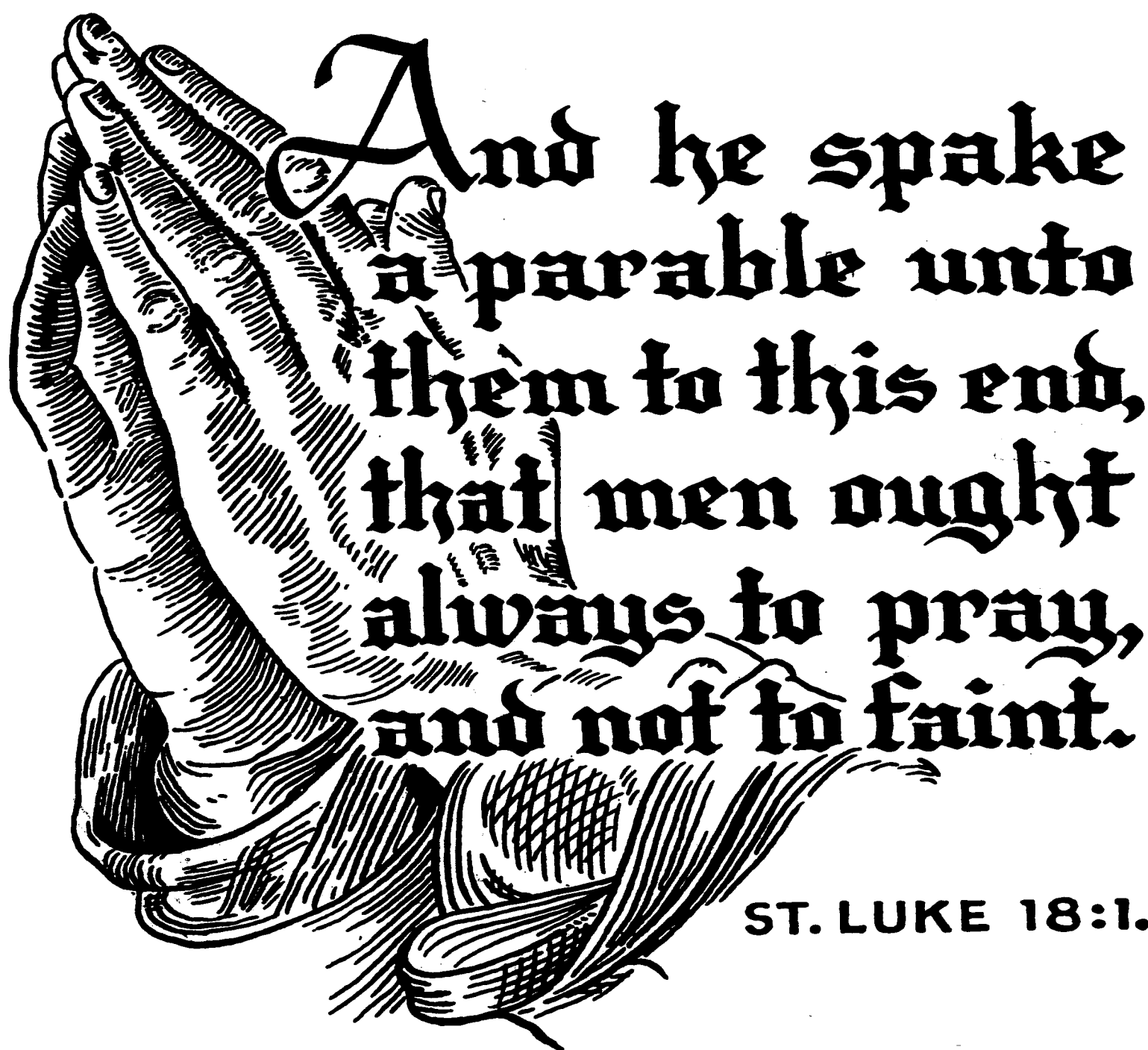


JANUARY 4, 1965

The Sabbath Recorder



And he spake
a parable unto
them to this end,
that men ought
always to pray,
and not to faint.

ST. LUKE 18:1.

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

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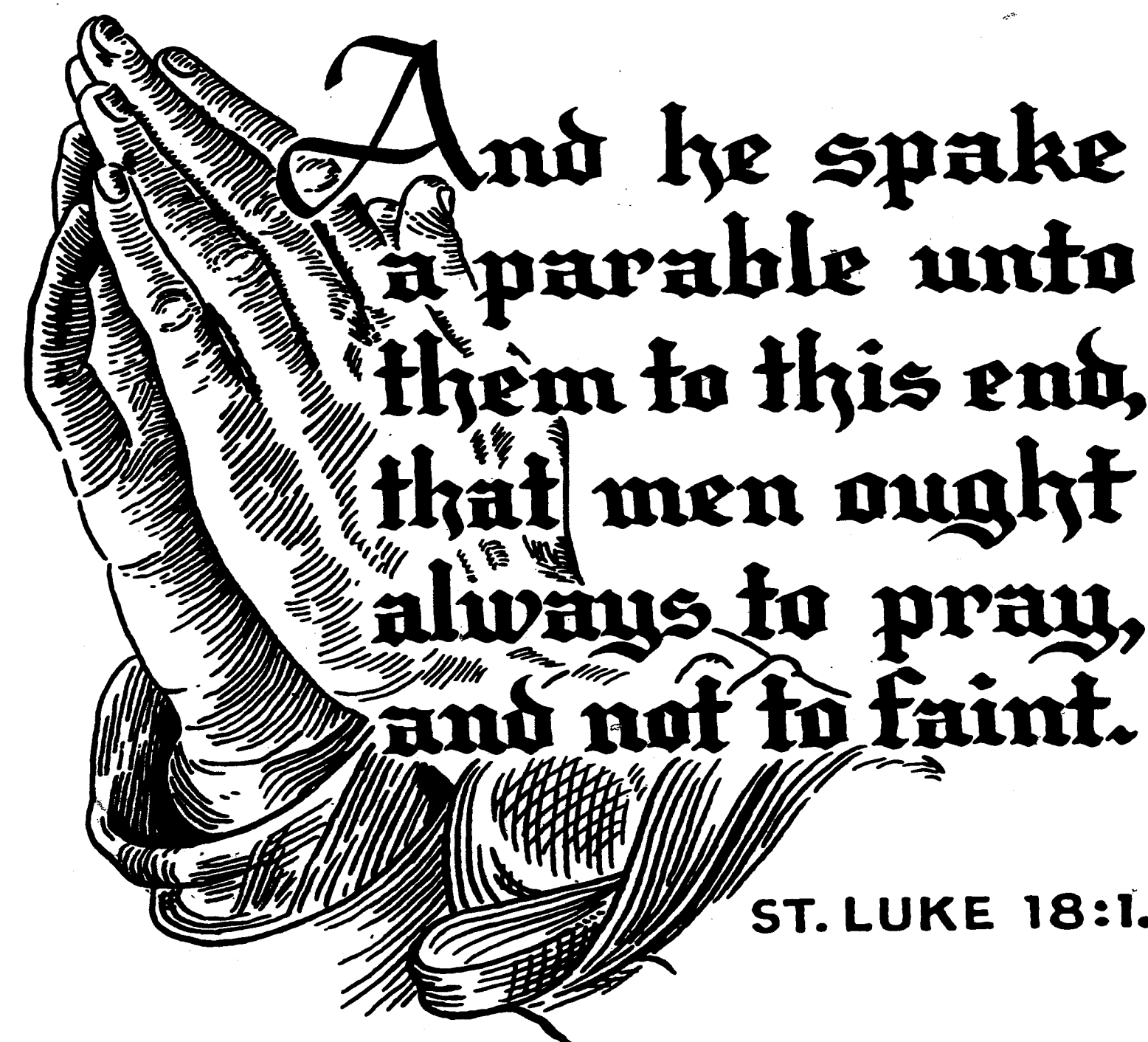
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The Sabbath a Rest Day

Whatever else the idea of Sabbath may contain, its foundation principle is rest. We may modernize and rationalize it until it loses most of its resemblance to the day of divine appointment. Man can set up his own standards of Sabbathkeeping although most of such efforts would be better classified as breaking down God's standards than setting up one's own. The comparison between God's lofty and man's low standards amounts to contrast rather than comparison. What we so euphemistically call our standards are often no standards at all but just a description of devious, crooked dodging of "Thus saith the Lord."

When God established the Sabbath by His example and the revelation of His will at the close of creation week, it is recorded that "God did rest the seventh day from all his work" (Gen. 2: 2). A commentator has pointed out in words that well express what many have felt to be the meaning of this verse built into the basic reason for the Fourth Commandment. He notes that God's rest was not the rest of exhaustion—God is never weary (Isa. 40: 28)—but the rest of satisfaction.

Is it not quite possible that God's satisfaction with the work of six days can in a measure be carried over into man's observance of the seventh day of the week? The Sabbath stands on the example of God, which was rest. He did not pause for worship, as man feels impelled to do. We can, however, follow the example of rest and contemplation of a week well spent. If it has not been spent in honorable, productive activity of body and mind, then it calls for that kind of contemplation and communion with God which will lead us into consistent resolution to be more profitable servants of the Lord in the week to come.

We are sometimes faced with the problem of how the ill or the idle can enjoy a Sabbath which assumes that work has preceded rest. Perhaps those who are exhausted by six days of illness can approach the rest of satisfaction by disciplining themselves in constructive thinking on the Sabbath. This "thinking God's thoughts

MEMORY TEXT

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Daniel 1: 8.

after Him" on the Sabbath above all other days may be effort rather than rest but the day will end with satisfaction.

A person who knows his Bible and is fully aware of God's will regarding Sabbath rest and continues his daily toil on the Sabbath experiences unrest of soul and lack of satisfaction in the fruits of his toil.

Fiddling While Rome Burns

Does it matter that Pope Paul on the closing day of the Vatican Council overruled the bishops who had just been granted collegiality and refused to allow religious liberty to come to a vote? Yes, it matters to the Protestants in Spain. The Rev. Gioele Settembrini of Washington, D. C., director of youth activities for POAU, says: "Protestants were badly shaken when they learned that the proposed law in Spain which would result in more freedom for Protestants has been postponed until the Vatican Council sees fit to adopt some kind of a religious liberty document."

These hapless, long-persecuted Christians are wondering if the Catholic Church ever will officially concede religious liberty to all men everywhere. Even if the council agreed to it in principle it is likely that lesser officials under the influence of local priests would long continue their tactics of harassment. In the present instance the Baptists and other Protestants in Spain must feel that the pope's action is a modern version of "Nero fiddled while Rome burned." Delays of liberty are denials of liberty which result in suffering and second-rate citizenship. While the pope decides when and if to reconvene the Vatican Council religious liberty in Spain and elsewhere remains an unrealized dream.

What the National Council Means to Us

By Harley D. Bond

In the eventful 14 years since co-operating communions founded the National Council of Churches there has been no time more opportune than the present for a searching look at what the NCC means to its members. Both criticism and praise of the council are rife. In churches everywhere, including our own denomination, pro and con discussions of its role are numerous.

Seventh Day Baptists were charter members of the NCC and of its parent organization, the Federal Council of Churches. Consistently we have had representation on its General Board—the interim supervisory body; our voices have been heard at the triennial General Assembly where over-all authority is vested by the member denominations; our Board of Christian Education, Missionary Society, and Women's Society have been represented in divisions related to their work; and representation has earnestly been solicited for membership on various standing and special committees. As a small denomination we have had opportunity to exert an effective influence far in excess of the small minority which we represent.

Two things are clear as to the relationship of local churches and our denomination to the world at large as tremendous technological progress advances communication and transportation and, at the same time, complicates already critical human problems.

First, our local churches and our denomination now have the opportunity to call on a vast fund of information, experience, and skills gathered on a global basis to meet our needs, and to share our own insights with our Christian brothers around the world.

Second, the complex human problems which Christians must confront cannot be solved by individual churches acting on their own, but can only be successfully resolved by bringing the full force of the Christian Gospel to bear on them through co-operative action. And it is in this co-operative effort to face new responsibilities

that Christians witness to their essential oneness in Jesus Christ.

As opportunities to gain new insights for our own programs and problems are increasing, our responsibilities for both local and worldwide ministry are multiplying at a startling rate. Certainly we must see the church as more than a physical building or spiritual home on Sabbath days. The church must be wherever men are and it must work particularly in the midst of human need. Christ's commandments that we "go into all the world" and "love one another as I have loved you" take on sharp new meaning in the face of massive world need, international tensions, and the estrangement of man from man.

The problems may seem staggering but we cannot escape our Christian responsibility by succumbing to a spirit of hopelessness. The Gospel of Jesus Christ which we profess is a Gospel of hope for all mankind.

To meet these complex problems, we must bring the full force of our Christian ministry to bear on them. Many channels are provided by the NCC through which we can take advantage of these and new opportunities.

The NCC is really "the servant of American churches." Its objectives, as stated in its Constitution, include: "To manifest the common spirit and purposes of the co-operating churches in carrying out their mission in the world; to do for the churches such co-operative work as they authorize the council to carry on in their behalf; to encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches."

Through Church World Service thirty-four denominations contribute to the compassionate task of bringing relief to the starving and homeless in more than 50 nations. Recently, in co-operation with the same agency, through the construction of the first solar sea-water conversion unit of its kind in the world, fresh water and new hope and health were brought to the thousands on the arid Greek island of Symi.

Through the Literature and Literacy program, assistance is given to help break the chains of illiteracy which bind nearly

44 per cent of the world's population in subservience and ignorance. Also through the Division of Overseas Missions a wealth of information is made available on the needs, institutions, and resources of prospective mission fields.

As technology continues to make radical changes in our way of life, the churches must seek to bring Christian solutions to the problems resulting from these changes. What is the Christian's responsibility toward men out of work through no fault of their own? What can the churches do to keep young people in school and out of trouble?

By action of the member denomination representatives the National Council brings to the attention of churches and their membership Christian ethical concerns on national issues as reflected by policy statements adopted by the council's General Assembly and General Board. These bodies are composed of official representatives named by the 31 member denominations.

Ministers serving congregations in large cities who are facing new problems of increasingly complex urban living are able to share their problems and insights with clergymen from other geographical areas and communions through the series of seminars in an NCC educational project launched in 1964 to help pastors cope with problems arising from changing patterns of city life.

Similar NCC-sponsored conferences on higher education, church-state relationships, audio-visual aids, broadcasting, family life, and other areas of concern, provide opportunities for an exchange of ideas and the use of a wide range of information and materials on an interdenominational basis.

The council serves us not only in our home communities but wherever we go. In 1964 there was summer-long series of special seminars on the UN, conducted at the Interdenominational Church Center for the United Nations, for visitors at the New York World's Fair. It was sponsored jointly by the NCC Department of International Affairs and United Church Women.

The reconciling love of Christ cannot be fully demonstrated within the physical

walls of one church or denomination, and in this period of painful antagonism between races, the Church has an overwhelming responsibility to make an effective ministry of reconciliation. Member communions, through the National Council, have been able to establish a climate for such a ministry on two levels—a direct witness to the ultimate importance of the dignity of mankind and specific programs aimed at closing the educational and economic gaps resulting from a long history of racial injustice.

The council is in no sense a super-church, as critics have sometimes charged. Rather, it is the concrete expression of the concerns of all its member denominations for a united ministry and a witness to our faith in Jesus Christ which we share.

Over-all authority for the council is vested by the denominations in the triennial General Assembly. It consists of 490 clergymen and 244 laymen, all named directly or approved by the member communions, including our denomination. The Assembly meets every three years and constitutes a central board of interdenominational strategy for concerted action by the churches.

—Adapted from a paper prepared by Miss Denise Goodman.

Popular Book House

Zondervan Publishing House of Grand Rapids, Michigan, announces the separation of its entire retail bookstore operation from the Publishing House, effective January 1, 1965. Also announced are a number of new editorial assistants and area sales managers.

At the first meeting of the stockholders of the new corporation, known as Family Book Stores of America, Inc., the following officers were elected: president, B. D. Zondervan, Sr.; executive vice-president, P. J. Zondervan; vice-president, Peter Kladder.

Family Book Stores are presently located in Grand Rapids, Lansing and Flint, Michigan; South Bend, Indianapolis and Winona Lake, Indiana; Pasadena and Inglewood, California. They sell Bibles, religious books, song books and hymnals.

Recorder Survey Results

The tabulation of the answers to the questions in the Recorder survey questionnaire sent in mid-1964 was completed by IBM machines before Christmas and the evaluation of results put in the hands of an expert. Although conclusions and study by the Tract Board and Recorder staff must await a further report from the expert some of the figures can be presented to our readers. This we hope to do in several installments, which will make for easy reading and assimilation.

Caution should be exercised, and attempts to draw final conclusions from this piecemeal presentation should be avoided. There was some overlapping of questions. The answers to one set of questions may not harmonize completely with another set of somewhat similar questions. In later issues we will point some interesting correlations that may indicate that some changes of emphasis in the Recorder should be considered.

It should be remembered that the questionnaires were sent to 20 per cent of all Seventh Day Baptists, not to Recorder subscribers. Naturally there were many who either did not have the interest to respond or, if they did return the questionnaire, did not answer all of the questions. Some of the questions were for the purpose of gathering the opinions of non-readers while more were aimed at those who were well acquainted with the contents of the publication. In the 507 questionnaires returned (about half) there were many questions where the "no response" figure ran quite high.

The introductory question was, "Have you previously given thought to the purpose, content and effectiveness of the Sabbath Recorder?" There were 123 who did not answer the question, with affirmative answers from 720 and negative 114.

The number who indicated that they had an opportunity to read the Sabbath Recorder (381) was high, considering the nature of the list making up the survey sampling. There were 96 who said they did not have an opportunity to read it. Only 30 failed to answer this question. The number indicating that they themselves were subscribers was 186. Of the

other readers 93 said the family subscribed; 36 had gift subscriptions (supposedly mostly marriage and new-member subscriptions); 45 had some other opportunity to read it. This set of figures has something to say about the relationship of readers to subscribers, which may be roughly comparable to the readership claimed by other similar periodicals. If readers would like to try to evaluate these and other statistics it would be appreciated by the editor and the committee.

There were 96 people who said they did not have an opportunity to read the Recorder. The breakdown of that figure is as follows:

I let my subscription expire	31
I cancelled my subscription	8
It has never been in my home	26
Other (specified)	27
No response	4

Question 5 on how you read the periodical was to be answered only by those who had access to the Recorder. Here are the figures, which again indicate a failure on the part of quite a number (87) to attempt an answer. It adds up this way: cover-to-cover readers 88; most of it 196; scan 87, seldom 30; not at all 19. The computer was asked to determine how the people who say they read most of it replied to the detailed question 3, "I think the Sabbath Recorder is valuable for one or more of the following reasons," and 4, "I think the Sabbath Recorder can be criticized for one or more of the following reasons." That correlation will be outlined and evaluated in a later issue. The bare figures are as follows:

3. It promotes denominational loyalty	273
For its coverage of denominational news and program	332
I find it inspirational	215
I think it helps in Sabbath promotion	229
For its missionary news	255
Because of its journalistic style	45
I like its diversity of viewpoint	105
Other (specify)	20
No response	107
4. Not enough denominational news	110
Not enough inspirational material	91
Not enough missionary material	40
Not enough Sabbath promotion material	80
I dislike the journalistic style	30
Not enough viewpoints expressed	82
The subscription rate is too high	42
Other (specify)	54
No response	213

A Message for the New Year

In a moment, in the turning of a thought,
I am where God is,
This is a fact....
When I enter into God,
All life has meaning....

— Rauschenbusch.

Have our lives lost meaning and purpose? Have we lost that keen joy of being alive? The sense of the indwelling Spirit of God is surely the answer to our needs.

Think again about Galatians 5: 22-23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance...." These fruits may be ours when we "enter into God."

Now the Spirit which Christ offers to us brings gladness to the heart. He releases us from carrying around our old failures and sins. "Forgetting the things that are behind, we press on..."

As we begin the new year let us turn our thoughts to where God is and so dwell in Him that our lives will show forth the fruits of His Spirit. Let Him set us free and set us singing.

It is a new day and we need to be renewed in mind and spirit in order to keep pace. God grant us the wisdom and the will to go back to the Great Source for that renewal.

A Missionary For Malawi

Efforts have been made during the past months to recruit a missionary successor to the Rev. David Pearson. Thus far these efforts have not been successful. Those who have been contacted have declined the opportunity for missionary service in Malawi, Africa.

What are some of the qualifications of the one we would seek to be our representative? The Advisory Committee of the Malawi Seventh Day Baptist Conference, made up of the African pastors themselves, sent this message to the Missionary Board, "Send to us one who is qualified as a teacher of pastors, both older pastors in service and younger men in training, one qualified by experience as well as schooling."

With this message from African brethren in mind, as well as our own convictions and leading on the matter, we are seeking "one who has a knowledge and experience in pastoral work, who has an evangelistic outlook, who has a knowledge of the Bible and ability to teach and preach the Word of God, whose life will exemplify the Gospel message he preaches."

We request the prayers of all Seventh Day Baptists that God will lead us to the right one and will move the heart of that one to accept the call when it comes.

Travel Plans For Nurse Joan Clement

Plane reservations have been made for Miss Joan Clement, R. N., to return to Makapwa Mission Station, Malawi, Africa, for another term of missionary service. She will travel by BOAC Airline Flight #506, leaving New York (Kennedy) Airport, N. Y., on Sunday evening, February 7, 1965, at 10 p.m.

The Director of the School of Anesthesiology at Madison College has informed Miss Clement that she will be able to complete her studies at Madison, Tenn., on January 5, 1965. After that, it is expected that Joan will visit her family on the West Coast for about three weeks. Plans have been made whereby she will spend Sabbath day, February 6, at West-erly.

Pastor Paul Burdick of Waterford, Conn., has adjusted his plan to visit his son, Dr. Victor Burdick at Makapwa, so as to travel with Miss Clement. It is understood that he will remain for several months in Malawi, assisting in ministerial training classes and other services which the mission leaders may arrange with Pastor Burdick.

Flight schedules call for Miss Clement and Pastor Burdick to arrive at Blantyre (Chileka Airport) on Tuesday afternoon, February 9, coming from Nairobi, Kenya, by South African Airline. The BOAC flight from London to Nairobi has occasionally failed to make this connection but company officials have recently rearranged their schedule so as to give more time in Nairobi.

Miss Clement has written of how busy are these final days of her studies at Madison College "with review questions, tests and dozens of 'busy jobs' and always 'call time,' it seems." She concludes, "You are right about my working day and night, though not every night. I manage to stay well. The Lord has been more than good to me..."

Those who may wish to join the farewell party at Kennedy Airport in New York for Miss Clement and Pastor Burdick should plan to meet in the BOAC Departure Waiting Room on Sunday evening, February 7. If it is necessary to change the above plans, notice will be given in future issues of the Sabbath Recorder.

Different Special Issue Coming

The February special issue of the Sabbath Recorder, now in its formative stages, is going to be pleasingly different from all previous ones that have been printed since 1958. The difference is that it draws its writers from the best of all our years rather than just those who are good writers of the present generation. To select such material and to condense it to usable size is a very time-consuming task which is being done largely by Miss Evalois St. John, librarian of the Historical Society. There is a wealth of Sabbath promotional and evangelistic material in old Sabbath Recorders and other publications from the days of Dr. A. H. Lewis up to the present. Much of this is as timeless as the Sabbath and the Gospel.

At a time when churches are making extensive studies of Seventh Day Baptist beliefs with a view to applying them to our present age a special issue made up of articles that were mightily used to extend our distinctive message when they were first printed should be effective now. Individuals and churches are urged to send in advance orders so that enough can be printed to satisfy the demand. It is the practice of the Tract Society to publish only 10 per cent above the advance orders for special issues. The larger the orders, the more there will be for future use. The effort to keep previous special issue articles undated by their content has

not been entirely successful. This one should be much more so.

Here will be something that all Seventh Day Baptists will want to have and something that can be very definitely used as a Sabbath-evangelistic tract in periodical format. Let us have large church orders and pooled individual orders to take advantage of the 100-copy rate (\$8.50).

"Time and tide wait for no man"



There are no tides in the canyons of Colorado where this picture was taken but the little girl of Seventh Day Baptist parentage who has crawled through this large, smoothly polished hole in the rock demonstrates that there has been plenty of time. There is no telling how many hundreds or thousands of years it took for the tumbling, gritty water of a mountain stream to grind out this passage through the hard rock.

As parents and church leaders we know that time does not wait. Its moments and days must be well used if the character of a child like this one is to be molded into the beautiful Christian form that is pleasing to God. Natural forces take their course, sometimes producing oddities. Spiritual forces must be exerted by prayer if children are to grow toward perfection "unto the measure of the stature of the fulness of Christ" (Eph. 4: 13).

Does Radio Really Work?

By C. Fred Kirtland

(A story of the "Back to Christ Crusade")

If a Seventh Day Baptist radio program effectively reached only a few Gospel-hungry children we could say that it does really work, but it reaches more, as we shall note. I was touched by the following letter from a nine-year-old boy who lives in Scottsboro, Ala. where the "Back to Christ Crusade" is aired.

Dear Bro. Kirtland:

My mother and daddy won't let me go to church. I listen to you every Sunday. Sometimes I don't understand everything you talk about. My mother and daddy say that you are crazy. If you are crazy please don't stop telling people about Jesus and why He came to the world, because everybody said He was crazy too. On your last week you asked people to help you stay on the radio. I am only nine years old and I don't get much money. I hope this 25¢ will help. I will pray for you every day.

Love,
Terry

P.S. — Please pray for my mother and daddy and for my grandma. My grandma tells me about Jesus all the time when I go by her house.

This letter in itself should answer the question, "Does radio really work?" This child, only nine years old, has made more sense in just a few words than many a grown person makes in a lifetime.

"The Back to Christ Crusade" is a Christ-centered, commandment-teaching radio program, with emphasis placed on the needed reinstatement of the Fourth Commandment in our nation, the unconstitutionality of the "Blue Laws" and the joy one receives in obeying God.

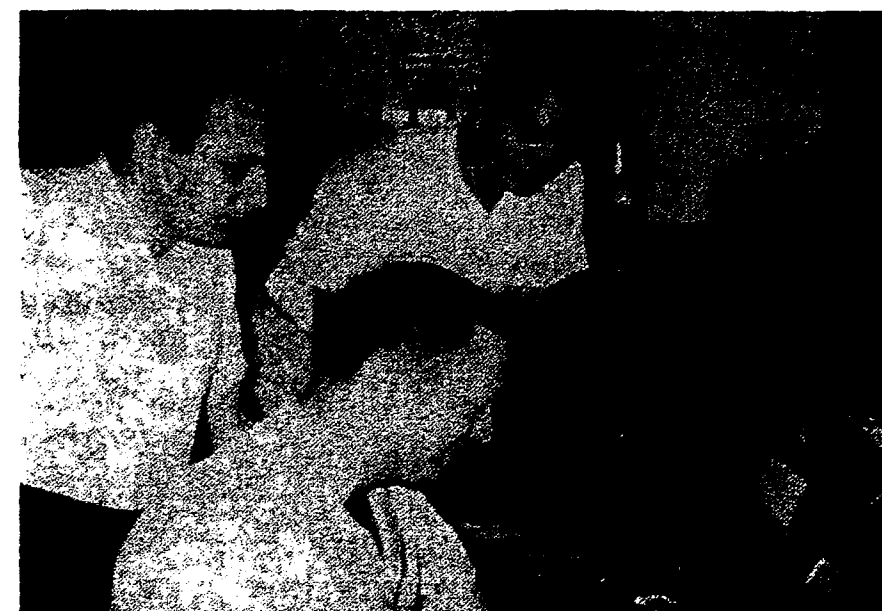
A Decision to Make

Every Sunday morning, in any city or town throughout the United States, if you turn on your radio you can hear a religious program of some sort from practically all radio stations. Each denomination or religious sect is trying to present its views. Each one believes that its group is right and has something of offer its listeners. Much of the time these programs go out to deaf ears or to people who are

hurriedly on their way to church, cooking dinner, or just reading the Sunday funnies. With nothing more to offer than other religious radio programs except the very controversial Sabbath question, the "Back to Christ Crusade" would have to be different in order to hold its listeners. The Sabbath had to be presented in a non-offensive, but yet positive way. Could this be done without compromise? Both Ralph Hays and I knew that it could not. The whole world was offended by the words of Christ. As former Sunday pastors we knew that a Sunday preacher would not be afraid to attack our stand with acidity. No compromise was the decision. **Preach the Sabbath as the Bible stated it; a part of the law of God.**

Christ and the Sabbath

The next thing to come to mind was legalism; how to avoid being tagged as a "legalist." The strongest hold that the Sunday preacher has on his people is the so-called "free from the law" doctrine. A first-day protector will habitually use the words of the Apostle Paul in Romans 3: 20: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (KJV). He fails, however, to use Paul's explanation in Romans 6: 11: "What shall we say then? Shall we continue in sin, that grace may abound?" In order to hold our listeners we would have to preach salvation through Christ separate from the law and the Sabbath. How could we do this in good conscience? When Christ was here on earth He put emphasis on the necessity of obeying God and keeping the Decalog. The story of the rich young man is the best explanation and example of this fact. We had to admit that Christ could not be separated from the Sabbath because Christ kept the seventh-day Sabbath, and the Sabbath is in Christ. Jesus said, "For the Son of man is Lord even of the sabbath day"



Kirtland and Hays work with Roberts

(Matt. 12: 8, KJV)... "For the Son of Man is sovereign over the Sabbath" (NEB). Regardless of what version of the Bible one reads, or what original manuscript is studied, we always find Christ in the Sabbath and the Sabbath in Christ. There is no way to divide Christ and the Sabbath — no way, and remain true to the teaching of the Bible.

Again there could be no compromise. The Sabbath would not make us very popular among the society circles. But then, Jesus was not very popular among the pharisees of His day. "Legalist" or not, there was nothing to do but preach the Sabbath as the Bible stated it.

Has It Paid?

The little boy's letter would tend to make one hastily say that if nothing else emerged from the efforts put forth, he alone has proved that radio does work. Ralph Hays and I would readily agree. But Terry is not the only one who has been reached by the "Back to Christ Crusade." There is no price tag on the human soul. There is at least one man that we know who has "come back to Christ" under the influence of this radio work.

When the radio first began sending out the Crusades I was the announcer and Ralph Hays was the speaker for the first three weeks of each month. On the fourth Sunday of each month I would deliver the message. The program was taped each week from the Metairie Seventh Day Baptist Church (New Orleans area). Each week I would take the tape to the radio station. It was in this way that I met

Carl Roberts. Mr. Roberts is one of the best known and most popular disc jockies of Western and hillbilly music in the Southland. Like most radio announcers he heard from ten to twenty different preachers every month, each proclaiming, "I have the true Gospel." How were we able to reach this man who had become so confused that he had closed his ears to any type of religion? Here is how it was done.

1. Personal contact.
2. By never pointing a finger of condemnation.
3. By never taking the attitude of, "I'm right and only me."
4. By preaching a hard but simple message.
5. By preaching only under the influence of the Holy Spirit.
6. By being willing to discuss, but never willing to compromise the Scriptures.

Mr. Roberts came to the knowledge of the Sabbath and was at one time attending the Hammond Seventh Day Baptist Church. He lived in Hammond. He lost his job because of his new-found faith. Of course this could not be proven. Today he has a better job, with a better station. Before he gained his new faith he dreaded having to play Gospel records. Today he will tell you that he enjoys them. He and his wife now live in Bogalusa, La. They attend a Baptist church there with their daughter. There is no Seventh Day Baptist church within a hundred miles of them.

The story of Mrs. Williams again proves that radio really works. Mrs. Williams listened faithfully each week to the "Back to Christ Crusade." When she moved to Hammond she had unknowingly moved next door to one of the regular worshipers of the Hammond Seventh Day Baptist Church. The same six rules led Mrs. Williams to the knowledge of the Sabbath. Notice very carefully that personal contact is always very important. She lived only two city blocks from the church but she never attended services until she met Mrs. Mary Pecararo. Mrs. Pecararo invited Mrs. Williams to church where she could meet the person she had been hearing on

the radio. She now worships regularly with the Hammond church, now pastored by Earl DeLand.

Radio Team Split

The acceptance of the call of the Paint Rock Seventh Day Baptist Church meant a split between the men of the Crusade. This was felt to be a God-sent separation. Still working together through prayer, Ralph Hays keeps the New Orleans area filled with words of the Sabbath, and I in Alabama. The radio work goes on and the cry of, "Come back to Christ, America," continues. We have a message and we have found a way to get that message to the people. The "Back to Christ Crusade" is not "just another religious radio program." Its message IS reaching the people. We receive comments and questions weekly, also mail from Sabbathkeepers and non-Sabbathkeepers. Here are a few comments made by the latter group.

"I listen to you every Sunday. I really like your messages."—Dr. C. P. Dawson, Scottsboro, Ala.

"I listen to the Back to Christ Crusade every week."—Mr. Benny Kenner, radio station manager.

"I know what you are saying is true, but is it really that important?"—A Baptist minister.

"Why don't you take that junk you are preaching and go to hell with it?"—Anonymous, Scottsboro, Ala.

Radio really does work, but the competition is keen and well informed. We have a message for the world, a message that the world is hungry for, a message based on truth. Are you willing to go that extra mile? I need your help as fellow Seventh Day Baptists. Please pray for, and help me keep on "keeping on" for God, His Christ, and His Kingdom.

Radio tapes available for church hearing upon request. One of most interest to all Seventh Day Baptist members is a radio interview with the Rev. James McGeachy, pastor of the Mill Yard Seventh Day Baptist Church in London, England. Soon to be available will be an interview with the Rev. Homer Gonzalez of Mexico.

Bishop Mueller Speaks

In an address before the General Board of the National Council of Churches the president, Bishop Reuben H. Mueller, included some remarks about the danger of trying to solve the social problems of society in the same way and by the same means that non-religious and anti-religious people are devoted to. Our readers may be interested in the illustrations he used since both are in areas in which many of our people have been active.

"The temptation is to try to use non-spiritual methods to enforce spiritual ends or goals. The largest effort ever devised along this line in our lifetime was legal prohibition. By surrender of a good principle to the methods of unprincipled politicians, havoc was made of ethical and moral standards for many people. The after-effects are with us yet.

"Or to illustrate in another way, our city of Indianapolis was stirred up some time ago over the Sunday closing question. Efforts were made by the Church Federation and many churches to seek legal protection for Sunday. The best results came, however, from an appeal to the sense of responsibility for others and for conscience' sake, that persuaded some businesses to support Sunday closing. But today such gains have all been lost. Indianapolis is wide open on this score, to the extent that the main downtown merchandisers have joined the practice in their shopping center outlets. And no one is raising much of a protest over this development. The merchants are members of churches too, and the explanation given, when you ask them, is that the public demands this. And if I am to judge by what happens at the shopping center nearest my home, I would have to say that the largest group that shops on Sunday is the group that has just come from the worship services at nearby churches. I know, of course, that the Fourth Commandment is only one out of Ten; but we also know that, for many people, in our enlightened day, relativity has modified the meaning of most of the Ten for most people. The real question is not: How can I enforce these rules for right living on others, but: How do I measure up? How real is religious truth for me? What do I have worth sharing with others, of spiritual faith, that would help solve the problems of the times?"

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Nineteen Sixty-Four

Some things that brought thanksgiving from my heart in 1964:
the CoWoCo meetings with their inspiration and grand fellowship;
Dr. Martin Luther King receiving the Nobel Peace Prize;
Our World Mission budget raised in full;
The experience of working at the Baptist Booth in the Protestant Center for one day at the N. Y. World's Fair;
the launching of the new Junior Quarterly at General Conference;
the development of the Dedicated Service Programs for our denomination;
the progress made on the Camp Manual for Seventh Day Baptists;
the new program for ministerial training set up in the denominational building;
a multitudes of manifestations of the Spirit of God working in the lives of His children;
and the opportunity to work one more year in the vineyard of the Lord.

Youth Week Observance

National Youth Week is January 31 - February 7, 1965. The theme for this year's observance is "Songs for a Small Planet." The theme is about science and the Christian faith. It does not separate science and faith, nor does it threaten basic biblical faith. It does not give pious, easy answers to hard, realistic questions. Its purpose is to establish a dialog between science and technology and the Christian faith. A packet, part of which will be sent free to each of our churches, is provided to help a community and (or) a local church or group of denominations to engage in study and worship. It is, of course, hoped that the experience might include encounter between members of several denominations.

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education will mail soon to our churches a copy of the **Resource Book** and a copy of the **Ecumenical Service of Worship** for Youth Week, 1965. Should you wish a full packet of materials, you may order from your state council of churches or from

the Office of Publication and Distribution, 475 Riverside Drive, New York, N. Y. 10027. The cost per packet is \$1.35.

The **Resource Book**, called "Songs for a Small Planet," is concerned with a study of those psalms which proclaim the sovereignty of God.

Board Meeting

The quarterly meeting of the Board of Christian Education will be January 17 in the Parish House of the First Alfred Church at 2:00 o'clock in the afternoon.

New Filmstrips

Your Board of Christian Education has purchased two new filmstrips designed to be used in SDBYF or Sabbath School meetings of youth. One is called **Stewardship** and the other is called **Honor thy Father and Mother**. Each filmstrip comes with a record and discussion guide.

Any Seventh Day Baptist group may order one or both of these filmstrips without cost except return mail postage.

We think that teachers and leaders will like these "teaching tools" published by Eye Gate House.

Before Conversion — and After

Dr. Harold Hong, president of the Methodist Theological School in Korea recently reported a Korean woman's testimony:

"Before I was converted,
I swept the square room roundly;
After I was converted,
I swept the square room squarely.
Before I was converted,
I cleaned the floor;
After I was converted,
I cleaned the ceiling too.
Before I was converted,
I paid the electric bill only;
After I was converted,
I learned to pay for the sunlight."

—World Christian Education magazine, Third Quarter, 1964.

SABBATH SCHOOL LESSON

for January 16, 1965

"Follow Me"

Lesson Scripture: Matt. 4: 12-25

Upper Room Citation

Billy Graham, world's top evangelist, was honored at a dinner at the Sir Walter Hotel in Raleigh, North Carolina, on Wednesday evening, November 18, on the occasion of his winning the 1964 Upper Room Citation.

Dr. J. Manning Potts, editor of the Upper Room, said: "The award is given to Dr. Graham for his outstanding contribution to world Christian fellowship. He is a compelling minister of the Gospel. He has preached to more people in person and has worked with more Christians of many denominations than anyone else. His work has been on all of the continents and on many islands of the sea."

The chief speaker at the banquet, attended by 600, was Dr. Norman Vincent Peale whose message was entitled "A Changing World with a Changeless Christ." In the course of this address by one of the nation's most listened-to radio preachers Dr. Peale made the humble statement, "I know more about Jesus Christ because of Billy Graham." He also called the evangelist the "greatest spiritual leader of our time."

The list of notables present was very large including high government officials of state and nation and a wide variety of religious leaders—even the Rt. Rev. James E. McSweeney, of the Roman Catholic Diocese of Raleigh. The Chief of Army Chaplains, Maj. Gen. Charles L. Brown was there. The congratulations from all over the world came from presidents, prime ministers, and others who are impressed with the ministry of this North Carolina mountain boy. In all, 33 bishops and 21 foreign nations praised Dr. Graham. He responded with the humility that has been so characteristic of him, pledging himself to a rededication of his talents in preaching the Gospel. He added:

"I often get criticized because I don't go into other fields and show Christianity in a more complete context. But my job is that of a specialist: the preaching of the death and resurrection of Christ."

The Upper Room citation to Dr. Graham had this text:

"Dedicated minister and servant of Jesus Christ, ambassador of his Lord, friend of human kind, an ardent exponent of family devotions, preacher to college and university students, dynamic preacher to more people than anyone in history; committed to the preaching of the Gospel of Christ, to the world Christian message, and to world Christian fellowship that comes from bringing to men the world around the salvation that is in Christ. Friend of royalty, presidents, and prelates, he has walked with kings and yet not lost the common touch."

The readership of the Upper Room is estimated at 10 million persons per issue.

To date, sixteen annual Upper Room Citations have been awarded to outstanding individuals for their contributions to world Christian fellowship. Last year the award went to Helen Kim, founder of Ewha University in Korea.

LET'S THINK IT OVER

Religion Versus Politics

The results of "A Survey of the Political and Religious Attitudes of American College Students," sponsored by Educational Reviewer, Inc., were released in the October 8 issue of National Review. Twelve colleges participated: Sarah Lawrence, Williams, Yale, Marquette, Boston University, Indiana, South Carolina, Howard, Reed, Davidson, Brandeis, and Stanford. Only at Roman Catholic Marquette University and among Roman Catholics polled at the other institutions is religion largely primary in student interest as against politics. At Marquette, 55 per cent are "more concerned with religion than politics"—as against 27 per cent of all students tested at the 12 schools—and only 7 per cent are "more concerned with politics than religion." South Carolina is the only other institution polled with even a slight plurality of interest in religion over politics!

Christian Hospitals

What makes a hospital Christian is not the number of Bible verses quoted or the amount of money coming from denominational sources, said Foy Valentine to 100 trustees of 38 Baptist hospitals at a two-day Houston meeting. Mr. Valentine is

executive secretary of the Southern Baptist Commission, Nashville, Tenn. He went on to say that compassionate self-giving, and sacrificial Christian love is the service that Baptist hospitals should give to their patients.

"The persons who set the policies of Baptist hospitals perform the services and work modern miracles that can demonstrate this Christian compassion," Valentine said.

Bishop Kennedy Defines Evangelism

Methodist Bishop Gerald Kennedy, who served as chairman of the General Committee for the Billy Graham Southern California Crusade in Los Angeles last year and who was recently elected president of the Methodist General Board of Evangelism, has a definition of evangelism which resembles the advertising man's query, "Does it sell the product?"

In a recent letter to the Crusade News Bureau editor, Bishop Kennedy wrote:

"Evangelism seems to me to be the word which expresses the total task of the Church. No matter what we are after or how we organize, the end goal is to tell the Good News of what God has done for us in Christ. I do not think we ought to be bound to any particular method or to think that this message has to be brought to people in some particular way.

"Certainly, it is both personal and social and it will have to be dealt with individually as well as through organization.

"I judge everything that the Church does by asking myself whether this particular activity is going to introduce people to Christ. If it is not moving in that direction, then it is missing the point and ought to be changed."

Swimming for Health

American Red Cross reports that during the last fiscal year there was continued response to its Swim and Stay Fit program. Statistically participants swam around the world twenty-three times, for 38,400 persons swam 587,595 miles. Through the years 54,000,000 persons have received ARC certificates after being trained in first aid and water safety.

National Council Figures

There is no question but that the National Council of Churches can claim to represent in some measure a large percentage of Protestantism in the United States. On the other hand it is not reaching out significantly to draw in other denominations. Many remain aloof from this organization. Some belong to other ecumenical groups and others to none. No less an authority than Dr. Billy Graham has stated that more than 40 per cent of the Protestants of the United States are not affiliated with the NCC. It should be apparent from these statistics that people or churches not agreeing with some of the decisions and pronouncements of the NCC are not a small minority of queer ducks.

"Sop to Prosperous"

"The war on poverty, as of now, is more a sop to the conscience of the prosperous, than a serious effort to cope with the threat which poverty really is," said William Stringfellow, Episcopal lawyer from New York City, speaking before 225 Baptist laymen, executives, and clergymen at Cleveland, Ohio, December 3, under the auspices of the American Baptists.

"Our leaders speak fondly of individual initiative but disregard the multitudes of men of integrity, talent, and enterprise who are emasculated because they were born black, or disregarded because they were born poor, or forgotten because they have been educationally deprived, or restricted to marginal, menial occupations and now face the prospect that even these jobs will become obsolete and unnecessary," said the speaker.

K. Owen White, president of the Southern Baptist Convention (10,000,000) and Joseph H. Jackson, president of the National Baptist Convention (5,000,000) participated in the installation of a new president at the American Baptist Theological Seminary (Negro) at Nashville, a seminary jointly operated by the two conventions. Dr. White drew applause when he said, "It's a pleasure to sit on the platform next to the president of the National Baptist Convention and to know we have one Master, and that we all are brethren."

NEWS FROM THE CHURCHES

DENVER, COLO.—A Christmas program held on Sabbath afternoon preceding Christmas featured music by the Junior and Youth Choirs under the direction of Mrs. Jerome (Geraldine) Van Dyke. A play entitled "Scrooge Revisited" was then presented which gave a modern application to the old message of Charles Dickens. The cast included Elno Davis, Edward Hansen, Darwin Steele and Robert White with Richard Thorngate in charge of lighting and stage effects.

Our Christmas Sabbath service included music by the combined choirs and the dedication of Morgan Dale Shepard, son of Richard and Mary Shepard.

Member of the Senior Choir have made two visits recently to the Columbine Nursing Home, and Mrs. Edwin Burdick has distributed devotional booklets to the residents on behalf of the diaconate and the Sabbath School. Many homes for aged persons and convalescents are located in the suburbs near the Denver church.

Our regular correspondent, Mrs. Mildred Jeffrey, is spending the holidays with relatives in California.

—Albert N. Rogers, pastor.

Recorder Subscriptions Increase

The month of November witnessed an unusual increase of new subscriptions to the Sabbath Recorder. There were forty-eight new names added to the list and nine names dropped. Quite a few of the new subscribers are the result of gifts by churches and women's groups. Part of them, for local outreach purposes, are on a matching-fund basis, with the Tract Board contributing half and the church half. Others are personal subscriptions by those who want to know more about Seventh Day Baptists or are convinced that as loyal church members they should keep themselves informed and stimulated.

During December there were a number of readers who sent in an extra subscription for a friend or asked the editor to select a recipient at home or abroad. Our denominational paper conducts no costly subscription campaign. We cannot offer cut-rate prices when the magazine has to be subsidized by contribution from the board and the denominational budget. We depend upon word-of mouth advertising

by local subscribers. For that reason we publish occasionally significant comments by subscribers. The comments of lone-Sabbathkeepers and friends outside the denomination should encourage other readers to spread the influence of this denominational journal. Here is a brief one from a long-time Recorder friend in Massachusetts, "I would hate to miss a copy of your beacon of truth." A New Jersey subscriber of another denomination speaks well of our paper after many years of acquaintance with it. He thinks it ought to be bigger and ought to be considered a must in every Seventh Day Baptist home.

"Children may tear up a house, but they never break up a home."—Unknown.

Marriages

Rogers-Stephan.—Keith M. Rogers, son of the Rev. and Mrs. Albert N. Rogers, and Miss Donna Stephan, daughter of Mr. and Mrs. Melvin E. Stephan of Wheat Ridge, Colo., were united in marriage by the groom's father in a family service held at the Seventh Day Baptist Church of Denver on Thanksgiving Day, November 26, 1964. A public reception for the young couple was held in the church hall on Sunday, December 6, and they are now at home at 1275 Yates St., Denver.

Obituaries

Whitford.—Gertrude Belle Smith, daughter of Charles and Eliza Blevin Smith, was born Nov. 10, 1880, at Richmond, Mass., and died suddenly in her home in Albion, Wis., Dec. 19, 1964.

She came to Wisconsin with her parents at two years of age and except for a few years spent at Koshkonong lived in the village of Albion. She was graduated from Albion Academy with the class of 1900 and taught in the Gravel Store and Albion Graded Schools.

Gertrude was married to Kenneth D. Whitford Jan. 21, 1904, in Albion. Her husband died May 11, 1948. She is survived by five of their six sons—Ronald of Mayville, Robert at home, Charles of Milton Junction, Wendell of Madison, and Norman of Oshkosh; 22 grandchildren and 9 great-grandchildren.

Mrs. Whitford was a life-long member of the Albion Seventh Day Baptist Church and the Missionary and Benevolent Society. She devoted her life to her husband and family; kept youthful through her interest in the activities of her descendants, and was rewarded by many family visits and close family association until her death.

The funeral service was from the church with her pastor, the Rev. A. A. Appel, officiating. Burial was in the Evergreen Cemetery, Albion.

The Sabbath Recorder

