

The Sabbath Recorder

On Drying Up River Jordan

The story of the Israelites crossing the river Jordan dry-shod has often puzzled Christians as well as unbelievers. If we read the story as told us in Joshua 3 carefully, we find, however, clearly stated what happened and how it came that the river Jordan fell dry over against Jericho.

In verse 16 we are told that there happened to arise a dam at Adamah, about 15 miles upstream. On the map, in Young's Concordance, e.g., you may find this place.

In his book *The Bible as History*, Werner Keller tells us that a similar thing happened in 1927 and also in 1924. In 1906, too, an earthquake caused the banks of the river to cave in, so that the stream was entirely blocked and the lower course at Jericho was dry for 24 hours. Arabian chronicles tell of the similar thing in A.D. 1267.

— G. Zijlstra,
Rotterdam, Holland.

Note: This came as a result of reading an item of similar title in the March 30 issue (p. 14).

ITEMS OF INTEREST

Spend a Day at UN Church Center New York Visitors Urged

The interdenominational Church Center for the United Nations will provide a summer-long series of special seminars on the United Nations for visitors to the New York World's Fair. Dr. Ernest L. Inwood, UN Program director for the Center, says.

The seminars — to be held on all weekdays during the summer (May 11-Sept. 11) will offer "inside views" of the world organization's work through tours, briefings, attendance at UN sessions, and lectures by UN delegates and Secretariat officials, according to Dr. Inwood, who coordinates programs at the Church Center in behalf of the National Council of Churches Department of International Affairs.

Open "to all individuals or groups, regardless of religious affiliation," the seminars will utilize unique facilities of the new Church Center, located directly opposite the UN General Assembly and Secretariat buildings at 777 UN Plaza. Its 12 floors contain the only simultaneous translation equipment in New York City outside the UN itself, and the only closed-

circuit television lines to the UN apart from the national missions.

For those who cannot set aside an entire day, up-to-date briefings at 11 a.m. or 2:10 p.m. will be available daily free of charge.

New York Seamen's Center

The Seamen's Center, founded near the turn of the century by the former Augustana Lutheran Church and at present an agency of the Lutheran Church in America, has moved into new quarters in New York City. The eleven-story building, erected at a cost of \$1,100,000, is at 123 East 15th street, corner of Irving Place and Lexington Avenue. It has overnight accommodations for 100 seamen, double the capacity of the old center at 6 Water street, on the tip of Manhattan Island, where, in 65 years, lodging was provided for an estimated 1,250,000 seamen. The new Center continues the services of the old — a mail station, message receiving and forwarding, giving Christian counsel on employment and personal problems, storing baggage, keeping legal and other documents for those at sea, and many others. Dr. J. Vincent Nordgren is executive director of the Center.

Note: Those who were familiar with the old center almost at the tip of Manhattan can testify that it has rendered a valuable service to seafaring men waiting for their ships to sail. Roy A. Garrison, Sabbathkeeping tract distributor, writer, world traveler and generous contributor to the Sabbath cause has long made this his East Coast headquarters.

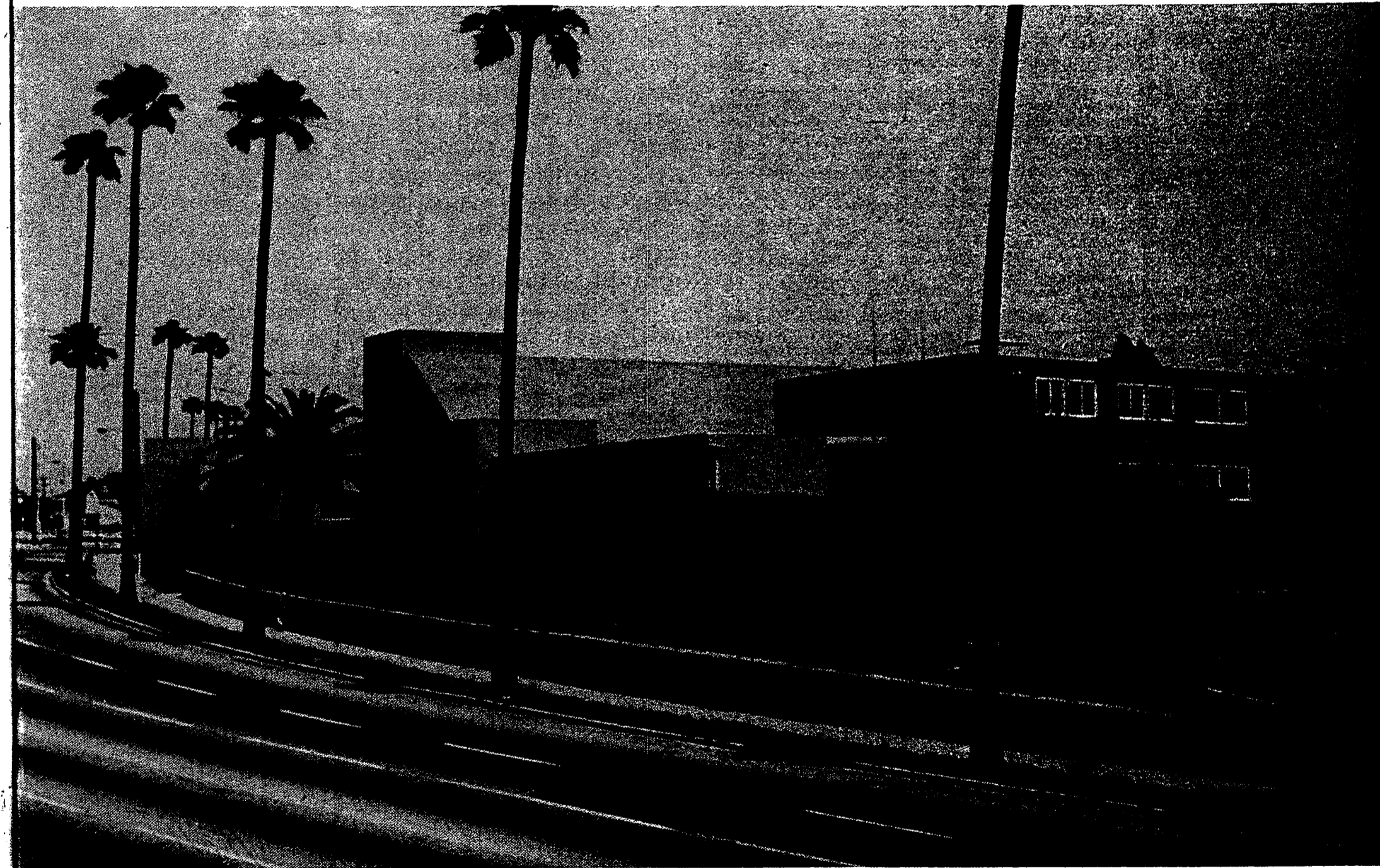
Accessions

Fouke, Ark.

By Testimony:
Mrs. Emma Newsom
Mrs. Charles Stanley

NEWS FROM THE CHURCHES

LITTLE ROCK, ARK. — The following notice appeared in the May 16 church bulletin. "The clerk of the church wishes to announce that the ballots for call of the pastor for the year July 1, 1964 to June 30, 1965 were unanimous for Pastor Paul B. Osborn, per agreement with the Seventh Day Baptist Missionary Society. Pastor Osborn has stated his willingness to accept the call." He has been serving the church according to this joint agreement since July 1961.



Los Angeles Church Buildings

Located on busy North Figueroa Street in the Highland Park district, the Los Angeles Seventh Day Baptist Church has recently dedicated the third building of its structures, the two-story Christian Education Building on the right. With faith and faithfulness the members of the church which not many years ago was supported with missionary funds have moved forward in their spiritual and temporal building. (See story on page 8).

The Sabbath Recorder

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The Price of Revival

There is a gross misconception of revival abroad in the world today that has been inherited in part from the past generation. It may be true that some revival efforts encouraged excessive emotionalism and failed to do the follow-up work that would guarantee a high percentage of permanent change. Granting this much, every person who gives way to a blanket criticism of revival is making a far more serious error than those against whom he is flailing out or casting aspersions.

What is revival, and what is its price? K. Owen White, president of the Southern Baptist Convention, stated recently to a large interdenominational conference that the greatest need among Protestants is for revival. He added, "By that I mean a real spiritual awakening of new life within our churches and institutions." Who can deny that such a revival is our greatest need? Let us not hesitate to use the term and put this proper meaning on it.

Revival comes at a high price. Are we willing to pay that price? Listen to Dr. White again:

"There are no shortcuts to revival. It's always a painful process that involves repentance, confession of sin, humbling of hearts, and a radical change in our way of life."

Could it be that one of the reasons that some of us fear the term is that we fear the revival itself? Have we so long talked of the ease, benefits, and comforts of the Christian life that we have become afraid to tell of the pain that comes in the healing process and the uncomfortableness of guilt that normally comes before forgiveness, and of the humbling of heart that must precede happiness? Yes, revival is costly, but it is priceless.

A House Divided

Abraham Lincoln applied the Scripture to his time, quoting the famous words of Christ, "And if a house be divided against itself, that house cannot stand" (Mark 3: 25). What would Lincoln say today; what would any man of wisdom say about this nation being divided against itself in the very center of government? There may be other instances, but take this one — tobacco.

Last January the Surgeon General,

MEMORY TEXT

But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord. Jonah 2: 9.

charged with the responsibility of removing health hazards, heralded to the nation the unanimous report of a diligent ten-man committee on the dire consequences of cigarette smoking. It was strongly hinted that something would be done at the top level of government, perhaps something similar to what was done about certain brands of salmon or cranberry sauce when there was suspicion of danger from contamination. Almost nothing has been done because our house is divided against itself. While the Surgeon General states with certainty that cigarettes cause cancer and other diseases that contribute to the death rate, another branch of our federal government contributes \$40,000,000 per year in price support for tobacco.

The cigarette companies were running scared for a while. Their stock took a sharp slump on the market. People wondered whether or not this great nation would really face up to its responsibility and cease to be divided against itself on a matter concerning the health and welfare of its citizens. It is not amiss to suggest that vested interests prevented effective action. They have challenged the authority of the Federal Trades Commission's proposal for regulating cigarette labeling and advertising. The companies concerned have succeeded in quieting the fears of the people by introducing new brands of cigarettes and making claims about filters (unsubstantiated claims). With these ruses and apparent assurances that the government will go on as long as it can be divided against itself the major producers of cigarettes have regained their stock market losses. True, the cigarette people have introduced some commendable self-regulation in advertising, but they only avoid some of their previous claims and do not agree to label their product as a health hazard. Business looks good—for the hospitals, morticians, and cigarette makers. How long; How long!

Southern Baptists Say "No"

From at least two actions taken by the messengers (delegates) at the Southern Baptist Convention at Atlantic City May 19-22 it could be gathered that they were quite the opposite of yes, yes men. The leadership, conscious of the values of all the inter-convention relationship of the Baptist Jubilee Advance promoted the idea of joining the proposed loosely organized North American Baptist Fellowship which is designed to continue, in a measure, these benefits. It was not anticipated that it would become an issue (as joining an ecumenical group would be). There was surprise and some consternation when the matter was debated on the floor for an hour. The voice vote was declared to favor joining but a secret ballot revealed 2,738 against and 2,771 for. The matter will come up again next year, with approval expected.

The lengthy debate on the fellowship group completely overshadowed 13 other recommendations presented by the Convention's Executive Committee, including a record \$20.3 million SBC budget for 1965 which passed handily.

C. C. Warren of Charlotte, N. C.; Miss Alma Hunt of Birmingham, and Theodore F. Adams of Richmond spoke in favor of the Baptist fellowship.

Warren, who directed Southern Baptists' participation in the five-year Baptist Jubilee Advance program, pleaded not to "throw Southern Baptists into isolation and to cancel the good effects of the Baptist Jubilee Advance by postponing the vote until next year."

Miss Hunt, executive secretary of the Woman's Missionary Union, urged the Convention to spare itself the humiliation of being isolationists.

"We did not lose a single thing by having fellowship with other Baptist groups during the Baptist Jubilee Advance, but we gained much," she said.

Some of those in opposition felt that it was a step toward church union. It was apparent that most of the messengers had not had opportunity to study the charter which had been worked out during the year by the Joint Committee of the Baptist Jubilee Advance.

JUNE 8, 1964



Not many Baptists walked to Atlantic City but some had tired feet after long walks on the boardwalk between meetings. Among those wading in the surf were: Mrs. Curtis Brown, Mrs. Jerry Batson and V. J. Brown, Jr., of Denton, Texas.

The other matter on which there was prolonged debate was a rather mild but progressive resolution presented by the Christian Life Commission. Part of the statement preceding the proposed resolution reads as follows:

We recognize that prejudice, segregation, and caste are patterns that remain entrenched everywhere, North and South, East and West. We humbly acknowledge and repent of our own involvement in these patterns which have ignored the rights, offended the dignity, and denied the worth of our fellow men. Our thunderous silence in the face of oppressive injustice for American Negroes has amounted to a serious complicity in the problem. We have been part of a culture which has crippled the Negro and then blamed him for limping. Our failure to create a climate of Christian good will, based on the weightier matters of justice, mercy, and love has resulted in the racial protest movements which have been used for the redress of legitimate grievances. Indeed we have contributed to the belief of many Negroes that these movements offer their only avenue of recourse.

Is there not in Christ a more excellent way? We believe there is.

The following five-point resolution was finally rejected by secret ballot in favor of a toothless substitute resolution pro-

posed by Rev. James Middleton of Shreveport, La.

(1) That we commend those Southern Baptist institutions which have extended their Christian ministries to people of all races;

(2) That we approve the positive action taken by hundreds of Southern Baptist churches in affirming an open-door policy for all people regardless of racial origin;

(3) That we express gratitude for those individual Christians and churches who are involving themselves redemptively in community race relations;

(4) That we pledge to support the laws designed to guarantee the legal rights of Negroes in our democracy and to go beyond these laws by practicing Christian love and reconciliation in all human relationships; and

(5) That through legislation and through love, through work and through witness, through open doors and through open hearts, through repentance and through renewal, Southern Baptists give themselves to the decisive defeat of racism, and that it be done for the glory of God.

The only action paragraph of the substitute resolution, which was adopted reads:

We would urge every Southern Baptist and every church to earnestly pray and work that peaceful Christian solutions may be found in all of the racial relationships facing the world today; and, that in their solution the world may see Christ and that God may be glorified.

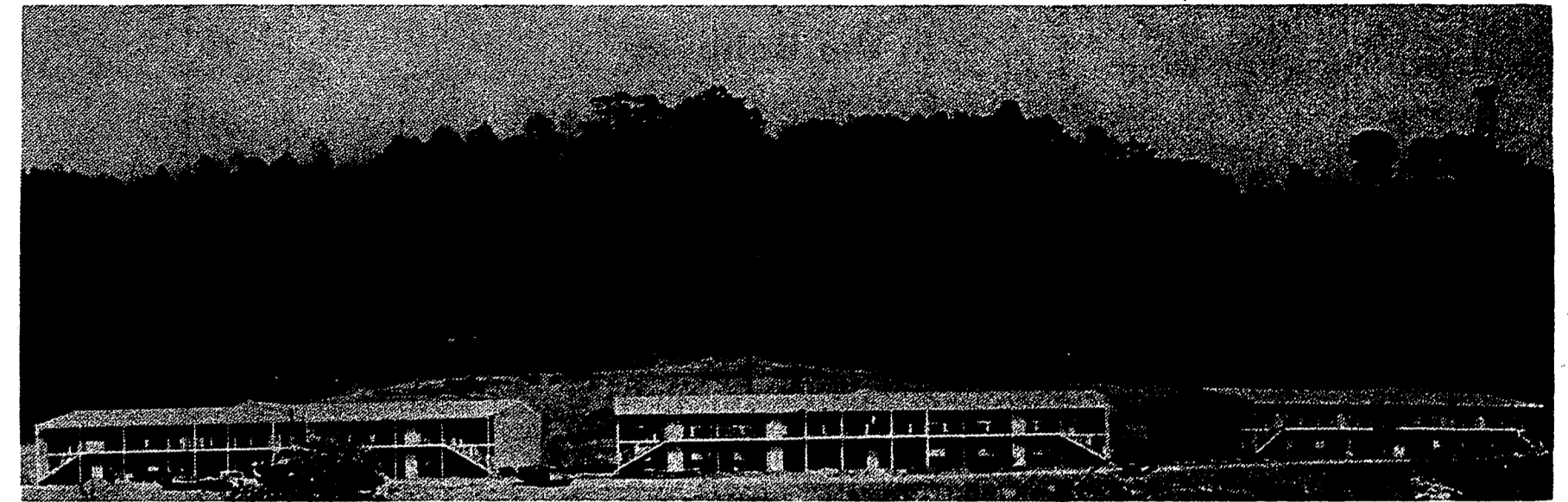
Although denominational leaders were keenly disappointed over the substitution of such a weak motion many of them expressed the view that progress had been made and that the churches were becoming more and more awakened to the need of taking a more Christian and realistic attitude toward the racist issue.

Life and Bread

In a little publication by *The Upper Room* entitled "Facts for the Church Bulletin" is an item from R. N. Harshe, editor of the Marathi edition of that devotional guide which is printed at Poona, India. A family writes that reading *The Upper Room* has become their "life and bread."

The American Sabbath Tract Society can call attention to the fact that two of our denominational tracts have been published by Rev. K. K. Samson of Poona, India, in the Marathi language. The edition is believed to be exhausted. There is need for more tracts in that language.

Conference Housing Committee Announces Arrangements



The dormitories on Pennsylvania Avenue campus site

With new dormitories, new cafeteria, and other improved facilities at Salem College, attendance at General Conference this year promises to be a delightful and memorable experience. Costs of attendance will be as follows:

(1) **Housing.** Rooms are available in the new Salem College dormitories. Linens furnished are: sheets, pillowcases, two towels per person, but no blankets and no pillows. Ordinarily, a minimum of 2 persons will be assigned to each room at a cost of \$1.25 per person per day. Air-conditioned rooms are available at \$1.50 per day per person. A limited number of regular private rooms can be arranged for a cost of \$2.25 per day, air-conditioned rooms at \$2.75 per day. The air-conditioned dormitories are some distance from the college campus.

Family rooms are available for 4, 5 or 6-member families at \$5.00 per day. Families may also bring cots, with no additional charge for space. Linen for cots can be rented if desired.

Trailer space without sewage or water attachment, but adjacent to shower and toilet facilities will be available for \$5.00 for the Conference week.

Housing reservations should be made as early as possible by writing to Mrs. Mildred Hansen, P.O. Box 227, Salem, W. Va. 26426. The Housing Committee accepts responsibility for placement only in the college dormitories. Persons desiring to stay in homes of Salem residents should make their own arrangements.

(2) **Meals.** In addition to 3 restaurants

in the city of Salem, the new Salem College Cafeteria will be in full operation to serve those attending the Conference. Non-transferable college meal tickets are available for the Conference period for \$16.50 plus sales tax. Such tickets will entitle the purchaser to regular meals, with menu planned by the cafeteria, beginning Sunday evening, August 16, and extending to breakfast, Sunday morning, August 23. Without meal tickets it is estimated that regular meals in the college cafeteria will average: Breakfast — 75¢; Lunch — \$1.00; Dinner — \$1.00, or a total of \$2.75 per day per person plus tax. Children's plates for children under 12 will be available at one half the regular price. Selections for very small children on a per dish basis.

(3) **Registration.** There will be a registration fee of \$2.00 per person for all persons 12 years of age or more, and \$1.00 per person for all persons under 12 years of age. This fee includes accident and sickness insurance from 12:01 a.m. August 16 to 12:01 a.m. August 23.

No single person under 21 will be registered or housed unless accompanied by a parent or guardian who agrees to assume responsibility for the minor.

Mrs. Mildred Hansen,
Chairman of Housing Committee.

SABBATH SCHOOL LESSON

for June 20, 1964

Our Missionary Imperative

Lesson Scripture: Matt. 28: 16-20;
Rom. 10: 8-18.

The Ministry of The Holy Spirit

In the Believer

By Rev. Lester G. Osborn

The recent emphasis on "tongues-speaking" tends to draw our attention away from the total ministry of the Holy Spirit. This phenomenon, real or imagined, may blind our eyes to the blessing to be had from His indwelling. Have we allowed this "sense-experience" claimed by some to frighten us away from the study of the Person and work of the "Other Comforter" whom our Lord sent into the earth? Are we missing something?

When a person puts his faith in Christ Jesus a number of things happen to him.

(1) He is **born of the Spirit** into the family of God (John 3: 5, 6). That means a new nature, eternal life, and the right to call God Father.

(2) He is **baptized by the Spirit** into the body of Christ, the church (1 Cor. 12: 12-14).

(3) He is **anointed with the Spirit** (2 Cor. 1: 21). This refers to God's act of sending the Holy Spirit into each believer.

(4) He receives the **seal and earnest of the Spirit**. A seal is a mark of ownership, and the gift of the Holy Spirit identifies the believer as belonging to God. An earnest is a pledge in advance of good faith. The Holy Spirit is the "down payment" guaranteeing the fulfillment of all God's promises. (See 2 Cor. 1: 22; 5: 5; Eph. 1: 13, 14 (RSV); 4: 30).

(5) He is **indwelt by the Spirit** (John 14: 17; 1 Cor. 3: 16; 6: 19; 2 Tim. 1: 14). He comes into our hearts when we believe and dwells in us as His temple. He indwells the believer the moment he believes on the Lord Jesus.

All these are past tense, having to do with our salvation. They are simultaneous and become fact for us at the time of conversion. They happened once and are never repeated.

We turn now to the present tense, the **filling with the Holy Spirit**. This is, of course, dependent on the past tense, but unlike those things, it is a recurrent experience. "Filling" has to do with our

sanctification and our service. We tend to shun the word "sanctification" because of misunderstanding of and wrong teaching about it. Some even go so far as to say that it is sinless perfection. Sanctification has to do with the matter of overcoming sin in the life and bearing the "fruit of the Spirit" with which He replaces the "works of the flesh."

The indwelling of the Holy Spirit carries with it a weighty responsibility. What sort of a place are we giving Him to live in? Do we allow "idols" in His temple to desecrate it? "Grieve not the Holy Spirit of God" (Eph. 4: 30). He is pure and holy, and to allow things in His dwelling place which are not in keeping with His nature is to grieve Him. So these things must be cleared out. This is partly our work and partly that of the Spirit Himself. It would be more exact to say that it is ours to will the cleansing and His to accomplish it.

"Filled" is an experience word. The filling with the Spirit is a potential possession as soon as we receive Him. The old nature is still present, and "the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh" (Gal. 5: 17, RSV). So there is a continuous conflict between the two. The Holy Spirit indwells us to give victory over sin and to produce in us the right kind of life, a truly Christian life. This is true Bible sanctification, Christian growth. It is the bridge between conversion and death.

"Filling" is a blessed privilege, but it is more; it is an obligation. We are **commanded to be filled** (Eph. 5: 18). Sometimes we wonder why we are not filled. We want to be! It might be because we go about it the wrong way. The human way is agonizing in prayer, asking over and over, perhaps fasting. One may be earnest and sincere in this, but it is not God's way. The Spirit is in us and wants to fill us, and is ready to do so. We do not have to plead to be filled, nor do anything to merit filling. We are not com-

manded to fill ourselves. "Let the Holy Spirit fill you" (Eph. 5: 18, NEB). It is not by trying to be filled, nor "working ourselves up to it."

Why are we not filled? Sometimes we pray for filling, then we lock up some room in our heart where we have hidden something we do not want to give up, and He is kept outside that door, and we are only partially filled. If there is any idol in any part of His temple "That idol must come down." We must make room for Him. The only way to be truly sanctified is to open every door and give Him access to every nook and corner. We do not even have to open the door ourselves. Just give Him the key and He will open it. He cannot fill us as long as there is something in our lives, some known or unconfessed sin, that keeps Him from having full possession.

The essential word is "yield" (Rom. 6: 13; 12: 1; 1 Cor. 5: 7; 7: 1). Only when we surrender all can we be what we should be and what the Lord wants us to be. "Walk in the Spirit, and do not gratify the desires of the flesh" (Gal. 5: 16, RSV). "Walking in the Spirit" is depending on His power to deliver us from "the desires of the flesh." By faith in Him, and yielding to His control, we will be cleansed and filled.

Jesus showed the way at the feast of Tabernacles and in His conversation with the woman of Samaria: "If any man thirst, let him come unto me and drink . . . Whosoever drinketh of the water that I give him will never thirst . . . It shall be in him a well of water springing up" (John 7: 37; 4: 13, 14). The "Water" that Jesus gives is the Holy Spirit. John tells us so (John 7: 39).

"Thirst" and "drink." No one can be filled until he "thirsts" — until he wants to be — and he never will be unless he "drinks." Just as one beside a clear, bubbling spring satisfies his physical thirst by drinking of that water, so must we let the indwelling Holy Spirit quench our spiritual thirst by filling us. It is not by taking just a sip or two that thirst is satisfied, but drinking deeply. Perhaps this sounds too simple. It is so hard to leave

it to the Spirit to do the filling, and not to try to fill ourselves. One has aptly said, "It is ours to will and His to fill." The Holy Spirit indwells us for our sanctification.

We must humble ourselves and yield everything to the Holy Spirit. We must let Him control us entirely. We must resolve and pray that everything that would hinder His working be taken away, and let Him put out of our lives everything that would prevent filling. Give everything over to His control, and then, in faith, experience the blessing He has for us.

Yes, we fear that by misunderstanding and neglect, we are missing something. That something is the real experience of the **filling with the Holy Spirit**, and the victorious life He can produce in us.

Baptist Pastors Ponder

At the two-day pastor's conference preceding the Southern Baptist Convention at Atlantic City a nuclear scientist, George K. Schweitzer of Knoxville, Tenn. summed up the concern of the pastors for declining morals in these two statements:

"As an empirical scientist, if I am to make a judgment as to why we have no spiritual power, I would say there is no love within."

"Modern man can hear the gospel if Christians will return to it."

In a similar vein, a former president of the Southern Baptist Convention warned that Christians will not begin to cope with problems of the day until the "Lordship of Christ in all of life" becomes not merely a principle to be proclaimed, but a practice to be pursued.

Herschel H. Hobbs, pastor of the First Baptist Church, Oklahoma City, (Southern Baptists largest) told the pastors "if our hearts and lives are truly surrendered to the will of the Lord in all of life, then the world will see, hear, understand and heed."

A television actor, Gregory Walcott, told the pastors Jesus Christ is the only solution for the heartaches and conflicts of this heterogeneous society.

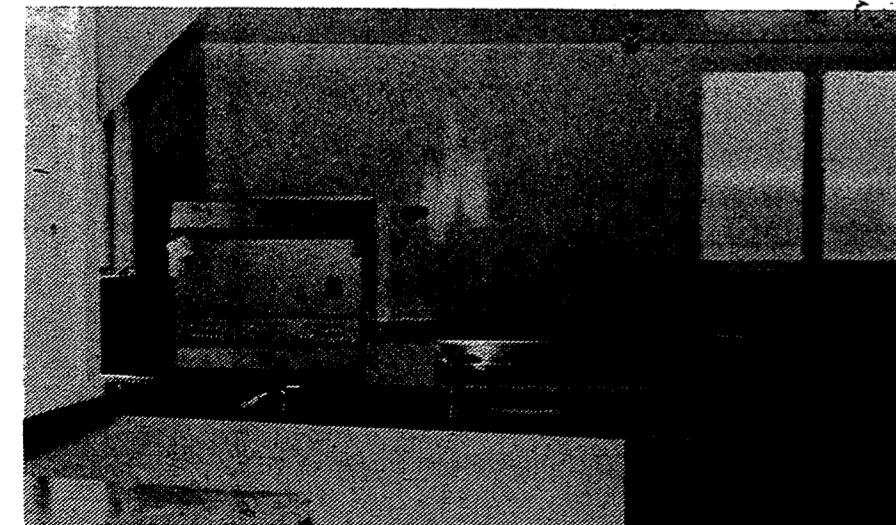
Christian Education Center Dedicated at Los Angeles Church

A beautiful service of dedication climaxed over two years of hard work and sacrificial giving at the Los Angeles Seventh Day Baptist Church, when the new Christian Education Center, an annex to the original building, was consecrated to the work of the Lord on Sabbath afternoon, May 9, at 4 p.m. The service was held in the social room of the annex with over 100 members and guests in attendance.

The soft white walls of the room, with the afternoon sun filtering through the windows, formed a beautiful background for the two choirs flanking the piano, and brought out the color of the red roses centered on the piano.

Following the singing of the beautiful hymn, "The Church's One Foundation" led by Miss Lois Wells, with Mrs. Stelle Carpenter at the piano, the service proceeded to its logical conclusion in the prayer of dedication.

The Men's Chorus, recently organized and led by Miss Wells, sang two numbers, "Help Me to be Holy" and "Children of the Heavenly King," after which Albyn Mackintosh told a brief history of the church, showing the growth of the church over the years by the use of a broken line graph. On the graph also was plotted the budget of the church during its life. Both lines showed almost steady growth in the past two decades, with a waver here and there. Mr. Mackintosh paid loving tribute to the pastors of the church during the years, and to the dedicated lay workers. He ended his talk with the challenge



A corner of the church kitchen

that "where these lines go from today is up to us, the people of the Seventh Day Baptist Church of Los Angeles."

It was a joy to the local people to receive greetings from our sister church in Riverside brought by Pastor Wheeler, and from Christ's Seventh Day Baptist Church in Los Angeles. To this correspondent, the brief but extremely heartfelt and sincere greeting from Mrs. Henry Lewis of Christ's Church was one of the high moments of the entire service.

The responsive reading prepared by Pastor Saunders was led by Benny Peil. As the four different groups responded to the words of the leader, the play of verbal light and shadow was very lovely in its praise to God.

Following the reading, the newly organized Children's Choir, consisting of 18 voices from 5 through 13 years of age, sang "My Savior," by Fillmore, directed by Mrs. Lila Saunders and accompanied by Mrs. Marian Hargis.

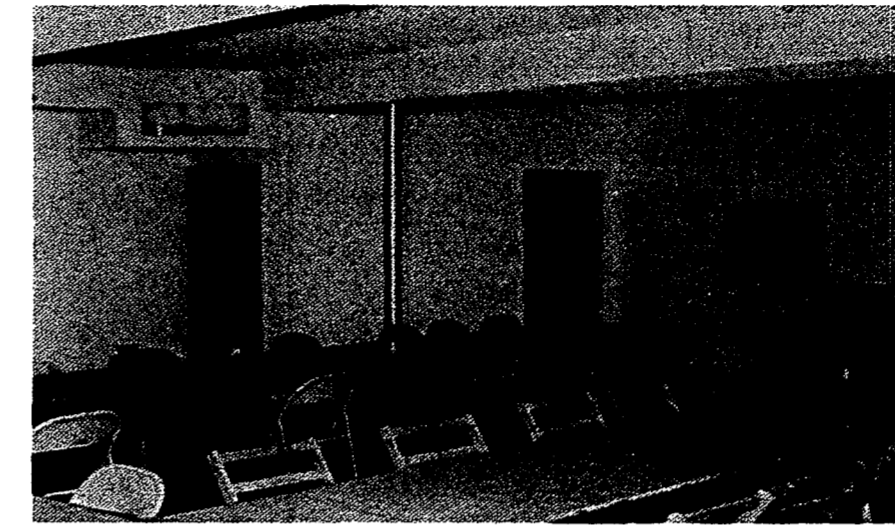
The sermon, delivered by Pastor Saunders, was a simple commitment of the facility to the teaching of the Word of God, strengthening of Christian ties of fellowship, and witness of the church to the community.

"This building is dedicated," he stated, "to the proposition that all men have need of redemption in Christ. It is committed to the purpose of extending this message to all the world. It will be used for the nourishment of our children and youth in the teachings of the Lord, and for the fellowship of God's people, for 'truly our fellowship is with the Father and with his Son, Jesus Christ.'"

Pastor Wheeler led in the prayer of dedication, after which the whole congregation joined in the missionary hymn, "O Zion, Haste, Thy Mission High Fulfilling."

After the service, guests and members of the church were invited to look around the building. This two-story annex, built by much volunteer labor, in much prayer, and through sacrificial gifts, has been completed virtually without debt. It will house

a new office, releasing the present office-study as a study for the pastor, six new classrooms, a new and completely modern serving area, which the church has not had heretofore, and the spacious social room.



Following the tour of inspection light refreshments were served by the Builders Club, using the new serving facilities for the first time.

It truly is the prayer of the Los Angeles church that this new facility will do its part in the deepening of the spiritual life of the people and the training of our children "in the nurture and admonition of the Lord."

Sabbath Rally Day Echoes

The church bulletins received at the Plainfield office from about one third of our churches indicate that pastors and others made an effort to make Sabbath Rally Day meaningful. Most churches observed the day on the third Sabbath of May, the traditional date. A few, for local reasons, shifted the date. All appear to have used the special bulletin covers provided by the Tract Board for the occasion.

A number of pastors found the theme "God's Abiding Sabbath for Our Changing World" suitable for the sermon topic. Nine or ten others for good reasons titled their talks differently, according to the bulletins at hand. Among the other sermon themes were: "Claim Your Blessing" (Ashaway), "Using the Sabbath" (Alfred Station), "The Family and the Sabbath" (Buffalo), "The Sabbath a Delight" (Alfred, Holmes), and "The Sabbath, Ceremonial or Moral" (Los Angeles).

The idea of encouraging all the churches to center their attention in all departments on the observance of the Sabbath one day a year has proven beneficial over a long period of time. Without such a scheduled program there might not be a whole sermon devoted to the Sabbath truth as often as once a year. We have a tendency to take this truth for granted, forgetting that faithful and joyful observance of a sacred day cannot be taken for granted. Constant reminders of sacred things are necessary in an age when the world about us is always exerting a downward pull.

May we plan early and well for another Sabbath Rally Day next May and keep emphasizing to our children and friends the need for a day set aside for holy things — according to the commandments.

— Corresponding secretary.

Observing the Sabbath

"Remember the Sabbath Day," God said;
We honor His command.
We lay aside the quest for bread
Because it is God's plan.

Now Jesus is the Sabbath's Lord;
He said to keep it well.
We keep it not for Heaven's reward
Nor for the fear of Hell.

He made the Sabbath a delight
And pleasant to observe.
We find that it will lead us right
To Jesus whom we serve.

— Rev. C. Rex Burdick, quoted in the
Rockville Sabbath Rally Day Bulletin.

Attend Conference

Plan to attend General Conference at Salem, West Virginia. The sessions will be held in the auditorium of Salem College. Many of the committee rooms will be in Huffman Hall. Remember the date.

August 17-22, 1964

Nyasaland Missionaries Write about Their Work

In a letter addressed to friends of Makapwa Mission written by Bettie and David Pearson, February 23, 1964 (received April 17) they review some of the activities of previous months. We quote from their letter:

Days and months speed swiftly by. There are trials of every sort in the work, yet the faithfulness of God keeps us pushing onward. Our men who have been tested the most in recent months have said that it has strengthened their faith, and we feel it has drawn us closer together in fellowship with them.

Our ministerial school has closed with 4 graduates. Three of these will be going into churches very soon. One is staying here at the mission to help in the office with Christian Education work and other things. In preparing the children's lessons, he will be helping Bettie (Pearson), and it is another step in indigenization.

Our trip with Pastor Harris (June and July 1963) included Association meetings in the Northern and Central Regions. (Region is the new Malawi term rather than province.) We attended the one in the South for Sabbath only. This was the first effort at holding Association meetings. The leaders seemed pleased with the result and want to continue it. Meetings in each province will be held in June this year, and we will probably be mission representatives again.

In September we visited some of the churches in the Central Region. One was a branch of Manjanja — way back in Yao territory. The Yaos are the tribe that took part in the Arab slave trade, in Livingstone's day, and the feeling between them and the other tribes has lingered long. We saw no animosity at all in our visit, as we were royally welcomed at the village, receiving a goat and many other items of food as gifts. That was the first time any of our missionaries had been there and they were glad to have us. They are in real need of more spiritual guidance and growth, but our time was short. We spent our tenth wedding anniversary there, camping in the little grass house about 6½ ft. square.

In August we were privileged to attend the Second Nyasaland Keswick Convention held in Blantyre-Limbe. A really deepening spiritual experience it was, when one could see God's power and feel His Word speak to every one of us. We met deeply consecrated Christian laymen there, and felt real fellowship among them. Most of them have left Nyasaland now, however.

Great plans are being made for the independence celebrations. Slated for July 6, it almost coincides with our Fourth. Freedom our forefathers fought for and gained. We pray that the African people will gain genuine freedom. Christ said, "Ye shall know the truth and the truth shall make you free."

Though the church has been working in Nyasaland for many years, we still see signs of paganism at work, even in the shadow of Makapwa. Witchcraft has long had a strong influence over the people in the South. Recently there have been witch doctors who have visited several places, claiming to search out the "witches" or those who supposedly cause trouble by their magic. They call people together, carry on with dancing and carousing many days and nights. Names of suspects are probably privately submitted to the witch doctor, but he claims to discern them by listening into a bottle. The so-called witches are asked to drink a potion (often forced if they refuse) which is supposed to clear them of their evil spirit.

In such an ordeal about 1½ miles from us, several of our church leaders were listed. One was accused of causing the corn from other people's gardens to come to his own, not stealing it, but magically causing it to grow on his own plants. His house was searched and even dug into, in an effort to find proof that he was a witch. Then they claimed it flew out while they were digging, and was later found in a graveyard. The whole thing is certainly the work of Satan.

The Gospel of Christ is still desperately needed. The church is being tested, and your unflinching intercession is necessary. People do not come to the Lord as easily as they did years ago, but perhaps they

are more likely to really be sincere when they do. We wish we could know that the people have a truly born-again experience, but it isn't ours to judge. Most of the work with converts is done by local leaders.

Your prayers, with ours, must be coupled with intensified effort. We cannot win alone, as the odds are against us. Satan seems to sit enthroned, but Christ's reign is certain. This comforts our hearts.

Plans for Changing Location of City Pastor-Evangelist

It is expected that the City Pastor-Evangelist will be moved to a new location in the summer of 1965. This was voted at the January 26, 1964, meeting of the Missionary Board and reiterated at the April 26 board meeting. At the request of the Little Rock church, Rev. Paul Osborn will continue his services in that church for one more year, concluding the present arrangements around July 1, 1965.

The secretary of the board was instructed to inform churches who may wish to engage the City Pastor-Evangelist's services to write for an application form. Such a completed form will supply information needed by the Home Field Committee in order to make a fair judgment as to the growth potential of that church and area.

The purpose of the City Pastor-Evangelist plan is to offer the services of a full-time worker to a Seventh Day Baptist church for approximately three years' time in order to help that church become self-sustaining. It has been fairly successful at Little Rock but that church has requested the extension of the plan for one more year and such extension has been approved both by Mr. Osborn and the Missionary Board.

Information which is needed by the Home Field Committee to help decide where the City Pastor-Evangelist may be relocated will be gleaned from answers to such questions as: What are the growth possibilities in your area? What support will your group give to a strong program of outreach, etc.? An application form carrying several other questions and added information will be sent to any church

or Seventh Day Baptist fellowship requesting it. Direct your request for such to the office of the Seventh Day Baptist Missionary Society, 403 Washington Trust Building, Westerly, R. I.

Unusual Bibles on Display

Visitors to the New York World's Fair from any of 81 countries will be able to obtain Scriptures in their own language from the American Bible Society. A special exhibit has been arranged at Bible House, 450 Park Avenue, to coincide with the fair.

The exhibit will be called, "Good News for a New Age," and Scriptures will be available in 126 languages.

In addition to the foreign language Scriptures, there will be special World's Fair editions of the New Testament "Good News for a New Age," "One Way for Modern Man," an updated illustrated, pocket-size translation of the Gospel of John, and a special edition of the Sermon on the Mount. Picture post-cards of the Bible House for mailing back home and souvenir envelopes in which to mail striking editions of the Scriptures will be provided without cost.

The exhibit area of the Library during the World's Fair period will have on display many rare Bibles including several of unusual historical interest to the United States. Among them will be the Eliot Bible, printed in 1663, the first Bible to be printed in America (in the language of the Massachusetts Indians); the Saur Bible, 1743, the first European-language Bible printed on this continent, in German; the Aitken Bible, 1782, the first English-language Bible printed in the United States, authorized by the Continental Congress; the first Bible printed by the American Bible Society, 1816, and the first Bible printed by the society for the Indians, 1818, in the language of the Delaware Indians.

The Bible Exhibit is open Monday through Friday from 9:30 a.m. to 4:30 p.m. Special guided tours for small groups may be arranged in advance. Write Mrs. Judith Conger, Guide Director, 450 Park Avenue, New York, N. Y. 10022, for advance arrangements.

A Word of Appreciation for the Jamaica Representative

By Leon M. Maltby

The program of the Baptist Jubilee to be complete needed to have a strong missionary emphasis that was worldwide in scope. It was determined that every continent should be represented, not by missionaries sent out, but by nationals now holding responsible positions in the churches of their countries which owed their existence to faithful Baptist missionary work.

Each of the six bodies co-operating in the Jubilee Advance was allowed to pick a country and a representative to tell what missions had done for his country or continent and what yet remained to be done. Seventh Day Baptists picked Jamaica and the Caribbean. The Jamaica Conference chose the Rev. Joe Samuels, corresponding secretary. It was a good choice. Mr. Samuels was the last of six speakers on the Sabbath afternoon program in Convention Hall at Atlantic City.

Appreciation for his well-prepared ten-minute talk was expressed by the great audience of 5,000 people with more applause than was given to any other national — from Burma, the Cameroon, Japan, or Bolivia. The Seventh Day Baptist people in attendance were proud to be so well represented and, at a meeting called at the close of the program, delegated the editor of the **Sabbath Recorder** to express their appreciation to Mr. Samuels in writing and through the pages of our denominational weekly.

This well-written, earnestly spoken message briefly traced the history of Baptist



Atlantic City's boardwalk was the meeting place for church people and hundreds of missionaries immediately following the Sabbath afternoon missionary program at which Mr. Samuels spoke.

missionary work that began with the efforts of uneducated freed slaves from the United States and grew to the point where Baptists now rank third in church membership. Of this number Seventh Day Baptists are a significant part with their twenty-seven churches and 1,000 members, the speaker noted. Strong missionary work in Jamaica has kept that island from experiencing the grave troubles that have beset some of the large neighboring islands, he said.

Our people and others were moved by the call to a continuation of missionary help and encouragement in Jamaica and the less favored islands. We needed the challenge of this message. Needing it, we appreciated it. We were made to feel glad for the efforts put forth by our missionaries and Christian educators who had contributed to the experience and training of such promising young men as Joe Samuels. Humble and unassuming, a member of a small denomination, he had a message of importance drawn from the Word of God.

The message from Jamaica though basically the same message that raised up the churches of our faith on the island came back to us with freshness and vigor. We pray that we can demonstrate our willingness to live out the faith in such a way that the determination of our brother to carry on the good work upon his return will not be diminished but enhanced by his Baptist contacts at Atlantic City and his association with those of our faith whom he has had opportunity to meet during his brief stay.

Winning Souls and Selling Soap

A Chicago reporter asked Billy Graham what went wrong with his Chicago crusade, saying, "There's still crime on our streets."

The evangelist replied, "They've been selling soap for a hundred years and there are still a lot of dirty people on the streets. Our purpose was to win men and women to Christ and we know that this was the result for several." He said the best time to evaluate results is five years after a crusade.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

A Book of Plays

Better Plays for Today's Churches is the title of a book just published by Association Press. The plays have been selected by Dr. John W. Bachman, professor of practical theology at Union Theological Seminary, New York City, and E. Martin Browne, former visiting professor of religious drama at Union (1956-1962) and now serving as honorary drama advisor to Coventry Cathedral, England.

This 480-page book contains twelve plays.

It is designed to meet the reasonable conditions for plays to be produced in most congregational situations, featuring short modern dramas which have been produced by amateurs and have received critical acclaim throughout the country.

Reflecting today's "deepened scriptural concern" the plays explore the roots of the Christian faith. They not only consider the current emphases, but also strike a positive response. They vary in literary style and in theological views.

Summer Dedicated Service

Plans as they have been set thus far for workers in Vacation Church Schools and camps are as follows:

Miss Martha Babcock of our North Loup church will work in Vacation Church School at New Auburn, Wisconsin, June 1-5, and she will be on the camp staff at our Rocky Mountain Camp most of the month of July.

Stephan Saunders of our Los Angeles church will be in Dodge Center, Minnesota, June 8-12, working in the VCS; he will also work in the VCS at Little Genesee, N. Y., June 22-26, and at Camp Harley, July 12-19.

Miss Leona Welch has been asked to work in the VCS at Dodge Center, Minn. She is a member of the Ritchie church in West Virginia.

Miss Althea Greene of the Berlin church will serve in the VCS of the Rockville, R. I., church.

Carol and Neil Aiken have been asked to work in the White Cloud, Michigan, VCS, June 8-19.

Any church or association may have help with their VCS or camp programs by contacting the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, N. Y., although there is a chance that arrangements desired cannot be made at this late date.

A Vacation Church School Activity

The American Bible Society offers ideas to teachers in Vacation Church School for an activity which will interest the children and accomplish help for distribution of the Scriptures. Teachers may write for a packet from the American Bible Society, 450 Park Ave., New York, N. Y. 10022.

Youth Banquet

The speaker for the annual Youth Banquet at General Conference, August 18, will be Naval W. Harley, treasurer of the Jamaica Seventh Day Baptist Conference. Mr. Harley is a delegate of that conference to the Consultation of World Conferences of Seventh Day Baptists which will be held prior to the General Conference. His speech will describe the youth of Jamaica and their activities with special attention given to our Seventh Day Baptist youth of that island. He is a graduate of Crandall High School, and was president of the Young People's League of the Mountain View church for two years, vice-president of the Jamaican Young People's Board for one year, and at present is serving on the Committee of Religious Education under the Jamaican Seventh Day Baptist Board of Christian Education.

We believe that hearing Mr. Harley will be a real treat for our young people at Conference.

When Paul was in the ship en route to Rome, he took possession of it. When Jesus lay asleep in the boat in Galilee, He awoke to take possession of it. As I learn all the possibilities of life, I shall take possession of the ships on which I ride. I shall not again ride in a ship and let circumstances rule me. God dwelling in me, I shall make circumstances do His full will.

Frank Laubach's Prayer Diary
(Fleming H. Revell Company).

The Value of Family Devotions

By Mrs. Kenneth B. Van Horn

I am a firm believer in family life — family ties, traditions and customs — doing little things together and then doing big things together.

When two people fall in love, marry, and establish a home of their own, it is the natural sequence that in time the two become three, then four, and often more. I like to see this couple establish a devotion period together — before there are little ones to guide and direct. If it is important to have individual devotions, it is equally important to have a shared family experience. We are aware that "a family that prays together, stays together." Prayer is direct communication with God.

To me, there are three essentials that make up good family devotions:

1. First there is the Bible, the Word of God — the very source of knowing about God and God's will for us. We must turn to this for our guidance and inspiration. We must study the Bible; make it our first daily business to understand some portion of it, and then make it our business the rest of the day to obey what we understand!
2. Apply the Bible truth we have gleaned for that day to a practical, down-to-earth, everyday experience. If possible apply that Bible truth learned to something possible to happen in 1964.
3. And third comes the shared prayer. Family sentence prayers can be unifying and strengthening. One never knows the influence that shared family prayers may have. It works both ways too; sometimes the younger ones learn from their elders and often the youngest member of the family teaches his parents and older brothers and sisters very precious truths in his simplicity of faith.

It is important to keep the family devotions on a level with the growing family. When a little child comes to the age of understanding, it is important to keep the devotions on a level that he can understand and in which he can participate.

But do not underrate what a child can understand. With all of his simplicity, often a child has more faith and belief than an adult.

What did Jesus teach concerning this? In Matthew 18: 1-6 we read:

At that very hour the disciple came up to Jesus and said, Who is greatest in the kingdom of heaven? So Jesus called a little boy, and made him to stand up in the midst of them, And he said, Truly I say to you, unless you change and become like little boys, you shall not enter into the kingdom of heaven. Whoever therefore will humble himself like this little boy, shall be great in the kingdom of heaven. And he who will welcome one like this little boy, in my name, welcomes me. And whoever misleads one of these little ones who believe in me, it would be better for him that an ass' millstone were hanged on his neck and he were sunk in the depths of the sea (Lamsa).

This speaks for itself. If we keep this teaching in our hearts and minds as we search for family devotions that suit the age level for our family I am confident we shall find something that will suit our need. If we truly search, we shall find. "I love them that love me; and those that seek me early shall find me" (Prov. 8: 17).

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33).

If the family, as a family, will take a few minutes each morning, at the beginning of the day, to tune up their lives in tune with the great Divine Conductor, the music produced that day will be far more melodious, harmonious, and peaceful. Also one learns to feel the strength and power that comes from depending on God as the foundation of his family life each day.

Worship Service

We are living in a world of tension, uneasiness, and fear. It seems difficult to find a time when we can study and pray without interruption. We try to carry on God's work without enough prayerful preparation.

We cannot be close to God without talking to Him. We must be in constant communion with Him whether it is a prayer as we go about our work or during a special time we have set aside.

We need to pray for others by name and to ask others to join in praying for some needy one. One church has a prayer

circle which receives frequent requests for prayers for a sick person or one in trouble. The member who is asked, prays and calls the next one on the list, who does the same until the whole circle is united in prayer.

If we Seventh Day Baptists are to grow in effective witnessing as well as to grow in numbers, we must pray without ceasing. We must be united in prayer — not a few but all of us — praying that God will lead and show us the way. Mighty things can be accomplished by united, dedicated, praying people.

Communion with God is the key to Christian living. Prayerless lives are powerless lives. We must put ourselves in tune with His will.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7: 14).

LET'S THINK IT OVER

Civil Rights

The National Council of Churches within the last year has stepped up tremendously its program to foster the cause of civil rights. Another interdenominational agency, the National Association of Evangelicals, with a large membership took a strong stand at its April meeting. The smaller but very vocal American Council of Churches, which opposes most of the program of NCC, has not come out strong for civil rights. But nearly all inter-faith organizations have stressed the need for the churches to lead the way in providing equal opportunities for all. Most denominations are now rapidly awakening to the guilt of discrimination. The NAE, mentioned above, unanimously adopted the resolution prepared by a committee headed by Dr. Stephen Paine, president of Houghton College, which said, "We call upon our churches to accelerate the desegregation of their own institutions both in spirit and in practice and the opening of the doors of all sanctuaries of worship to every person, regardless of race or national origin."

Churches Not Heard From

A Christian Citizenship Seminar sponsored by the Christian Life Commission of the Southern Baptist Convention, Foy Valentine, secretary, was held in Washington in late March. The college and Seminary presidents, professors, pastors, and laymen came to grips with political and social problems. Nearly every speaker (most of them Baptists) chided the leaders for not preparing people for an active role in political and social problems.

John Fisher, a prominent public relations consultant in Washington, discussed the civil rights bill before Congress as "a tremendous moral challenge" to the religious forces of America.

He pointed out that the fact that 10 million Southern Baptists have not been vocal on civil rights raises the question in the minds of many Congressmen. "Whom haven't we heard from?" they ask. Fisher said that widespread silence on the part of Baptists can be very persuasive on the attitudes of their Representatives and Senators.

In exercising influence on Congressmen, Fisher said, it is not the amount of mail that the Congressman gets. Rather, he said, "it is the sense of it." He appealed for intelligent and informed communications with members of Congress.

N. Y. State Council Backs Birth Control

The recent decision of the New York State Board of Welfare to provide birth control information and services to welfare clients was welcomed by the New York State Council of Churches. In its 107th annual Assembly, the Council also urged that legislation be enacted to permit this same information to be made available to all families who desire it. In its statement, the Council pointed out that "family planning contributes to the spiritual and emotional health of the family as well as to its economic stability."

The statement also recognized "the right of those who are moved by moral convictions or religious belief to refuse such assistance" but did not recognize "any assumed right to prevent those with equal moral conviction or religious belief" from receiving such information.