

# 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.

# The Sabbath Recorder

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Member of the Associated Church Press

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## The Year in Retrospect

There have been times during 1962 when vast numbers have looked forward to the end of the year with the hope that they would be able to say two simple words, "We survived." The international situation has been tense. Though still uncertain, we do end the year with a measure of hope in this respect. Most of us are thankful that the Cuban crisis appears to be almost settled. We deplore the apparent necessity for the strong show of force, which, as things look now, won for our nation the enthusiastic support of our half-hearted friends and the rather open admiration of the head of state of the major power whose bluff was called.

What is more deplorable than our continued dependence on force as a deterrent is the changed attitude of so many of our citizens. It is reported from samplings of opinion that only 4 per cent of our population reacted favorably to President Kennedy's pledge not to invade Cuba. We are sure that these figures must be wrong. The American people — peace-loving people — could not have changed that much. The Christians of America who throughout 1962 have seemed to follow the secular and religious press in downgrading the communist threat that was warned against by the leaders of rightest movements could hardly have reversed themselves so completely when communism became a second-rate military threat off our Florida coast. But it is evident that some change in our popular attitude toward solving our international problems has taken place — a change that does not harmonize too well with the social application of Christianity. Witness our general feeling toward India. At one time during the year Americans almost condemned her for acts of aggression. Now we feel that we are right in applauding and assisting her in her military efforts. In retrospect 1962 can be called a year of force as well as a year of peaceful diplomacy.

There have been religious gains and religious losses. The year has witnessed successes in evangelism and cooling of Christian zeal. Various denominations through their leaders have reacted strongly against the insinuation that Protestantism is in trouble in holding its own or recruiting ministers. Numerous denominations,

however, have to acknowledge among themselves that their progress is far too slow and that many of their churches and pastors seem to have lost a measure of their evangelistic zeal.

This has been a year of much ecumenical talk — a time of unusual co-operation between faiths and progress toward union of Protestant denominations. It has also been a year of unprecedented giving to unified charitable causes. Still it closes with considerable uneasiness about the future. There are fears that the forges of unity will produce too little heat to melt hard hearts. Our programs for advance have seemed sometimes like pennies cast into wishing wells or paper prayers tied to prayer trees in front of Buddhist shrines; they have not produced as hoped.

One thing is sure, Christ has not let us down. If 1962 in retrospect is not as good as it might have been, it is because we have failed, not He. Perhaps the salvation of sinners and the building up of new converts have not been held in highest prominence as Christian goals. May our conclusions as to the past lead to resolutions for the future. A happy new year is more than a wish, more than a gift from God; it is also a thing to be achieved by faithfulness to God's commands and Christ's commission.

## New Torah Translation

Although there are and have been among the Jews many able scholars of the Hebrew language the only English Bible in common use among the Jewish people has been the King James Version of the Old Testament. Just why they have not produced their own English version prior to this time may seem strange. Now, however, a start has been made. It is announced that the Jewish Publication Society of Philadelphia will put on the market in January a translation of the Torah, the first five books of the Bible. The translation results from eight years of work by Jewish scholars headed by Dr. Harry Orlinsky of Hebrew Union College.

The translation is made directly from the Hebrew Bible, the Masoretic text. The Elizabethan style with thees and thous,

## MEMORY TEXT

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

I Tim. 6: 12.

to which Jewish readers have been accustomed will be dropped. Some of the different readings are the result of modern research into the meanings of words that may not have been as fully known when the King James Version was made. The same new sources of knowledge as have been used by Protestant translators were available to these scholars of another faith. Other changes will probably be found to have been made for theological reasons rather than for strict accuracy. This has been the case with some of the modern English translations with which we are familiar. Jewish scholarship in general has been characterized as being theologically liberal — more so than Catholic or Protestant scholarship.

The new Torah begins thus: "When God began to create the heaven and earth." The crossing of the Red Sea becomes the crossing of the "Sea of Reeds." The Hebrew NEPESH, commonly translated "soul" is rendered "the man himself." This would seem to be a change for theological reasons. In Genesis 1 "the spirit of God" moving upon the face of the waters becomes "primeval wind," which may indicate an inclination to downgrade the supernatural. Hasty judgment, however, should not be made. It is a laborious and painstaking task to determine in a translation how many of the changes are required by true scholarship and by a desire for more understandable English, and how many reflect the philosophical or theological preconceptions of the translators. In the present case it is expected that the new translation will be used largely by those of Jewish faith and that it will not create as great a stir among church people as some modern English versions have.

### Bigger Words to Say Less

Those who attend some of the many well-sponsored religious-secular conferences that end with pronouncements on the proper attitude toward the ills of society are aware that there is a good deal of double talk in the high-sounding, psychological verbiage of many such pronouncements. Participants in the discussions know this full well and occasionally pass jokes about it among themselves.

It is not hard to advance a reason for this double talk. When we get together in these discussion groups, we study resource material or share our previously arrived-at impressions, or both; but ready answers to most of our basic human problems are hard to come by. If a group feels it must say something on a specific international problem, for instance, it is rather customary to couch the wording in terms that leave an avenue of retreat in case the situation changes or has not been properly evaluated.

It is not just in the great problems of the world that we find people using bigger words to say less. The following clipping from a college town paper illustrates this point:

"It used to be that if you got all A's on your report card you were called a grind. Nowadays you're called a well-motivated achiever in the college level percentiles."

Underneath these vague words there is a ray of hope for the future; and perhaps the same can be said for the conferences mentioned above. Here we can see a change of attitude. To call an A student a grind is to defend yourself in being satisfied with little study and low grades. The other terminology (too long to repeat) indicates that study is a serious matter and that we ought to strive to be above the common level. We are entering an era that at least recognizes that we face serious social problems. Those who are Christians feel that Christ is now, as always, the answer. They are disturbed that His name and His transforming power are not more prominently featured in some of the councils composed largely of church members.

### Archaeology and the New Testament

#### Appreciation of a New Book

How many of us are interested in books on archaeology? Not all; but perhaps we have avoided some that would be highly interesting to us as serious-minded Bible students just because we did not know how they were written and illustrated. Your editor has collected quite a few books and magazines dealing with biblical archaeology and has not felt that all of them would be of great interest to *Recorder* subscribers. Some are too technical. But the structure and content of Merrill F. Unger's 1962 book *Archaeology and the New Testament* make it one that deserves a very wide readership.

The author, a professor at Dallas Theological Seminary with two earned doctor's degrees is no stranger to well-informed readers. This is his second large book on archaeology, and his *Dictionary of the Bible* is highly advertised. The current Zondervan book is listed at \$4.95.

What makes this book rather unique is that it is almost a commentary on the New Testament. It draws together the older and the newer archaeological discoveries and weaves them into the narrative of the historical books. Because of that, one can locate very readily what has been discovered about the birth of Christ, the places of His ministry, and the places of interest related to the missionary journeys of Paul.

Dr. Unger has found answers to a great many of the questions that have previously puzzled Bible expositors and have formerly been used by those who doubted the historical accuracy of the New Testament. The new discoveries are too numerous to mention here. The book is profusely illustrated, especially with coins that date disputed events. In 350 pages there are 142 illustrations. The documentation is by means of brief footnotes in which 157 different books are cited. The language is uncomplicated. It reads easily, almost like a connected, chronological story of the New Testament. The reader feels rewarded and edified.

### 1963 General Conference

The Denver and Boulder churches have elected a 5-man Local Arrangements Committee to take care of the local arrangements for the 1963 General Conference. That committee has designated the following as chairmen of subcommittees to look after different phases of the work:

**Publicity:** H. Herbert Howe, 2419 Pennsylvania Avenue, Boulder, Colo.

**Local arrangements for the pre-Conference meetings:**

**Pre-Con Commission meeting:** Pastor Kenneth E. Smith, 2301 Wadsworth Blvd., Lakewood 15, Colo.

**Youth Pre-Con Retreat:** Richard Shepard, 3801 Oak St., Wheat Ridge, Colo.

**Young Adult Pre-Con Retreat:** Duane Davis, Box 1144, Boulder, Colo.

**Local arrangements for the General Conference itself:**

**Transportation:** Howe.

**Registration and Housing:** Elno Davis, 1645 Miller St., Lakewood 15, Colo.

**Physical Arrangements:** Pastor Mynor G. Soper, 1648 9th St., Boulder, Colo.

All of these men except Pastor Smith are members of the Local Arrangements Committee. Pastor Soper is chairman of the committee.

It is planned to have frequent short articles in the *Sabbath Recorder* discussing different phases of local arrangements. For convenient reference, these articles will be numbered. It is hoped that all phases will be covered as soon as necessary; if, however, any reader wishes early coverage of some particular phase, write to the subcommittee chairman having charge of that phase.

### Prayer Request

Members and friends of the newly organized Bay Area church have requested prayer for the recovery of Stanley Rasmussen of Livermore, Calif., moderator and deacon of the new church. He has been found to be suffering from cancer, has been operated on, and medically the prognosis is not too encouraging.

### Things I Want To Do

By Isaac Patterson\*

I wish to speak a kindly word  
To cheer the sick or sad;  
I wish to say some pleasing thing  
To make the mourner glad;  
I want to bring a smile to those  
Bowed down with grief or fear,  
And do these things for Jesus' sake  
The little time I'm here.

I want to help to smooth the way  
For those who have it hard,  
For those who fall and cannot rise  
When they are off their guard;  
I want to point the way to heaven  
To Him I hold most dear,  
And do these things for Jesus' sake  
The little time I'm here.

I want to lend a helping hand  
When others shy away;  
I want to do some little act  
Of kindness every day;  
I want to share of what I have  
With others living near,  
And do these things for Jesus' sake  
The little time I'm here.

I want to understand the truth  
That God has freely given;  
I want to speak a word for Christ  
To point some soul to heaven;  
I wish to bear my daily load  
Without a sigh or tear,  
And do these things for Jesus' sake  
The little time I'm here.

\*The Rev. Isaac Patterson, until recently the acting pastor of the People's Seventh Day Baptist Church of Washington, D. C., sent in this poem just after his 87th birthday. He now resides in Seattle, Wash., and says that he is going from house to house with our literature hoping to build up a church group.

We are under orders by Jesus Christ to bear witness of Him to all the world and we must obey this command despite charges of proselyting and specious accusations of divisiveness. It is our responsibility to preach the Gospel to all the world and to every person, regardless of race, color, or religion. — NAE.

The editor of **Worldview\*** invites us to consider the Cuban crisis in the light of

### Principles, Power, and Expediency

Whatever the events of the future, the Cuban blockade will be, for a long time to come, a subject of discussion and debate. And a proper subject it is. It was, first, a sharply focussed event. (Like all human events it developed from causes we can endlessly explore and it will have consequences we cannot yet foresee. Yet we can, with greater ease than is ordinarily possible, regard the blockade as an historically discrete and accomplished act.) It had a beginning and an end.

Further, the major factors involved were those we believe, mistakenly or not, that we can comprehend. There were the two great and opposing powers, the USSR and the United States; there was the island of Castro's Cuba; and there was the secret employment of missile bases on that island by the USSR. These factors merged to produce the problem that was solved, at least temporarily, by the blockade imposed unilaterally by the United States.

In its bluntest form, the question raised by this action is whether the blockade was justified politically or morally. And if so, what are the grounds of the justification. But the question can be posed in other ways, and in ways that frequently suggest their own answer. For example, one person who commented on the Cuban affair wrote:

"The issue is whether this country does not stand for some kind of common law among nations, some kind of distillation of Justice — whether written or not and no matter how loosely defined — which the generality of men recognize; or do we believe, as we allege of the enemy, in power only? If the former is true, then the act of war in Cuban waters is clearly

\***Worldview** (12 pages) is published monthly by the Council on Religion and International Affairs (formerly the Church Peace Union). Address: 170 E. 64th St., N. Y. 21, N. Y., Editor, James Finn. The above editorial on false alternatives is in the December 1962 issue.

a violation of our deepest principles; if the latter is true, then there is no such thing as an ideological struggle. . . . We cannot have it both ways."

We are here offered the hard alternatives — we must choose either Justice or power, we must either condemn the blockade or support it. There is to be here no obfuscation, no blurring of lines, no sops for the political conscience. Many people see the issue in exactly these terms and have had the courage to make the choice. Faced with the alternatives of power and Justice they have chosen Justice and have condemned the blockade. Others, with equal integrity, forced to choose between condemning the blockade or supporting it have chosen the latter. In this equation they have also and inevitably chosen to tread the path of power.

But we can fairly ask whether this is an inevitable equation. It would certainly place in an uncomfortable and discreditable limbo those who say they choose both Justice and the blockade — and without abjuring the use of power. Are these people simply trying to have it both ways? No, the fault lies, rather, with the positing of cruel and unreal alternatives, with the dubious imposition of abstractions on the gritty surface of actual events.

In his commendation of troops employed in the Cuban crisis, the President said, "Regardless of how persistent our diplomacy may be in activities stretching all around the globe, in the final analysis it rests upon the power of the United States, and that power rests upon the will and courage of our citizens. . . ." This is not a statement of cynicism but a statement which acknowledges the interdependence of principle and power.

If there is a power morality, i.e., if an objective Justice rigorously pursued has a power of its own, there is also a morality of power, i.e., power, responsibly employed, not only ensures the life of morality but is itself moral. These considerations by no means solve the issues raised by the Cuban blockade. But they are cautions which preclude many false alternatives; they are a necessary prelude to any meaningful discussion concerning that action.

### Department of Evangelism Fall Meeting Attended

There are numerous divisions and departments of the National Council of Churches. Seventh Day Baptists try to have representation at many of the meetings. Our people were represented at the recent semiannual meeting of the Board of Managers of the Central Department of Evangelism (NCC) held in New York, November 28. The secretary-editor of the Tract Board took the place of the Missionary Board secretary who had a conflicting engagement.

In the Department of Evangelism are all the secretaries of evangelism of the co-operating denominations besides many other representatives and a number of staff members. The concerns of the department are widespread as evidenced by committees on Educational Evangelism, Special Seasons and Observances, Leisure Time, and the Church and Judaism. Two other committees making studies are called "Theology of Evangelism" and "Evangelistic Experimentation."

Dr. Jesse Bader, veteran figure in co-operative evangelism planning, reported for the Special Observances Committee. He noted that it was through the efforts of this committee that the greeting card industry has been persuaded to produce and push the sale of Christmas cards with a religious motif. In 1949 only five per cent were religious; last year it was 35 per cent. A major emphasis of this committee has been the promotion of the Universal Week of Prayer, the first full week in January. The theme for this year is "Prayer in the Life of the Nation." Reformation Day, though not highly promoted this year is expected to have more emphasis next year — with prepared materials. There are more requests for special-day observance materials than for any other types of literature produced by the Department of Evangelism. Worldwide Communion has been under this department of NCC since 1940. There is now a movement under way to arrange for its promotion to be taken over by the World Council of Churches within the next three or four years.

The most forward-looking and most newsworthy decision made at the November 28 meeting was the decision to call both a full-time director and an associate director of the department. Dr. Ralph M. Holdeman who has long been the secretary of Evangelism of the United Evangelical Brethren and, for the past few months, the acting director of the department was named Associate Director. It voted to call Dr. Collin Williams of Australia to be Director of Evangelism. It is fully anticipated that he will be able to accept within a few months when NCC procedural matters are worked out. This double directorship is a new venture that seems to be possible within the budget and is considered to be a notable strengthening of the work.

The Ministry in the National Parks started by the Department of Evangelism has grown to great proportions and has now been transferred to another department of NCC, allowing greater concentration on other areas of study related to evangelism. It is expected that results of a study on the biblical basis of Jewish evangelism will be completed within the next year. The new budget adopted at the meeting provided additional funds for this and for a study on leisure time.

### CROP News

Representatives from the Indiana Farm Bureau, Farmers Union, Grange and National Farmers Organization are helping to get the story of Church World Service and CROP across to the people of Indiana by actively participating in canvasses, sharing overseas experiences, and acting as CROP leaders.

On November 3 in Daviess County 2,800 bushels of corn were picked up (40 truckloads) and delivered to CROP. The first carload of corn contributed in Illinois this year moved out of Edwards County the last day of October. Countries of Africa currently receiving much help from CWS are Algeria and Nigeria. The Rev. Elbert E. Gates, director of CWS in Hong Kong, now on a speaking schedule in this country, has high praise for those who have contributed rice through CROP.



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

## Effective Bible Study

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

### II. What to Study

2 Timothy 2: 8-19

If the concerned Christian were to begin a program of study so that he might become better informed and more effective, what would he study and how would he go about it? The questions of "what" and "how" are of equal importance, but since we have not yet discovered how to talk intelligibly about two subjects at the same time, it is necessary to deal with one first, and I shall begin arbitrarily with "what" and then move to "how."

The old poet said, "I am human, and nothing that is human will fail to interest me." The Christian might well say, "I am Christian, and nothing that has to do with God will fail to interest me." The phrase "to do with God" will be found upon consideration to include everything: in a sense, therefore, one can begin anywhere, and expect to find his study illuminating the reality and nature of God. But, of course, there are materials and guidelines to help us, and it is not necessary to wander blindly into the nearest bookstore, idly select something, and casually start reading. Christianity is a tradition, a position, and a way of life, and the Christian should be informed about the history of the faith, the content of the faith, and the life of the faith.

A primary source, of course, is the Bible. Not because it is a sacred book to be worshiped and studied as an end in itself: to study the Bible for that reason recalls the Bible's own constant injunctions against idolatry. Not just "to learn more about the Bible" because that somehow means "being a better Christian": to study the Bible for that reason recalls the Gnostic heresy so rampant in the first century which falsely claimed that salvation was to be found in sacred knowledge (and against which the Book of James was already battling).

One studies the biblical material partly to master its structure, to know the dates and circumstances of its composition, editing and preserving, to learn the names and places and events of biblical history, to become acquainted with the people of ancient times, their folkways and values and canons of thought. There is a greatly human and spiritually stirring story in its pages, and every Christian has a right to share its story of struggle, failure, and achievement, to a personal acquaintance with its exciting heroes and stirring prophets and little people. Every Christian has a right to be so familiar with its insights and aphorisms that they spring to his common speech spicing it with humor, salting it with precision, and illustrating the source of his faith. The Christian ought to know it well in all its parts, because the Scriptures are the primary source document of Christianity, because the Bible is the record of God's dealing with man and of men's response, because the Bible is an interpretation of the record.

One studies the Bible also because it is the Word of God — not for knowledge about God, but because encounter with its events imparts a knowledge of the God who precipitated them and of oneself when he is involved in that knowledge. The Bible is to be studied because God has been active in human history, and therefore something has happened which conditions all our thinking, because through this happening we are able to apprehend what we are, what we are suffering and doing, and what our potentialities are. We study the Bible because what is otherwise arbitrary and dumb fact becomes related, intelligible, and eloquent fact when seen through the revelatory events the Scriptures report and interpret.

As Soren Kierkegaard observed: "The fact that the eternal once came into existence in time is not a something which has to be tested in time, not something which men are to test, but it is the paradox by which men are to be tested." We study the Bible because in it one meets God and stands in His presence.

Perhaps one of the best ways to study the Bible is through the great theological themes which thread their way constantly through the materials: providence, judgment and redemption, continuous creation: and by relating these divine themes to the human situation: divine providence to the predicament of undiscerned meaning; divine judgment and redemption to man's estrangement from God; continuous creation to man's estrangement from himself. This is essentially the study of biblical theology, and has been tremendously rewarding as recent biblical scholarship shows. This sort of study is not just "problem centered": it starts with the divine themes, rather than concentrating on bringing my needs and problems to the Bible for solution; it is the willingness to hear the living word of God saying something that has nothing to do with immediate and conscious questions and their petty limitations. Beginning with the divine themes rather than the human questions, one often discovers that instead of searching the Scriptures, the Scriptures are searching him. In the divine-human dialogue of Bible study, one finds that the roles are interchanged: instead of questioning I am being questioned. In the conversation between man and God's word, man not only receives answers to his immediate questions: he also discovers searching divine questions that are directed to the very core of his being, uncovering aspects of his predicament as man that he was not previously aware existed, and driving him to search the Word and his own experiences for the corresponding divine answers.

Post-biblical history is to be studied in the same way: (1) for a mastery of its outline, events, and personalities, and (2) for its revelation of the activity of God in the human scene and what this may show of the will and nature of God.

Something is happening constantly in human affairs which compels our faith, which requires us to seek rationality and unity in the whole of our history, and which helps us to recognize the action of God in present events. Every Christian, therefore, needs to know how Christian principles softened the vulgarities of the barbarous tribes that overran Europe, how the church kept the lamp of learning alight, how it pioneered the care of the sick, humanized Roman law, challenged the doctrine that might is right, gave the impetus that founded schools and universities, carried the Gospel to the far reaches of the earth, taught the illiterate to read, fostered the revolutionary ideal of the equal rights of all human beings and man's right to select and direct the events of his own life. Without this empirical certainty of the nature of God's participation in human events, how can anyone face the future of population explosion, or the melting of the polar ice-caps, and possible atomic extinction?

Christianity, however, is not only a heritage, inspired though it be. It is also a content (systematic theology) and a position (the stance the Christian assumes in living in the world). Theology is "the study of God." and it was once called "the queen of the sciences." Its format may be extremely complex, as in Karl Barth's *Das Kirklchedogmatik*, or simple and direct as in the affirmations of the Apostles' Creed. It may be argumentative and logical, as when Tertullian debated for its authenticity in the law courts of ancient Rome, or it may be personal and autobiographical as in Augustine's *Confessions*. It may be full of thunder and lightning as in Luther's sermons, or dry, airtight, and logical as in Calvin's *Institutes*.

Each man's theology is fashioned in the crucible of his own experience and formed in the matrix of his personal needs and human history: but a theology a man must have. It will not be entirely his own, for it will rest upon the affirmations of the Scriptures, the insights of the great theologians, and the half-truths of the significant heresies. It will probably never

(Continued on page 14)

### Welcome Home to Miss Joan Clement

Miss Joan Clement is back in the United States for her second furlough from our Nyasaland mission station. She experienced some difficulties with her flight schedule but arrived safely at New York International Airport much later than expected. Not all of those who had made plans to meet her on the afternoon of the 20th could be present but there were four in the welcoming party who had breakfast with her early Friday morning, December 21: missionary secretary Everett T. Harris and his wife, missionary nurse Barbara Bivins, and Ray Froding.

Arrangements were made for Miss Clement to meet with the executive committee of the Missionary Board at Westerly, R. I., before catching a plane for her home in California on Sunday afternoon, December 23. Her friends in California were notified of her arrival time at the Los Angeles International Airport so that they could give her a royal welcome.

Miss Clement departed for missionary service on September 12, 1958. Her furlough was due in September of this year but had been postponed so as to complete the school year. Miss Clement has been serving as principal and teacher of Makapwa Mission schools. We join with a host of friends and loved ones in this country who welcome her home.

#### Portable Organ for British Guiana

Through the generosity of an anonymous giver a new portable organ is being supplied for the use of Pastor and Mrs. Leland E. Davis in Georgetown, British Guiana.

The descriptive folder from Estey Organ Company states that this new "missionary folding organ" is ideal for use on mission fields as it can be operated without electricity on its own rechargeable lifetime battery pack, which is optional. It has been treated to withstand tropical conditions.

Pastor Davis had previously expressed

the hope that an organ might be provided for use in the chapel on the first floor of his home. It will also be adaptable to carry with him on visits to the churches.

#### Pastor Clifford A. Beebe to Assist at Edinburg

Arrangements have been made between Pastor Clifford A. Beebe of Palatka, Fla., and the Seventh Day Baptist Church of Edinburg, Texas, to offer pastoral assistance to the Edinburg church during winter months. Pastor and Mrs. Beebe expect to arrive and begin services at the Edinburg church early in January, 1963, staying at least until after the annual Communion Service on April 9, 1963.

Pastor Beebe has written, "We hope to be able to leave here the 18th or 20th of December, to spend Christmas with son Paul and family at Fouke, going on from there to Edinburg early in January."

The church has a furnished apartment which Pastor and Mrs. Beebe will occupy, making it unnecessary for them to move their furniture.

The Missionary Society has offered assistance to Pastor Beebe on travel expense from Palatka to Edinburg.

#### It Is Personal

##### The Lord:

has arranged all things for you (2 Cor. 4: 15);  
was manifest for you (1 Pet. 1: 20);  
cares for you (1 Pet. 5: 7);  
prays for you (John 17: 9, 20);  
fights for you (Deut. 1: 30);  
suffered for you (1 Pet. 2: 21);  
was broken for you (1 Cor. 11: 24);  
rose from the dead for you (Rom. 4: 25);  
has a place prepared for you (John 14: 2, 3);  
has an inheritance for you (1 Pet. 1: 4);  
has a crown of righteousness for you (2 Tim. 4: 8);  
has a Kingdom for you (Matt. 25: 34).

— From the Sabbath Heritage Day bulletin of the Fouke, Ark., church, Paul V. Beebe, pastor.

### January Worship Service

"Therefore, if any man be in Christ, he is a new creature: old things are passed away, all things are become new" (2 Corinthians 5: 17).

As we enter into a new year, let us resolve to be new creatures. The experience of salvation should mean that in our actual life things are really altered; we no longer look at things in the same way; our desires are new; old things have lost their power over us. Unless we turn to new and better ways, what have we gained by our resolutions? We should be so happy with our new life that we want to tell others what the love of the Savior has done for us.

Can we say "yes" to these questions from the Basic Beliefs page in "My Spiritual Inventory"?

1. Do I find peace alone with God?
2. Do I have faith that Christ is my personal Savior?
3. Am I learning more about God's plan for us through regular Bible study?
4. Is my prayer life deepening and strengthening my Christian conviction?
5. Is my faith in the power of Jesus Christ expanding?
6. Does my life have greater meaning because of my faith that everyone may be saved through Christ?
7. Am I constantly seeking the truth?
8. Am I at real inner peace because I am a co-worker with God?
9. Although I respect the views of others, am I steadfast in the convictions which I believe the Holy Spirit has given me?
10. Do I feel compelled to tell others of the wonderful power of Christ unto salvation?

#### Prayer

Our Father, help me during the new year to love Thee with all my heart, and with all my soul, and with all my mind, and to show it by a new and better life.

Amen.

### First Citizen of Brookfield

The village of Brookfield, N. Y., has been celebrating the 125th Anniversary of the joint ownership of a church building, the building used by the congregations of the Baptist and the Seventh Day Baptist churches. The celebration has been highlighted by the Brookfield Courier in articles prepared by a retired college professor, Robert C. Whitford, son of Edward E. Whitford and nephew of the Rev. Calvin C. Whitford, names well known in Seventh Day Baptist circles. The third article on "Eli S. Bailey — First Citizen" is so interesting that we are reprinting it for our wider readership.

Eli S. Bailey was not quite a Town of Brookfield pioneer. He was too young for that distinction, having been born in Westerly, Rhode Island, in 1783. But in a real sense he was a first citizen of the village and the valley. As a young doctor of medicine who was also dentist and undertaker on occasion, he settled at the northwest corner of the Skaneateles Turnpike and the pleasant byway that is now Academy Street. He soon became a justice of the peace and a recognized leader of the community; the original name of the village was "Bailey's Corners."

Ministering to the bodily needs of his fellow citizens was not enough for young Doctor Bailey. He aspired also to a cure of souls. In 1819 he was ordained as a Seventh Day Baptist evangelist. In the next year he was president of the missionary board of his denomination. He collaborated with Elder William B. Maxson and Dr. Henry Clarke, Jr., in editing the first Seventh Day Baptist periodical from 1821 to 1825 and in producing a hymnal, "Psalms and Hymns from the Most Approved Authors" in 1826.

For more than a quarter of a century he was pastor of the Second Seventh Day Baptist Church of Brookfield. From the time in 1823 when the new group, recently separated from the First Church in Leonardsville, began to hold services in the new meeting house on Beaver Creek, four miles north of the village, Dr. Bailey was its minister almost continuously until 1850. With other leaders in his own church and in the first First Day Baptist Church, he was instrumental in plans for co-operative building of the church which still stands at the corner of Academy and Elm Streets. The building was raised in

1837 and dedicated in January of 1838; its 125th Anniversary has been the occasion of special memorial services and social meetings of the two churches on November 17 and 18, 1962.

While not neglecting community service and pastoral duties, Doctor Bailey continued with denominational activities until he was far past middle age. He was chosen president of the American Seventh Day Baptist Education Society at its inception in 1835. In 1850, he left his pastorate to become the first General Traveling Agent of the American Sabbath Tract Society. Later on he became for a short time pastor of the church at Adams Center. He died in 1864.

## THE SABBATH LINK

THE OFFICIAL JOURNAL OF THE N.Z.  
SEVENTH DAY BAPTIST CHURCHES

### INTERESTING FACTS

THE FIRST SEVENTH DAY BAPTIST CHURCH WAS ORGANIZED AT MILL YARD, LONDON, IN 1617; AT NEWPORT, RHODE ISLAND, U.S.A., IN 1671.

THE GENERAL CONFERENCE OF SEVENTH DAY BAPTISTS WAS FORMED IN THE U.S.A. IN THE YEAR 1801.

NEW ZEALAND SEVENTH DAY BAPTIST CHURCHES ARE AFFILIATED TO THE U.S.A. GENERAL CONFERENCE, WHICH IS A MEMBER OF THE BAPTIST WORLD ALLIANCE.

PUBLISHED BY  
THE N.Z. SEVENTH DAY BAPTIST  
BOARD OF CHRISTIAN EDUCATION

The material printed above is a photographic reproduction (reduced in size) of the printed cover of a little mimeographed publication (5½" x 8½") that is sent regularly to the office of the American Sabbath Tract Society. This is an example of the interrelation of churches on opposite sides of the world as they promote the Sabbath of the Lord.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

## International Journal of Religious Education

The February 1963 issue of the *Journal* will be a special number on "New Life Through the Bible."

Fifteen articles are concerned with three main themes: Some articles describe how the Bible developed out of the lives of a people who were in the midst of wars, revolutions, corruption, and rebellion against religion. A second group describes what the Bible says in relation to the uncertainties, threats, confusions, needs, and drives of the contemporary world. The third group deals with light shed on the Bible by archaeology and by new translations. Included is a time line showing the development of the Bible from oral tradition into writing, later into the canonized texts, and then into translations.

The articles deal with ways in which religious educators can communicate through their lives what the Bible means to them. To what is God calling us through the Bible? What can the new relation to God through Christ mean to us as we struggle for existence as children, young people, adults, and families? What can it mean for the work of the church school teacher and youth leader? What can it mean for us as a church, as a people living together in a community?

We believe that this issue of the *International Journal of Religious Education* will be of special value to all Seventh Day Baptists. Most of our churches receive at least one copy.

For those who do not have access to the *Journal*, extra copies of the February 1963 publication may be ordered at 50¢ each from the *International Journal of Religious Education*, 475 Riverside Drive, New York 27, N. Y.

### Another Camp Building

We glean from the White Cloud church bulletin and a Christmas letter from Battle Creek that another new building is being constructed at Camp Holston on Cotton Lake near Battle Creek.

Of block construction it will be used for a girls' dormitory and utility building.

Workers from White Cloud are assisting in the project.

This will be a fine addition to the camp where there has been built recently a large unit for cooking, eating, and recreation.

According to the Riverside church bulletin of December 15, the new girls' dormitory "is framed and sheeting is on the roof." The construction is taking place at Pacific Pines Camp which is owned by that church.

### How Much Did You Give?

A Christmas story tract, "The Unexpected Guest," which was sent to me in a church bulletin prompts me to ask, "How did the amount of money that you spent for Christmas decorations, tree, and gifts to the family compare to the gift or gifts that you gave to the Master, Jesus Christ, at Christmas time?"

### Operation Mobilization Plans Literature Crusade in 100,000 European Villages

Battle-scarred Europe will be the scene of yet another invasion this summer as a small army of 1,000 students spreads to all parts of the continent in a literature crusade. Their goal is to reach all of the 100,000 villages in Austria, France, Belgium, Italy, and Spain with the Gospel in printed form.

Marshaling this task force is a 23-year-old American, George Verwer of Wyckoff, N. J., who heads the crusade known as "Operation Mobilization."

He estimates that his group will distribute over 200 tons of Christian literature and that a fleet of 100 trucks, 50 cars, and many bicycles will be needed to move both the workers and the literature. Most of the volunteer students will be drawn from Europe, though key personnel such as group leaders and mechanics are being recruited in the United States.

The crusade will begin with a one-week orientation session at a Bible conference grounds near Paris where the 1,000 students will be housed in tents. From there the students will be sent to

all parts of Europe in teams of up to 30 young people traveling in the big vans stocked with literature.

Each day will be a long, hard grind of walking along cobblestone streets and climbing up countless stairs, knocking on doors, and giving out the Gospel.

Students are advised to bring a good pair of walking shoes, no more than one suitcase of clothes, and to leave their cameras at home. No provision is being made for social activities or sightseeing tours, nor is dating allowed. Verwer aims to recruit young Christians who are as dedicated to Jesus Christ as the Communists are to Karl Marx and Lenin. His literature evangelists will have to raise their own money for expenses.

The whole campaign is being carefully organized and co-ordinated with evangelical churches and mission groups in Europe. The literature itself is being provided with the help of the Moody Literature Mission, the Back to the Bible Broadcast, the British and Foreign Bible Society, and many other groups.

Challenged by Verwer's example and leadership, some 300 young people from Spain, France, and other countries joined him for last summer's "Operation Mobilization" which was one of the biggest literature crusades known. They distributed 25 million portions of Scripture and pieces of Christian literature which produced 21,000 inquirers who were followed up by local evangelical churches co-operating in the effort.

Currently one five-man team of literature evangelists is at work in Turkey while another 13-man team is busy in Algeria covering that country with the Gospel in the midst of the uneasy peace. In time it is hoped that these two teams will have covered all of North Africa.

Verwer readily admits that the 1963 crusade is an impossibility from the human standpoint. The project is bigger than has ever been tried before and the job of getting together the necessary personnel, trucks, and literature is staggering.

"The only thing that will make it possible is for God to undertake and open doors for us as He did in Mexico and Spain," he says.

## Effective Bible Study

(Continued from page 9)

be finalized, for his experience is going on and new events necessitate new convictions. It will stand, however, for his firmest beliefs, his most precious guesses, his secret affirmations about the nature of God, of himself, and the world of men and things and how they all interact and relate. And to make it so requires concentrated attention: that is, study. A position for which one is willing to risk his life — as under Roman persecution — does not just happen into being: it is carefully crafted from the materials of life and polished into clearest expression. It is the concise and complete statement of where I stand in this moment of existence, whether or not there be a next. And I think it is the responsibility of every Christian to be constantly working at his theology, his personal affirmation of faith. Without a working theology a man is sub-Christian, a frightened animal cringing before the meaningless and unknown; with it — almost no matter what its technical content — he places his heart in the hand of God and knows what it means to say with Martin Luther, "Here I stand: I can do no other, God help me."

In addition to being a heritage and a position, Christianity is also a way of life, and one of the areas of the Christian's study must constantly be to search for and implement the practical applications of the heritage and position. What shall my position as a Christian be in regard to war and peace, the political right and left, race relations, economic exploitation, price fixing, the local candidates in the fall election, the countless issues of daily life in home and shop and office? If I am a Christian, I take it that the will of God is the most important thing in the world to me, and I know of no other way to find it than to be constantly furnishing my mind with the vigor and courage of the Christian heritage, constantly refining and enlarging my Christian faith, constantly agonizing and yearning for an understanding of the redemptive act here and now, no matter what its price.

The purpose of the Christian's study is not merely the possession of increasing knowledge, nor the stimulation of numinous feelings, though study is the occasion for the growth of knowledge, of course, and is often accompanied by religious feelings. Its purpose is the discovering of that moment in our own history when we know ourselves to be known from beginning to end, in which we are apprehended by the Knower. Its purpose is that moment in which we are surprised by the knowledge of someone there in the darkness and void of human life. Its purpose is that moment in which we find our judging selves to be judged not only by ourselves and our neighbors, but by one who knows the final secrets of the heart. Its purpose is to find ourselves no longer thinking about Him, but that He first thought about us. Its hope is the emergence of the Person on whose external garments and body we once had looked as objects. Its goal is the certainty that the fate which lowers over us in our communities is a Person in community with us. Its end is a faith, to cleave to and to betray, a new standard to follow and to deny. Its product is not creeds and propositions, but responsive acts of a personal nature. Its understanding is not of history, but of the past become present, listening for the remembered voice in all the sounds that assail our ears, recognizing the remembered activity in all the actions of the world upon us, the knowledge that the God who reveals Himself in Jesus Christ may now be known and trusted as the contemporary God, revealing Himself in every event of our lives and the world.

(To be continued)

## SABBATH SCHOOL LESSON

for January 12, 1962

Jesus Begins His Work

Lesson Scripture: Mark 1: 14-22, 35-39.

THE SABBATH RECORDER

## Teen Talk

### Lighthouse at Land's End

Have you ever noticed that lighthouses are never erected except where they are needed? Most of us fail to appreciate them because we approach them from land



rather than from sea. I must confess that my first thought of the above lighthouse was its picturesqueness, its setting among tropical trees and bushes. It was not by accident that the picture centered the tower between two curving coconut palms. As a matter of fact, however, there was no other position from which it could be pictured except over the tops of unattractive buildings.

This white-towered lighthouse is located at Key West, Florida, and it has a purpose far more important than being photographed by a camera bug. Key West has taken on added significance for thousands upon thousands of young men of the army, navy, and air force in recent months because so many of them were stationed at the southern tip of the Florida island chain during the Cuban crisis. It is true that not many of them felt a personal need for the services of the lighthouse, but they were conscious of its purpose. That purpose is to give light and guidance to those at sea, to prevent shipwreck. Here our country long ago placed a protective beacon light on the very tip of the extended forefinger of Florida that reaches south to outline the great Gulf of Mexico and to mark the point where the ships turn to enter the gulf.

Jesus came to earth as the saving and

guiding light for all who embark upon the sea of life. We have seen that great light; we have experienced His salvation. For us He has become the lighthouse at land's end. Now it is our responsibility to inform all others of that light lest they make shipwreck of their lives. Are we prepared to be faithful to this responsibility?

## OTHER FOLDS AND FIELDS

### Aldersgate Year

The Methodist Church's observance of 1963 as "Aldersgate Year" will get under way the very minute the new year begins. It is planned that New Year's Eve watch night services will be held in many churches so that, as the clock strikes midnight, Methodists will be at worship. Then prayer vigils are planned around the clock on New Year's Day. Aldersgate Year will be a time of special emphasis on Christian experience and evangelism by the Methodist Church. It was so named to commemorate "the heart-warming experience" of John Wesley, founder of Methodism. This "turning point in Wesley's life" took place on Aldersgate Street, London. — W. W. Reid.

### Philadelphia Clergymen Polled on Peace

A questionnaire recently sent to every clergyman in the City of Philadelphia has now been tabulated by its sponsor, the local Fellowship of Reconciliation. Omitting the 13 clerks of Friends Meetings, "whose answers were rather predictable," the report covered replies from 252 clergymen of a mailing of 1,200.

To the question, "Do you believe that war is inevitable?" 59 said Yes (Baptists, Independents and Mennonites leading) and 174 said No.

"Are there any conscientious objectors in your congregation?" brought 77 Yes answers. "Surprisingly," says the report, "Episcopalians led, though the peace churches were well represented." No said 54 clergymen, and 124 didn't know.

Asked if their church had an established group actively concerned with the problem of peace, 36 ministers replied Yes,



almost all Methodists and Unitarians. In the largest response to any single question, 186 replied No.

Support of a FOR advertisement, an "Appeal to the President," carried in the Washington Post, May 20, 1962, and signed by several prominent churchmen, brought 101 Yes votes and 107 No votes.

"Some of the unfavorable comments," says the report from FOR Executive Secretary I. J. Rogers, Jr., "revealed a startling lack of information about the world situation." Stating that one can make his own analysis of the tabulation, he adds: "It is certainly worthy of note that, at a moment when even small children are aware of the danger which is hanging over the world, the largest single number of answers were No to the question, 'Is there any established group in your congregation actively concerned about the problem of peace?'"

### Baptist Counselors Discuss Church's Divorce Stand

Are churches stressing premarital counseling too much and giving too little attention to counseling on marriage problems leading to divorce?

In refusing to marry someone because of an earlier divorce, can a minister create the attitude that the church has rejected this couple? Will it make them so hostile to the church that future spiritual contact is impossible?

Does the pastor have sole freedom to decide whether he should perform a ceremony when someone was previously divorced? Or is this a matter the church should set a policy on for the pastor to follow?

These were among the sensitive questions on divorce and remarriage raised during a section meeting at the Southern Baptist Counseling and Guidance Conference at Nashville in September.

The section included ministers, professors at seminaries, editors of denominational magazines, and persons engaged in full-time church counseling positions.

There was no complete agreement on the answers to these controversial issues. The conference group had no intent to recommend a policy. Its purpose was to bring the touchy question into the open to see the many angles involved in it.

The participants, to a great extent, were

thinking aloud and voicing past personal experiences. Their comments were often phrased as questions rather than as firm statements. — BP.

## Births

**Cruzan.**—A daughter, Diane Lynn, born April 25, 1962, to Duane and Lois Cruzan, R.D. 3, Bridgeton, N. J.

**Cook.**—A daughter, Joyce Annette, born May 23, 1962, to Edward (Jr.) and Jill Cook, Elmer, N. J.

**Hiles.**—A son, Hugh Randall, Born Oct. 9, 1962, to Hartley and Frances (Davis) Hiles, R.D. 3, Salem, N. J.

## Obituaries

**Cook.**—Edward B. Sr., son of the late Frank B. and Miriam McWilliams Cook, was born July 4, 1897, in Stowe Creek Township near Shiloh, N. J., and died Sept. 22, 1962, at Bridgeton Hospital, Bridgeton, N. J.

Mr. Cook married Arabelle Husted Cook on October 15, 1919. During their married life, they lived in several communities in the Shiloh-Marlboro area. For the past thirty years, he was employed by a meat packing company in Bridgeton.

Mr. Cook joined the Marlboro Seventh Day Baptist Church on Jan. 20, 1950. He was an active and faithful member. For a time he served on the Board of Trustees of the American Sabbath Tract Society.

In addition to his wife, he is survived by a daughter, Mrs. Paul Lewis of Marlboro, a son, Edward Cook, Jr., of Elmer, N. J., six grandchildren, and one great-grandchild. Two sons preceded him in death.

The memorial service was conducted by his pastor, the Rev. J. Paul Green, Jr., on Sept. 25, 1962, at the Garrison Funeral Home in Bridgeton. Interment was in the Marlboro Church Cemetery. — J. P. G.

**Randolph.**—Jessie Amos Highland, wife of Esle Fitz Randolph and daughter of Edgar W. and Dorcas Clayton Amos, was born in West Virginia, Sept. 25, 1873, and died at Fairmont, W. Va., Dec. 11, 1962.

The youngest of ten children, all deceased, Mrs. Randolph was first married Oct. 7, 1902, to Charles B. Highland who died in the early 1920s. She was married again in New York City, Oct. 1, 1943, to Esle Fitz Randolph, who survives. She was a prominent businesswoman in Fairmont, operating the Highland Men's Clothing Store for many years. She maintained membership in the First Methodist Church. Farewell services were conducted by the Rev. Dr. Paul Redfearn and interment was in Woodlawn Cemetery. Besides her husband, she is survived by two stepdaughters, Mrs. F. W. Williamson of Long Island, N. Y., and Mrs. Hugh D. MacIntyre of York, Pa.

— Ruth Williamson.