to midnight February 4, 1963.

Topping the list of awards, which total \$1,350 in cash plus plaques and certificates, is \$125 to the winning societies in each of three categories (Patriotism, Social Reform, and Community Service), plus a grant of \$100 for sending representatives to the 47th International Christian Endeavor Convention in Washington, D. C., July 2-6, 1963.

Award recipients often receive more than cash! Widespread recognition awaits the winning projects, plus the opportunity to make a real impact for Christian citizenship in the local community. In addition, participating groups find increased interest and awareness on the part of members to the needs and opportunities for Christian citizenship today and often arouse adults to citizenship efforts.

A wide variety of activities is eligible. Competing groups must sponsor and report a completed Christian citizenship activity begun after September 1, 1962. Each activity will be evaluated in one of the three categories on the basis of group participation, goals established or achieved, the manner in which it implements the folder "What Is Christian Citizenship?" and Christian witness to the community.

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

Plans Announced for July C. E. Convention

Speakers for the mass meetings of the 47th International Christian Endeavor Convention to be held in Washington, D. C., July 2-6, 1963, have been announced by Harold E. Westerhoff, general secretary.

The president of the International Society of Christian Endeavor, Bishop

Clyde W. Meadows, D.D., of Chambersburg, Pa., will give the keynote address at the opening session on Tuesday night, July 2. Bishop Meadows is also president of the World's Christian Endeavor Union. It is expected that more than 4,000 delegates from throughout North America will attend.

The Rev. Earl Wesley Lawson of Malden, Mass., will speak on Wednesday night. Mr. Lawson is minister of Emmanuel Baptist Church and is well known as a youth speaker.

Thursday evening's speaker is the Honorable Frank Carlson, United States Senator from Kansas. A Baptist layman, he is serving as the general chairman of the Youth for Christ Capital Teen Convention December 27-29.

Speaking at the great closing session on Saturday night will be Dr. Daniel A. Poling, honorary president of the World's Union. He is editor of **Christian Herald** magazine. He has been an active leader of the Christian Endeavor movement for more than fifty years.

Wednesday through Friday mornings a Quiet Hour and Bible Study period will begin the day. These sessions will be led by Rev. Andrew White, executive secretary-treasurer of the A.M.E. Church, Nashville, Tenn.

Registrations are being received by local Christian Endeavor unions and at the headquarters of the International Society of Christian Endeavor, 1221 East Broad St., Columbus 16, Ohio.

Recorder Comment

American Bible Society.—"We have just received the December 3, 1962 issue of the **Sabbath Recorder** and I am writing to express the appreciation of the American Bible Society for the space you have given to us and our programs. This issue will be circulated to all our officers.

"Of course, I am deeply interested in your report on our Advisory Council and I will prize some of the things you have said." — Gerald E. Boyce, secretary of Church Relations.

Christian Vocations

Sabbath day, December 29, has been set aside as Christian Vocations Day. We, the women of the denomination, should question ourselves as to our part in this work.

The mother has the first chance to guide the child to a Christian vocation. If she brings up her child "in the way he should go," he will want to keep the Sabbath and to choose a vocation in which he can work and yet be true to his convictions. In many instances this does not cause so much difficulty now because the five-day week is more prevalent. On the other hand, we may be able to help him to choose a lifework for the glory of God or the betterment of his fellow men rather than just as a means of earning a living.

Vocational guidance is to help a person choose the occupation which is best for him, but it also may include the steps necessary to prepare for the vocation. Women as individuals or groups can lend money or set up scholarships for those who wish to study for the ministry or mission work. Perhaps you know someone who might be interested in such a profession but doesn't feel that he has the financial means to make such training possible.

Sometimes a word of encouragement is what is needed. Often the person who has felt a call to the ministry feels inadequate and needs reassurance. The need for new ministers is greater than ever before. If young men are not encouraged to enter the ministry, how can we replace those who will soon be ready for retirement?

Women can help the young people to obtain information about vocations from the Youth Work Committee of the Seventh Day Baptist Board of Christian Education, Alfred, N. Y.

SABBATH SCHOOL LESSON for January 5, 1963

Jesus Prepares for His Ministry
Lesson Scripture: Mark 1: 1-13.

Suggested Reading for January

Topic: The Church's Mission and Persons of Special Need — Orphans and Abandoned Children

For Foster Parents

Greatest Gift of All, B. J. Ramsey, *Good Housekeeping*, Dec. 1961.

Children Nobody Wanted, J. Robbins & J. Robbins, *Reader's Digest*, Jan. 1962.

Harpo Tells a Story: except from *Harpo Speaks*, ed. by R. Barber & H. Marx, *Reader's Digest*, Feb. 1962.

Could You Be a Foster Parent? K. Glaser, *P.T.A. Magazine*, Jan. 1962.

We call attention again to books that are recommended for the study of the main topic of Persons of Special Need:

Who Cares? by Janette T. Harrington & Muriel S. Webb.

Ministries of Mercy by Fern B. Grant.
Concern and Response edited by Margaret Williamson.

For High School Youth

Fracture Zone by Wilbur K. Howard.

What a Break! by Catherine Blanton.

For Children

Land of Silence by Anna Wright

World Friends: All Around Us, picture album.

Stevie's Other Eyes by Lois McDonnell.

These books are all available at the nearest headquarters of the American Baptist Publication Society.

Prisoners Track Bloodhounds

A pack of bloodhounds at a Georgia county prison dug under the fence and got away. Prisoners were sent out to track them down.

The uncaught lawbreaker fears the hounds baying on his trail. The caught criminal, paying his debt to society, has no further fear of the dogs. Transgressors of divine law flee from God till death overtakes them or until the message of forgiveness through Christ calms their hearts. The Scripture says, "After this the judgment." Sinners cannot pay their debts either here or hereafter. Christ has paid on the cross, and His "perfect love casts out (our) fear."

People on Venus?

By Erwin L. McDonald, Editor,
Arkansas Baptist Newsmagazine

By Christmas we may know whether we have distant relatives on Venus.

Mariner 2, a spaceship launched the other day from Cape Canaveral, is hurtling along at a clip calculated to take it to the vicinity of Venus — perhaps to within 10,000 miles — by December. And one of the objects of the 180,000,000-mile foray is to determine if "life as we know it" exists on Venus.

It makes you a little nervous to realize that if there are people on Venus and we find out about them, they are liable to find out about us. What Venus thinks of Earth might be more of a shock than anything we can find out about Venus.

If a communications breakthrough ever comes between Earth and Venus, it will doubtless be by radio and television. Just think what a bad foot we'd be off on if the first thing the Venus dwellers tune in on should be the "commercials." They might conclude that life on earth is hazardous, indeed, where eternal destinies seem to hinge on such awesome decisions as choosing the right brand of cigarettes, or drinking the proper beer, chewing gum that has the accepted symbol on its wrapper, using soap or soap powders that "science" has "proved" superior, and so on, ad infinitum.

What would give an even more dismal view of Earth's civilization would be the happenstance of the Venus brethren escaping the commercials only to be exposed to a typical Hollywood production, with its strong emphasis on illicit sex relations; gambling — in the underworld, in little and big business, in government; lying, cheating; stealing; raping; murdering.

And what'll they think if they find out somehow that just about every American has his name inscribed on the roll of some church, synagogue, or temple, but that this seems to make no difference in the mounting toll of broken homes and skyrocketing crime? Will they be impressed with religion that makes so little difference in the daily lives of the most of us?

What will they think of us if they find out that our highly touted "democracy"

still has its cold-blooded political steam-rollers that run roughshod over the will of the people? What will they think of a democracy that denies basic human rights to large classes and segments of its people? (And who said anything about "race relations"?)

Let's give more attention to improving the quality of "life as we know it" on Planet Earth — just in case Earth is discovered by Venus.

Sensitized Souls

This much seems to be true: young men are much more likely to hear a call to the ministry in a home where God's will is obeyed and Christ's spirit and teachings are exalted. Only such a home can sensitize a young person to hear the Divine Voice, or lead him to heed it. Better homes can give us more — and better ministers! — T. P. Chalker, editor, *Methodist Christian Advocate*.



Elma Mills Matson and Ruth Davis Cruzan, members of the White Cloud, Mich., Ladies Aid show some of the 98 pairs of children's mittens knitted for Christmas gifts to needy children of Newaygo County. See news item.

ITEMS OF INTEREST

Spain's Protestants Can Expect More Freedom

An end to restrictions on Protestant worship in Spain was predicted by Don Antonio Garrigues, Spanish ambassador to the United States.

Garrigues had declared in an address at the National Press Club that he believed in freedom; adding "not just freedom, an absolute freedom."

In the question period that followed, a newsman asked a question concerning the ambassador's belief in religious freedom and the application of religious freedom to Protestant groups in Spain.

"I believe in religious liberty," Garrigues said unequivocally. "I will tell you very frankly that I am a Catholic, but we believe in liberty for Protestants as well. I recognize that we in Spain have committed some errors toward others. We are correcting this, and we are on our way to finishing entirely with it."

Billy Graham in Texas

Evangelist Billy Graham ended a week-long crusade in El Paso, Tex., in which 3,823 decisions for Christ were reported and then spoke to students at Southwestern Baptist Theological Seminary in Fort Worth.

Dr. Graham urged seminary students to "put everything you have into your studies and to make sure your life is dedicated before you run out and start preaching."

Dr. Graham, just returned from crusades in Latin America, said that Brazil is the only place in the world where the church is on the offensive. "Brazil in 25 years will become a Protestant nation," he predicted. — BP.

Sunday Observance in Scotland Liberalized

The General Assembly of the Church of Scotland (Presbyterian) has voted to liberalize the strict rules governing behavior on Sunday. By a three-to-one majority, the assembly accepted a revised "Statement on the Christian Use of Sunday," marking the first departure from the rigid regulations laid down in the

Westminster Confession of Faith in the 17th century. The Rev. John R. Gray of Glasgow, chairman of the committee which drafted the statement, said the church must "stop speaking of Sunday in terms of prohibition and begin to emphasize its positive value and usefulness." Mr. Gray said his committee acknowledged that the traditional Scottish Sabbath had been beneficial and supported the observance of Sunday as "a day of quiet worship and service." But he added, "I would plead with those who disagree, especially if they live amid the open spaces of the highlands and islands or in the comfort of the suburbs, to ask themselves if our Lord really wants from the city youth or girl a kind of sullen idleness throughout all the hours of Sunday, and from the city child an exasperated restlessness that wearies for the end of this punishment." — W. W. Reid.

Six Principle Baptists

Some not-too-well-known Baptist groups claim great age. The *Westerly Sun* contained a news item recently about "the 292nd annual Bible Conference sponsored by the State Association of Six Principle Churches" to be held at the Wood River Six Principle Baptist Church in Richmond, R. I. The group (like some old Seventh Day Baptist groups) apparently is stronger in its historical traditions than in its present numerical strength. A noted speaker of French background, Dr. Roger Nicole, director of Gordon College, was the main speaker at the Bible Conference but only 40 people were expected to be in attendance from the three churches of the association.

Elmer T. Clark in *Small Sects of America* credits the group with four churches and nearly 300 members in Rhode Island and Pennsylvania. The body separated from other Baptists in 1653 as a result of a controversy over the necessity of "laying on of hands," one of the six principles derived from Hebrews 6: 1, 2.

With the Word people dry up;
With the Spirit alone they blow up;
But with the Spirit and the Word
they grow up.

All-Africa Youth Meet

The first major continent-wide meeting of African Christian youth will be held in Nairobi, Kenya, Dec. 28, 1962 - Jan. 7, 1963.

Some 500 youth and students, delegates from 40 African countries, are slated to take part in the event—the All-Africa Christian Youth Assembly. Another 50 fraternal delegates from more than 30 countries of Asia, Europe, and North and South America will also participate.

Theme of the assembly will be "Freedom Under the Cross," with the sub-theme "Youth and Student Participation in the Life and Mission of the Church in Africa Today."

World Travelers Report

Professor and Mrs. H. O. Burdick of Alfred, N. Y., who have started their retirement with a long-anticipated world tour, have written to the *Sabbath Recorder* from Bombay, India.

They speak of the joys of Christian fellowship with religious leaders of many denominations in Japan, China, (New Territories), Java, and India. In a leisurely trip they have been able to live for a time with independent missionaries and to see first hand what they are doing for those in physical and spiritual need.

Mrs. Burdick speaks of her embarrassment in these interdenominational friendships when the discussion brings out that Seventh Day Baptist per capita missionary giving last year was in fortieth place among 44 denominations. She was proud, however, of our support of a number of interdenominational service causes such as Church World Service, American Bible Society, and Korean orphans. She speaks of the literature needs of Roy Baker, Box 505, Bombay, India, at whose home they will be staying until February 3. The work of Roy Baker, she reminds the editor, was mentioned in the November 23 issue of *Christianity Today*. → Denominational literature, she feels, would not be suitable, rather devotional and Bible study material with pictures.

The Burdicks want to send personal Christian greetings to *Sabbath Recorder* readers.

NEWS FROM THE CHURCHES

BUFFALO, N. Y. — The Buffalo Seventh Day Baptist Church meets on the first, third, and fourth Sabbaths (Saturdays) of the month. Sabbath School follows the worship service.

A tureen dinner is shared on the first Sabbath of the month.

We believe that the Sabbath of Jesus Christ is the seventh day on our calendars, and that it is the will of God that the Sabbath be used as His holy day.

Our worship services are open to all who will come.

Our Communion service is open to all who profess belief in God through Jesus Christ. — Bulletin.

WHITE CLOUD, MICH. — Six members of our church attended General Conference at Mission Farms, the pastor and two girls having a part in Pre-Con Camp.

The Northern Association met with us for the fall meeting. The theme was that as presented by Conference President George Parrish for the year's consideration. Guest speaker Sabbath morning was the Rev. Elmo Randolph of Milton.

The Ladies Aid is very busy. Beside the usual activities of women's societies, we carry on the Lone Sabbathkeepers project for the Women's Board, make cancer pads for the Red Cross, make comforters for urgent cases of need in the community, and co-operate with the Fremont Foundation in its Christmas work for Newaygo County, our contribution being the knitting of mittens for children. (This year we made ninety-eight pairs.)

Just now the choir, the junior Sabbath School, and the drama group are getting ready for Christmas. — Correspondent.

DAYTONA BEACH, FLA. — Cash donations were collected and sent for the migrants Christmas project this year. This eliminates expense of shipping gifts, enabling those in charge to have more to spend on gifts for the children.

A Junior SDBYF is meeting Sabbath afternoons with Mrs. Grace Cooper in charge. This is in addition to our junior high SDBYF.

Members of both young people's groups recently distributed letters in the area of

The Sabbath Recorder

A Happy New Year

May It Be

- A year begun with prayer
- A year of seeking God's will
- A year of growing faith in Christ
- A year of faithful Bible reading
- A year of walking in the Light
- A year of Holy Spirit guidance
- A year of putting first things first
- A year of witnessing for Christ
- A year of service in His name
- A year of rich rewards of grace

The year of our Lord 1963.

the church in keeping with this year's Program for Advance goal. Workshops begin in January when all our regular winter residents will be here.

A church social was held on Halloween and another on December 1. The December social featured colored slides taken at Conference and Yellowstone National Park by Clarence Rogers.

Through contacts received from sending church bulletins, followed with a letter, we have added thirteen new members to our Sabbath School Home Department. Each one will receive the **Helping Hand** starting the first of the new year.

A telephone has been installed in the church office to enable Pastor Davis to carry on his work more efficiently. The number is 255-4775. — Correspondent.

LOST CREEK, W. VA. — Our new church year began October 1 and we feel it to be a time of challenge for all who earnestly desire to serve Christ wholeheartedly. Officers for the year have been elected and Pastor Davis called for another year. Eight worth-while goals for advance were adopted. It is our desire to reach many of the unchurched both near and far away.

Several of our members attended ordination services for Pastor Leslie Welch at Berea October 6. Many of our churches were represented and took part in these impressive services.

Our annual Homecoming Sabbath was October 20 with W. Burl Van Horn, a nonresident member, speaker for the morning worship service. He brought a very inspiring message.

A hard fight was put up by all denominations against the W. Va. Liquor-by-the-Drink Amendment which was voted upon November 6 and defeated by an overwhelming majority.

Our Ladies Aid has served dinners recently to different Lions Clubs in this area, also the Annual Oyster Supper and Bazaar on November 5.

For many years our church has observed the Lord's Acre program. Each family is asked to have a special project, the proceeds of which are to go to the church. These gifts were dedicated Sabbath morning, November 10, under the leadership of Mrs. David Curry. Ideas are now being worked on for next year's Lord's Acre.

The Christian Education Committee has planned the Christmas program and other activities for the year.

In reply to the request of the Coordinating Council of the Association, the church voted to release Pastor Davis once every four months to serve the Salemville church which is without a pastor.

— Correspondent.

Accessions

Charter Members of the Buffalo Seventh Day Baptist Church

By Letter:

Charles H. Bottoms
Janice V. Bottoms
Nettie G. Bottoms
Faith DeGroff
Leta C. DeGroff
Shirley B. Horwood
Richard A. Horwood
Marguerite C. Wellman
Martha Bottoms Hammack
Hazel M. Reynolds

By Baptism:

Jack J. Bottoms
Judith M. Wellman
Kendall H. Wellman
David T. Wellman
Sara Jayne Bottoms
Silas H. Wellman

Associate Members:

Rex E. Zwiebel
Juanita Zwiebel
Sarah H. Meritt

Obituaries

Stillman.—James Irish, son of A. B. and Mary Clarine Coon Stillman, was born April 5, 1899, in Nortonville, Kan., and died at Methodist Hospital, Houston, Tex., Nov. 20, 1962.

He became a member of the Nortonville Seventh Day Baptist Church at the age of 14 and transferred membership to Milton soon after. On July 17, 1924, he was united in marriage with Catharine Shaw. For thirty-six years he was a resident of Houston, Tex., where he and his son George were partners in a structural engineering firm. He was preceded in death by four brothers and a sister.

Surviving are his wife, Mrs. Catharine Shaw Stillman, and daughter Mrs. Robert S. Hanna, both of Houston; two sons: George S. of Houston, and James I. of Riverside, Calif.; one sister, Rose, Milton, Wis.; and seven grandchildren.

Funeral services were conducted by his pastor, the Rev. Marion C. Van Horn, at the chapel of Geo. H. Lewis & Sons in Houston and burial was in Memorial Oaks Cemetery just outside the city. — M. C. V. H.