

# The Sabbath Recorder

next three years toward a total of some \$12,000 (estimated cost) completing payment for Girl's Dormitory and for new Health Center and Craft Hall at Pacific Pines Camp. The camp is used in winter as well as summer, with the addition of furnaces for three buildings. It was rented Jan. 28-30 to the 1st Congregational Church and Feb. 5-7 to Faith Church of Orange. Our church enjoyed the Labor Day weekend so much that it was decided to have another retreat Feb. 21 and 22. Dates for the four summer camps have been set, Jan. 20-July 9.

— Church Chimes

## Obituaries

**Kenyon.**—Susan Mills, daughter of Walter Francis and Edith Rhodes Mills, was born in Hopkinton, R. I., March 9, 1944, and died Feb. 10, 1965, in Ashaway, R. I.

She was graduated from the Chariho High School in 1963. She was a member of the Second Hopkinton Seventh Day Baptist Church. She is survived by her husband, David Kenyon, a six-week-old daughter, Linda Marie, her parents, a grandmother Mrs. Susan Mills, and two brothers, Marvin and Walter.

The funeral was conducted in Westerly by her pastor, Rev. Neal D. Mills, and burial was in the First Hopkinton Cemetery.

— N. D. M.

**Ladd.**—Grace W., daughter of the Rev. Adelbert E. and Priscilla Benjamine Witter, was born March 9, 1886, at North Loup, Neb., and died Nov. 16, 1964, at a hospital in Watertown, N. Y.

She was married on March 29, 1914, by her father to Harry Ladd of Black River, N. Y. Mr. Ladd died in 1947. Grace returned to her home town of Adams Center, N. Y., in 1954 where she was active in the Seventh Day Baptist church as long as her health permitted.

Farewell services were held from the church with her pastor, the Rev. Delmer E. Van Horn officiating. Interment was in Union Cemetery at Adams Center.

Surviving are: a daughter, Mrs. Arnold (Priscilla) Guyette, Evans Mills, N. Y.; four sisters, Mrs. Clark (Ella) Stillman, Jamestown, N. Y., Mrs. Otis (Mary) Swiger, Pittsburgh, Pa., Mrs. James (Isabel) Hamilton, Westerly, R. I., Mrs. Gerald (Delberta) Greene, Adams Center, and six grandchildren.

— D. E. V. H.

**Michel.**—Charles B. F., son of Edward P. and Ida Certin Michel, was born November 10, 1880, at Marion, Iowa, and died February 23, 1965, in a Cedar Rapids, Iowa, hospital.

In 1896 he was baptized by Pastor Lemuel Branch at Robins, Iowa. He attended Milton College and Cedar Rapids Business College.

On August 10, 1904, he was married to Ella Crosley at Albion, Wis. She passed away Jan. 14, 1958. On January 20, 1961, he married Lenora Winter at Marion, Iowa.

Following the vocation of farming, until his retirement in 1959, Charles Michel made a major contribution to the life of his community, holding important offices in a number of farm and business organizations.

A faithful Sabbathkeeper, Mr. Michel fellowshipped with the Seventh Day Brethren Church at Marion. He was a member of the Milton Seventh Day Baptist Church.

Surviving him are his wife; a son, George of Marion, Iowa; a daughter, Mrs. Stanley (Mary) Stevens of Viroqua, Wis.; six grandchildren, and four great-grandchildren.

The funeral service was conducted on Sabbath, Feb. 27, at Marion, by Pastor Elmo Fitz Randolph, assisted by Rev. Alan Bond, pastor of the Marion Seventh Day Brethren Church. Interment was in Oak Shade cemetery, Marion.

— E. F. R.

**Verrey.**—Cornelius, son of Cornelius and Wouterytje Verrey, was born Jan. 25, 1884, at Alkmaar, Holland, and died Feb. 12, 1965, at Blanchard Valley Hospital, Findley, O.

At an early age he enlisted in the Netherlands Navy. From 1909 to 1911 he lived in Brazil where he met his future wife, Alida Van Dommlen. After a return visit to Holland they came to America and were married Nov. 2, 1912, in the Dutch Reformed Church of Paterson, N. J. They moved to Adams Center, N. Y., in 1918 where they were active in the Seventh Day Baptist church until 1962 when they went to live with a son at Findley, O.

Mr. Verrey is survived by his wife; three sons, Cornelius of Red Bank, N. J., Raymond of Findley, O., and Paul of Alexandria, Va.; two daughters, Mrs. George A. Bird of Adams Center, Miss Nellie of New York City; ten grandchildren, and three great-grandchildren.

Farewell services were held at a funeral home in Findley with interment in Maple Grove Cemetery of that place.

— D. E. V. H.

A housekeeper or couple is needed in the Alfred, N. Y., home of Dr. Ben R. Crandall. Address inquiries to P.O. Box 1225.

### Changing Your Location? Consider Boulder, Colo.

Now one of the large research centers of the U.S., including U.S. Bureau of Standards, Atomic Energy Commission, scientific mfg. plants, University of Colorado, superior grade and high schools. Good high altitude climate, and unsurpassed mountain scenery.

Contact Paul Hummel, Rt. 2, Box 383 or Roger Bottoms, 1118 Ravenwood Dr., Boulder, Colo.



### Children of Africa Need Our Help

Christian churches of America are contributing food for refugees in Uganda through Church World Service and other interchurch relief agencies. The children will receive not only food and clothing but Christian instruction as well if we continue to remember their need and do our part in supporting relief agencies.

# 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.

## Terms of Subscription

Per Year ..... \$4.00      Single Copies ..... 10 cents

Special rates for students, retired Seventh Day  
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents  
per year additional. Gift and newlywed subscriptions  
will be discontinued at date of expiration unless re-  
newed. All subscriptions will be discontinued six months  
after date to which payment is made unless renewed.  
The Sabbath Recorder cannot pay for contributed articles  
but will send the writer, upon request, up to 10 free  
copies of the issue in which an article appears.

Published weekly (except August when it is  
published bi-weekly) for Seventh Day Baptists  
by the American Sabbath Tract Society,  
510 Watchung Ave., Plainfield, N. J. 07061

Second class postage paid at Plainfield, New Jersey.  
The Sabbath Recorder does not necessarily endorse  
signed articles. All communications should be addressed  
to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J.      MARCH 22, 1965  
Vol. 178, No. 12      Whole No. 6,137

## IN THIS ISSUE

### Editorials:

The Things We Ought to Do .....	2
Concerning Giving and Receiving .....	3
Get Loose from Those Wheels .....	4

### Features:

NCC Secretary Uses Strong Words .....	4
A Review of the Development of Lent and Easter .....	5
Intellectual Integrity .....	6
Science Students More Deeply Religious ..	9
Responsibility to the Church .....	10
Success Story of Tract Distribution .....	13
Items of Interest .....	14

### Missions:

"The Situation Is Excellent" .....	7
New Slides Sets for Loan to Churches .....	8

### Christian Education:

How to Make Your Child Into a Delin- quent .....	12
Of Waterloo and Colorado Springs .....	12

News from the Churches .....

Our World Mission ..... Back Cover

## The Things We Ought to Do

The world is full of wrongs that ought to be righted. We are surrounded by them and sometimes enmeshed with them. There are those social ills like inequality of opportunity that are crying for correction. The insincerity of international diplomacy troubles the Christian conscience. The manipulations for political advantage are distressing and must not be accepted without protest. These are but a few of the things that concern all enlightened citizens and particularly Christian citizens.

It could well be argued that if these are the concern of the individual they should be also of the church locally and as a denomination. A natural step beyond this is to say that an interdenominational church agency like the National Council of Churches should take up nearly all social, political, and international problems to make the composite Christian conscience felt and to initiate joint action. In theory few could disagree with this line of reasoning, but in practice there is danger of losing what is more important by an overemphasis on the less important. Has this happened? It appears so.

Newspaper reporters covering Division and General Board meetings of the National Council say that they find little to distinguish them from political discussions. This writer, who has attended for several years the meetings of the Department of Evangelism, which is now merged into the Division of Christian Life and Mission, finds himself in agreement with the newspaper reporters. He attended most of the sessions of that division at its first meeting in February. The major portion of the agenda had to do with matters under current discussion in Washington. Any reference to evangelism or proclaiming the gospel was so completely buried with these other things that ought to be done that one would wonder what had become of the Department of Evangelism in the new division.

No local church would long exist as a saving force in the unsaved world around it if its pastor and people spent so much time on things other than the gospel of our Lord Jesus Christ. As long as the local church program centers around eternal truths — as it does in most

cases — there is hope for the continuance of the church. United action on current social and political problems may be part of the work of the National Council, but if it continues to be such a major part there is danger that it will lose the respect that such an organization ought to have. This loss of respect will also fall upon the local church and hinder its fulfillment of the Great Commission. The words of Jesus, "These ought ye to have done, and not to leave the other undone" (Matt. 23:23), may need to be applied in a different way in this our day. He also told His followers to put first things first. Let us be sure that we do.

## Concerning Giving and Receiving

Of all the epistles of Paul to the churches there is none that glows with more warmth and love than his letter to the Philippians. One of the reasons for this permeating tone is the fact that this church was among the first to see the connection between sound faith and Christian giving for the support of gospel work.

The constantly traveling missionary to the gentiles could not stay long enough in every place to provide for his own support by plying his tent-making trade (which probably was low-paying work). When the church members in the Roman colony city of Philippi realized this, they had the love and the initiative to do something about it even long after Paul had departed from their coasts. Is it any wonder that he counted their church as one of the best in the whole world in spite of its little problems of personality clashes? In the last chapter he wrote these significant words of commendation, "Now ye Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only" (Phil. 4:15).

The churches of the first century were bonded together in a sort of conference. We like to point out that it was a Sabbathkeeping conference of all parts of the world where the gospel had penetrated. Not all churches were alike in every respect, and apparently they dif-

fered in their sense of stewardship and missionary outreach. Otherwise the apostle would not have written the sentence quoted above. We wonder what Paul would say along this line to the different churches of the Seventh Day Baptist General Conference. They are listed once each month on the back page of this church organ. No one can read the monthly statistics of OWM giving without realizing that giving to missions characterizes some churches much more than others. How is it with your church? Could it receive a warm, loving letter of commendation from the Apostle Paul if he were addressing letters to churches in March of 1965?

What do the figures for February giving show? Look at the back page of this issue and size up your church in relation to others from the information you have available. Don't forget that the amount sent in is the total of what was given by individual members like you. Do you have reason to be satisfied with what you have given? The economists tell us that the average American is better off now than at the same time last year. On the whole, we must have had more money that we could have given to the Lord's work in February 1965 than in February 1964. But we note with some concern that the total received by Gordon Sanford, OWM treasurer, last month was only \$8,214 compared with \$9,469 a year ago, and our budget needs are greater this year. What does this indicate? Can it possibly mean that love is growing cold and that some of us are spending more money on ourselves than we should? Each will have to answer for himself. There were somewhat more gaps in the list than last year, you may observe. Checks came in from only forty churches instead of forty-six. On the encouraging side, eighteen churches have sent in more in the first five months of the Conference year than last year. Some congregations seem to have caught a new vision of our outreach work.

Have you "communicated concerning giving and receiving" with those who represent you on the mission field or the other agencies that carry on our outreach work?

MARCH 22, 1965



## INTELLECTUAL INTEGRITY

(A condensed Feature Editorial)

By Norman R. DePuy, Minister  
First Baptist Church  
Moorestown, N. J.

It is suggested that we must now believe in a God who is "Ground of our Being" instead of a God with a gray beard sitting up on a cloud. But is it unfair to say that most Christian people have ever believed in such a God simply because they have insisted that God is personal. Our concept of God might be quite infantile in that we think of God in too limited a way. As a matter of fact, it is necessary to think of heaven and hell, and anything else having to do with God, in terms of concrete images. There is nothing wrong with that. It is more honorable, in my opinion, to think of God as having hands and feet and eyes and ears than it is to think of Him as some kind of a great impersonal abstraction. What is wrong with eyes and arms and ears? I don't think for a moment that there is a God who looks like me somewhere, but the concepts of seeing and hearing and caring are very real concepts and there is no reason in this world why we shouldn't preach God in this way. But, we are told, this is not acceptable to intellectuals. So since when are intellectuals calling the shots? I say let the intellectuals see the deficiency of their own thinking. Is there any of them that can make God more Personal (as Tillich for instance insists that He be) by their vague mumbling?

Bishop Pike's view of the Virgin Birth, for instance, is a source of irritation to me because I suspect he is so enamored of scientific and intellectual respectability that he cannot believe anything so "primitive" as the Virgin Birth. The Virgin Birth as it is held forth in the Scriptures is anything but primitive. It is extremely profound and not only would challenge the brightest intellect but would be totally beyond that intellect's capacity. Why then should it be set aside as something not sophisticated enough for a modern age? I am as interested in intellectual integrity as the next fellow, but I can't see why

my concept of God's mystery and His ability to break into His own universe should be mitigated by fear that some sophomore won't find it compatible with his new-found sophistication? As a matter of fact, if one knows enough about reason, and enough about science, and enough about theology, it is not the least bit silly to believe that God controls this universe and can break in and work His works as He did with Mary.

The church has not been true to the Scriptures; the clergy has lost its nerve and is afraid of the people; the laity is afraid to allow God a place in their everyday affairs. In short, the church suffers from a gigantic irrelevance because it has not been faithful. This is quite different from suffering from an outmoded gospel.

Do we need a new gospel in Mississippi? No, we need someone with nerve enough to present the old one and let the members of the churches who don't like it take their business elsewhere. The same thing applies in Moorestown or anywhere else for that matter. We are so afraid that somebody will not like the biblical message that we refuse to preach it in all its relevance for the world. All attempts at finding new ways to talk about the gospel will be to no avail until on the highways and byways, in the pulpits and in the pews there is a deep hunger for hearing the gospel once and for all delivered to the saints. If anything "new" is needed it is new courage. "Neanderthal man has not disappeared; he has learned to wear a Homburg" (John Ciardi)—ABNS.

### Babies Dying in Dominican Republic

The Christian Medical Society which operates MAP (Medical Assistance Program) learned from government sources that 40 per cent of the babies in the Dominican Republic are dying before reaching their first birthday. Finding that most of them could be saved by a 24-hour intravenous rehydration treatment MAP collected \$20,000 worth of fluids and equipment. Medical students ready to graduate are willing to go. Funds to send them are not yet contributed. MAP is located at 1122 Westgate, Oak Park, Ill.

MISSIONS — Sec. Everett T. Harris

## "The Situation Is Excellent"

By Dr. Wallace D. Merwin, Secretary China Committee,  
Division of Overseas Ministries

(Reprint by permission, taken from *China Notes*, issue of January 1965.)

The leaders of Communist China evidently believe, or would like everyone to believe, that a plateau has been reached. Almost every speaker at every occasion proclaims: "The present situation both at home and abroad is excellent."

It is certainly better that it has been in the fifteen years since the establishment of the people's Republic, which anniversary was celebrated October 1, 1964, with much boasting about the past and many challenges for greater advance in the future. The anniversary celebrations touched off a spate of feature articles in *Hung-ch'i* (Red Flag) on revolutionary themes. This ideological journal pulled out all stops as it described the "inexhaustible creative power" of the people which "like a gigantic underground river, . . . gushes forth, flowing in torrents irresistibly, as soon as it is tapped" (No. 19, October 1, 1964). Then there are references to a revolutionary spirit in construction work, the revolutionizing of scientific and technological work, and even to the need to recognize a catering service as a revolutionary task. All of this means of course that ideological concerns must dominate every activity, every act must serve the revolution.

Newsmen and other visitors who are allowed to enter are given the prescribed tour, but delegates to the Science Symposium held in Peking August 20-29 were allowed to move around with a bit more freedom than did visitors a year or two ago. Chou En-lai's Africa tour is regarded as highly successful, and there is a good bit of pride in the fact that Peking seems to be holding its own in the struggle for leadership in the world communist movement. People had to notice China, even before the bomb exploded.

Reliable figures are hard to come by, but in most places a good harvest has been reaped again. The cloth ration is

still severe, but far better than three years ago. Consumer goods are present in the stores, but at prices well beyond the average person's reach. Visitors report that the people seem well-fed and content, but acknowledge that this is a generalization.

Some information is beginning to filter through about the church on the mainland, but we would prefer to wait until it can be checked before attempting any real statement. Word has reached us recently that there are churches which are able to have Sunday School classes, although we are inclined to think that such instances are rare. One report says that enrollment at the Nanking Theological Seminary is limited to 85 students; another report says that there are only about 25 students. Another visitor brings back word that pastors are able to do quite a bit of home visitation and depend almost entirely upon such work for Christian nurture.

The Chinese Buddhist Association managed to get into the news by calling the Seventh Conference of the World Fellowship of Buddhists illegal. Invitations to the conference held in Benares Nov. 29-Dec. 4, 1964, were sent to both Taiwan and mainland China, but the worst error in the eyes of the latter was the fact that the envelope containing their invitation was addressed in care of "mainland China." The conference was thus part of a "plot" by the imperialists to promulgate the "two-China theory."

There has been a running debate on Marxist philosophy in terms of slogans: "Unite two into one," and "Divide one into two." With the exception of the poor fellows who spoke in favor of the first slogan, which means to unite opposing views by using the Marxist dialectic, the weight has all been in favor of the second, that true Marxism means analysis

of opposing views so that truth can be distinguished from error and error consequently eliminated. There are also many authors who encourage the "practical" use of philosophy. The test of theory in any field is in the practical results it achieves.

The family continues to be a social problem. The important thing in choosing a mate is revolutionary zeal. A man must be sure that his wife will support him in his work, enter into the labor force herself, and be an enthusiastic, well-indoctrinated participant in study groups and lecture meetings. Such an emphasis is more current at the present time than warnings against early marriages.

The major emphasis in education seems to be on work-study schools, a half-day for study, a half-day for work in the fields or industry. These are hailed as great revolutionary advances. The open-book examination is also hailed as something new and potentially helpful.

From the plateau, of course, Communist leaders can see that there is much left for them to do, so people must not be allowed to rest from their labors. Whatever may be the actual situation, what remains of persistent, nettlesome problems on the home front are presented as "mopping-up operations."

"To win the world" remains the global objective, and those who preach it have few doubts about the ultimate result.

### **New Slides Sets For Loan to Churches**

Three new slides sets with accompanying scripts are available for loan to the churches as received recently from Dr. Victor Burdick. Beautiful views in color tell of the work of missions in Malawi, Africa. The scripts are written up on an interesting and informative way.

The sets are as follows: (1) "Series J" contains 38 slides and tells of a trip to the Northern Province taken in 1962 by Dr. Victor Burdick, Pastor O. Manan, Pastor L. Mungoni, and Pastor A. Makukwa; (2) "Series K" contains 45 slides and tells about the work at Makapwa

Mission from Vickie's point of view (Vickie is the 4-year-old son of Dr. and Mrs. Victor Burdick; (3) "Series L" consists of 26 slides and tells of the work of Makapwa Mission from a more adult point of view. Series K and L may be combined into one set if preferred.

A tape-recorder message accompanies these scripts if it is desired for loan. The slides and tape recording will be mailed separately or together to any church expressing a desire to see and hear the messages, available on a first-come, first-served basis. The best plan is to write for reservation at a certain date.

### **Protestantism in Brazil**

It is often said that the Protestant church in Brazil is the fastest growing church in the world. Many branches of Protestantism are flourishing in this vast country that has previously been considered solidly Roman Catholic.

The ecumenical movement is not strong in Brazil. Only the Methodist and the Episcopal churches are members of the World Council of Churches. Presbyterianism, which is strong, remains aloof from WCC. One of the strengths of Brazilian Protestantism is its emphasis on ethics. The Evangelicals are highly respected for their integrity.

There is evidence that the Catholic church in Brazil is accepting the reforms allowed by Vatican Council II faster than in many other countries. The mass is now said in Portuguese; there are fewer images; churches are less ornate, the interior resembling Lutheran or Episcopalian; it is common for the priest to face the audience during the mass. These things indicate the competition of Protestantism and the acceptance by many Catholic leaders of the fact that the country has become pluralistic.

We have no right to exist as a separate denomination unless we have a mission to mankind, based upon God's eternal truth, which must find expression in the world through the membership of this denomination.

### **Science Students More Deeply Religious**

The scientific mind and a religious outlook are distinctly compatible but, beyond that, scientists tend to have deeper religious persuasions than those in other walks of life.

These conclusions were developed in a survey of more than 300 outstanding high school science students who attended the recent National Youth Conference on the Atom in Chicago (Nov. 5-7, 1964).

Of the hundreds queried, fully 85 per cent of the young men and women stated they were devoutly religious, attended church regularly, and were active in their church organizations. More than half of these reported that they held some position of leadership in their local church youth groups.

The percentage of religious affiliation among these youngsters who will staff the nation's research facilities during the next quarter-century is much higher than the norm. According to the National Council of Churches, 64 per cent of American families are affiliated with churches. This is the highest figure reported since this census was first taken in 1850.

The survey is taken annually by the high school students selected to attend the conference which is sponsored by the nation's investor-owned electric utility companies. The National Science Teachers Association and Future Scientists of America are co-sponsors of the conference.

For the most recent program, 344 students were accompanied by 200 of their teachers for the three-day meeting period. Ranging in age from 14 to 17, the young scientists represented nearly all faiths and denominations and journeyed to the conference from their home towns scattered through 38 states.

In addition to determining the extent of their church affiliation, the survey also asked the science students such pertinent questions as: "Does your knowledge of science help you in your church work?"... "Do your religious studies aid you in your science interests?"... and "What does

your religious training and your science training have in common?"

While individual answers to all three questions varied widely, all showed a deep and abiding faith on the part of the students and a firm conviction that religious beliefs and scientific training tend to complement one another.

The youngsters, representing the cream of the current crop of high school science students, revealed other interesting characteristics in their questionnaires. In most cases, the teenagers aspire to join the middle-income group, and many expressed a serious desire to add to our nation's store of scientific knowledge.

During the conference, the students attended lectures and seminars and heard America's top scientists speak on topics ranging from biochemistry to nuclear fusion, from space exploration to trans-uranium elements.

Presiding at the sessions were scientists of the caliber of Dr. Glenn T. Seaborg, chairman of the U.S. Atomic Energy Commission; Dr. Albert V. Crewe, director of Argonne National Laboratory, a major AEC research center; Dr. William F. Miller, director of the applied mathematics division at the lab.; Dr. George Wells Beadle, president of The University of Chicago and 1953 Nobel Prize winner for his work in medicine; Bernard Manowitz, head of the radiation division of the nuclear engineering department at the Brookhaven National Laboratory; Dr. Paul Davidovits, research physicist at the Columbia University Radiation Laboratory, and others of equal stature.

—Wayne Adams, vice-president,  
Bozell & Jacobs, Inc.

### **Questionable Greatness**

We believe that ours is the greatest nation on earth, not in size, not in population, but in several other areas. We cannot be sure that the greatness of our national debt, which keeps growing, is to be pointed to with pride. It is now \$50 billion more than all the debts of all the other nations combined. To halt its cancerous growth we can urge our representatives not to increase their demands in our behalf for a slice of the pie.

# Responsibility to the Church

By Louise Hudlow\*

Our duties to the church come with a glad heart, after we have truly given our hearts to Christ. Until we have accepted Him as the Son of God, completely, can we ever "Strengthen the things which remain"? When we acknowledge our responsibility to God and His Son, attendance, tithing, working together, along with all other areas of church duties, come as a reflection of our true fellowship, faith, and desire to serve. Duty is that which is required; responsibility is that which is accepted. Since our first responsibility is to God, we search His Word for our area of service. He has a place for each of us. He wants each of us.

Let us consider an area of our responsibility, one which I think is very important and one which is too often ignored, responsibilities other than those duties which can be seen by our physical actions. Quite often it is not really service we are doing, but repetitious actions which lead us to attend church, tithe, and accept some semblance of our duties. I would like to look at the background from which we acquire our true responsibility, from which we find our deep, abiding convictions.

In Revelation 3:2 John has recorded the words of Jesus, "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God."

What are the things which remain? Fellowship, Faith and Service.

## Fellowship

We have so very few material objects which remain a lifetime, or friends who can withstand our inadequacies for any length of time. At one time, material

objects would last a lifetime, or two or three; but today most items and articles have within a few years met their capabilities and become inefficient. How can we pattern our lives in such a way that we can withstand the process of time with all its elements of synthetics? We do have one unending, unbinding, but abounding "works" which does last beyond a lifetime. It is the only thing which has prevailed all these centuries. This is fellowship with God.

If you experience no other fellowship, with God as a companion, you have enough. If you have lived with God's handiwork for any length of time, you know of God and have fellowshiped with Him, but He wished more than a fellowship with His creation; He desired that we fellowship through His inspired Word, that we fellowship directly with Him through prayer. He gave to us His guide for fellowship with Him: His Word, our Bible. He has said to study to show yourself a workman who need not be ashamed. We are to do the work, not allow others to study for us. The more we, as individuals, commune with God, the more we take time to let Him use us, the more our fellowship has an opportunity to develop.

God has His own personality and He wants to share it with us, through fellowship. Jesus Christ said, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He wishes to enter into our hearts, our being, and our every thought. It will not be easy, for, being persons with our own personality and desire to be masters of our own lives, we struggle to overcome allowing anyone to make our decisions for us. In fact, we completely ignore Him and His plans for using us all too often. But when we realize His "Book" was given to us; when we consult it — not just a quick glance at the Bible once a day, but with time taken in meditation — His will prevails and we

truly become His child and He our companion, and we are ready to begin developing our faith. Our fellowship is the beginning of a deep, abiding faith. If we walk only in prayerless paths of this present life we cannot expect to ever know the sweet gifts of God, which are reserved for those alone who insert the keys of prayer and humbly enter the sanctuary.

## Faith

Let us turn to Luke 17: 5:

And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Jesus said we must do more than is our duty. After just a little work we too often are ready to give up. We expect God to do the rest while we relax and let Him or someone else assume our responsibility, that of continually increasing our faith. Our faith comes from individual fellowship with God, just as faith in a friend comes with continued fellowship with him. The more we commune, the stronger becomes our faith.

Faith produces peace, hope produces joy, and charity produces love.

## Service

When we have fellowshiped with God and this has developed into faith, we, out of a growing desire to serve the Lord, wish to make our lives express our belief.

"Serve the Lord with gladness, come before his presence with singing." "Faith without works is dead." To pray is to work. When we have developed our faith in God, our responsibilities have now only begun. We are learning that we must decrease and He must increase.

Today we have one of the greatest opportunities to witness for God. Today, more than ever before, our lives are being influenced by unchristian activities. Now is the time for us to stand firm on our convictions. We are being confronted with all kinds of synthetics. God's language, which is our reality, our means of communicating with God and with man, is today being tampered with. We are being referred to as "masses," not as individuals. We are being encouraged to not accept any responsibility, Christian or unchristian. One of the leaders of our country has said we will do anything to survive. Entertainment is now a complete synthetic. Movies are showing 1) the statue of Christ dangling from a helicopter while approaching St. Peter's Cathedral; 2) The direct dissolve equating the figure of Christ to the image of a pagan idol in a night club; 3) The one person represented as sympathetic in the film murders his children and commits suicide. Songs with such silly lines say, "Someone in the great Somewhere, Hears every prayer." The Beatles with their nasal, twangy music so affect some individuals as to cause them to bite their lips until they bleed and, after an evening of listening to the Beatles, to behave in an unladylike, unchristian manner.

Yet, these areas of entertainment are considered culture for young people.

I say this is hodge-podge and should be described as such. First of all, God, the Father of our Lord Jesus Christ, is not a mere "Someone" in the great "Somewhere." The Bible is perfectly plain as to where God is, what He is like, and what He requires of those who seek answers to prayer. I say it is time we began to censure our entertainment, our ways of life, and return to the outlines of God's Word. Let us not use the excuse, "Just as long as you can understand the position or condition under which it is presented, it does not matter if it is good, bad, or indifferent, just as long as you enjoy yourself." Our responsibility is to always consult God as to what is right or wrong and to know without question.

(continued on page 14)

## How to Make Your Child Into a Delinquent

These satirical "Rules for Raising Delinquent Children" were prepared by the Houston, Tex., Police Department.

1. Begin with infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living.
2. When he picks up bad words, laugh at him. This will make him think he's cute. It will also encourage him to pick up "cuter" phrases that will blow off the top of your head later.
3. Never give him any spiritual training. Wait until he is 21 and then let him "decide for himself."
4. Avoid the use of the word "wrong." It may develop a guilt complex. This will condition him to believe later, when he is arrested for stealing a car, that society is against him and he is being persecuted.
5. Pick up everything he leaves lying around — books, shoes, clothes. Do everything for him so that he will be experienced in throwing all responsibility on others.
6. Let him read any printed matter he can get his hands on. Be careful that the silverware and drinking glasses are sterilized, but let his mind feast on garbage.
7. Quarrel frequently in the presence of your children. In this way they will not be too shocked when the home is broken up later.
8. Give a child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?
9. Satisfy his every craving for food, drink, and comfort. See that every sensual desire is gratified. Denial may lead to harmful frustration.
10. Take his part against neighbors, teachers, policemen. They are all prejudiced against your child.
11. When he gets into real trouble, apologize for yourself by saying, "I never could do anything with him."
12. Prepare for a life of grief. You will be likely to have it.

## Of Waterloo and Colorado Springs

A Concern for Christian Integrity on Campus

If, as the famous saying goes, the battle of Waterloo was won on the playing fields of Eton, the moral issue of cheating in American universities may have been lost by the recruiting practices of the athletic departments. It is interesting to note that the scandals at the military academies largely involved athletes, and Arthur Daley of *The New York Times* sees a clear relation between the "disgrace" of the way the professional football leagues signed up college players and the way colleges sign up high school athletes. "No one is better aware of under-the-table payments than college football players. The colleges teach them how to cheat even before the kids have left high school."

While this had been common knowledge for years and we have all made our jokes about it, one has a deep sense of dismay at the failure of administrators to see the connection. Perhaps we have been naive in assuming that the academic virtues, which are also moral virtues, would set standards for the whole campus, but are we wrong in believing that if they do not, society will lose one of the major institutional sources of indispensable integrity without which it cannot survive?

The new concern for higher academic standards and excellence is encouraging for we are reminded that universities have at times been symbols of unquestioned integrity and that the Ivy League once went in for big time football and outgrew it. However, the return of the university as a major influence for integrity will not take place automatically. The struggle for honesty continues even in our best institutions.

Few of us are satisfied with discussing the issue at the level of whether students or administrators can be expected to withstand "pressures to cheat" or whether it is reasonable to expect a fine young American to "snitch" on his peers. We are then left with the question, what is the Christian witness? As a starter for the discussion it might be worth while

to examine the study of student cheating conducted by the Bureau of Applied Social Research of Columbia University (Student Dishonesty and its Control in Colleges; William Bowers, \$3.00, Columbia University, New York, N. Y. 10027).

Some of the interesting facts turned up as reported by Hechinger in *The New York Times*:

- "Despite angry denials by coaches and football-minded alumni, the dishonesty among athletes is staggeringly high."
- "Students who lack academic interest but who are pressured into college by their parents tend to cheat."
- "Those who, as social butterflies, held 'high status in the adolescent society of high school' are more likely to cheat both in high school and in college."
- "Students in certain fields of study cheat more than others. Business and commerce majors led with an appalling two-thirds who cheat."
- "The total climate of a campus was found to be of enormous influence. A campus of able students under the strong influence of an able faculty — along with a 'sense of solidarity' on a campus of strong academic purposes — emerged as the natural habitat of academic integrity."

### Address changes

Rev. S. Kenneth Davis, formerly of Holly Hill, Fla., now lives at 209 First Ave., Daytona Beach, Fla.

Clifford Beebe is temporarily residing at 921 South Fourth Ave., Edinburg, Tex. 78539.

Rev. Paul S. Burdick, readers will recall, is spending some months at Makapwa Mission, Malawi. His wife is at the home address, 4 Shore Rd., Waterford, Conn.

Rev. Francis D. Saunders, pastor of the Lost Creek, W. Va., church, lives temporarily at 534 South Fifth St., Clarksburg, W. Va., while the new parsonage is being built near the church.

Paul V. Beebe, formerly pastor of the Fouke, Ark., church, is now in secular employment with the address RD 1, Hope, Ala.

## Success Story of Tract Distribution

It was back in early August of 1964 when a man from Beaumont, Texas, wrote to the Tract Society that he had three tracts on Seventh Day Baptist teachings. He did not say how he received them and to this day we do not know whether they were given to him by an individual, whether he picked them up at a fair booth or a convention, or whether a friend sent them to him in the mail. On the basis of the three tracts, he wrote, "I would like to have more information. Is there a publishing house? If so, would like a list of books available. Is there a magazine? If so, I would like a copy." This request was answered with a full-page letter immediately after Conference. We also sent him samples of fourteen of our tracts, enclosed a copy of the *Helping Hand* and two current issues of the *Sabbath Recorder*.

Is tract distribution followed up by limited correspondence effective? From August until March it might be assumed that nothing really was gained by putting three tracts in the hands of an unknown man far away in Texas. Then came a letter which said: "Enclosed is a check for a year's subscription to the *Helping Hand*, a most praiseworthy periodical, and the *Sabbath Recorder*. I am interested in having a fellowship or church in this area." He goes on to say that the church where he is worshiping at present is made up almost entirely of people who came from another church. He concludes with the words, "All of God's people should be of 'one mind and one accord.' At present we are a long way from that goal."

This is but one of the stories that might be written, but seldom are, of the effectiveness of distributing Seventh Day Baptist tracts. The seed is sown often by unknown laborers. Some falls on good ground. The harvest is sometimes delayed by unknown factors but there is evidence that "bread cast upon the waters" does return after many days.

## ITEMS OF INTEREST

### Upper Room Anniversary

The Upper Room, worldwide interdenominational devotional guide published bimonthly in Nashville, Tennessee, celebrates its 30th Anniversary of publication with its March-April, 1965 issue, it was announced by the Rev. Dr. J. Manning Potts, the editor.

The Upper Room started with a circulation of one hundred thousand. Today the circulation is in excess of three million copies each issue. Its readership is estimated at ten million throughout one hundred and twenty countries. It is published in thirty-six languages with forty-two editions. There are ten editions published in India, including an English edition.

### Veterans Take Notice

There may be many veterans who wish they had not canceled their GI insurance. Those who have service or non service-connected disabilities may reopen their policies in May.

Veterans are eligible if they were originally eligible for NSLI between October 8, 1940, and January 1, 1957; if they have now no GI insurance or less than \$10,000 worth; or they had on or before October 13, 1964, non-service-connected disabilities which are sufficient to prevent them from buying commercial insurance at the highest rates.

They can get National Service Life Insurance (NSLI) on one of several permanent non-participating plans, up to \$10,000 including any GI insurance they now hold.

### Southern Presbyterians Take Stand on Segregation

The 105th General Assembly of the Presbyterian Church U.S. (Southern) was scheduled to meet at Memphis Second Church in 1965, but because that church will not open its doors to Negro worshippers the Assembly decided to move its meeting place to the non-segregated campground at Montreat, N. C. In spite of strong denominational pressure the Memphis church refused to change its Negro-exclusion policy. A historian dis-

covered that one of the charter members of the church was a Negro. The local church session (not the pastor and three assistants) maintained that racial mixing was a secular affair and therefore not subject to the rulings of the highest church court.

### Preachers' Names

Men are not responsible for their family names. Ministers have made a choice of vocation. Although it is not likely that their surnames influenced their choice of vocation the appropriateness or otherwise of the name and the calling is interesting or amusing. A survey of Southern Baptists shows eight preachers with the name "Church." Four are called "Prophet" and one signs his name John Haggai Evangelist. It might be considered a bit strange to read of humble Baptist clergyman who are Priests, Nunns, Popes, and Bishops. Italy has one Roman Catholic pope; Alabama has three Baptist Popes who make no claim to apostolic succession and who do not make ex-cathedra, infallible pronouncements. What's in a name? Not much.

### Responsibility to the Church

(continued from page 11)

We are to stand strong and firm in our position with God.

Mother would ask us children when we were young and would ask for permission to attend some social activity or entertainment, "Would you be happy for God or Jesus to find you there?" or "Would you be happy to have Him go as your companion?" This type of questioning left no doubt when it came to serving God or our synthetic, insincere worldly pleasures. Our lives should truly express what we say in words. We should be busy examining worldly pleasures, worldly synthetics, rather than finding excuses for not obeying the Bible teachings. We have too many people busy destroying our Bible, but not nearly enough people defending the Bible. We have too many people busy expounding on the virtues of synthetic worldly pleasures and values, but not nearly enough people expounding on the sinfulness of these synthetic values.

The good life depends (not as is supposed) upon money, fame, or popularity, for these have only a passing, transitory value. The more one has of each of these, beyond a certain modest level of adequacy, the greater the multiplication of responsibility and concern. A very great increase of these falsely popular achievements can bring so many problems as to actually diminish the likelihood of the good life. Our responsibility to God is to learn and become aware of the areas which are unchristian; how to distinguish between all the Johnny-come-lately philosophies of feckless euphoria we are being constantly fed today and the true meaning of service to God.

"Thou must be true thyself  
If thou the truth would teach,  
The soul must overflow  
If thou another's soul would reach.  
It needs the overflow of heart  
To give the lips full speech."

If we do not have fellowship, faith, and service with and for God, our lives are but empty, expressionless bodies floundering in a sea of synthetics. Let us go beyond our duty. Let us learn to be truly workers for God. Our responsibility to God is to "Strengthen the things which remain," fellowship, faith and service.

### SABBATH SCHOOL LESSON

for April 3, 1965

The Trial of Jesus

Lesson Scripture: Matthew 27: 11-26

### NEWS FROM THE CHURCHES

TEXARKANA, ARK. — "Mission 65" came again to our church on March 6, with Lloyd D. Seager of Little Rock, one of the lay missionaries. With Galatians 5: 19-26 as background he gave a message on "The Characteristics of a Strong Christian." The main points were Courage, Faith, Forbearance, and Humility. In the afternoon he gave an enlightening lecture on "Problems of Drug Addiction and the Christian's Responsibility."

Other special Mission 65 programs have been the Universal Week of Prayer, Youth Sabbath, and the World Day of Prayer.

The current emphasis is on the use in our families of the Fellowship of Prayer booklets and the Little Churches for our Lenten offerings. The Little Churches with their gifts will be brought in to the church on Resurrection Sabbath. This special offering will then be dedicated for Our World Mission.

DAYTONA BEACH, FLA. — Biggest news from here is that on March 15 we're moving the parsonage — not the house, just the contents including the pastor — to 209 First Avenue — just two doors from the church. A sum of \$1,000 has been set aside to take care of interior and exterior repairs and painting of both it and the rental property, a separate house, at the rear. Some of the reasons for the switch are:

1) Parking room: Sabbath mornings find our little street so crowded for parking space and traveling space that some end up parking a block away or walking to church. This property is almost 200 feet deep and will accommodate a number of cars.

2) Commuting: The pastor has been putting numerous miles on his car just getting to and from the church. And what he doesn't put on, his wife does. Now they can walk.

3) Sabbath School space. We have some "displaced classes" that meet outside in nice weather which we always try to have, but sometimes...

4) Storage space. We have left some things outside to take the weather because there has been no storage space. Now these things can go in the garage at the new house.

The most eye-catching addition to our church is a new light on the bulletin board which Ray Kenyon gave to the church. He has fixed it so that it goes on automatically at 6:00 and turns off at 12:00 p.m. Now no one drives down First Avenue at night without knowing there is a Seventh Day Baptist Church here.

— S.D.B. Sentinel.

Correction. In the Riverside church news last week a typographical error needs correcting. The weekly giving toward the church operating budget averages \$208, not \$28.

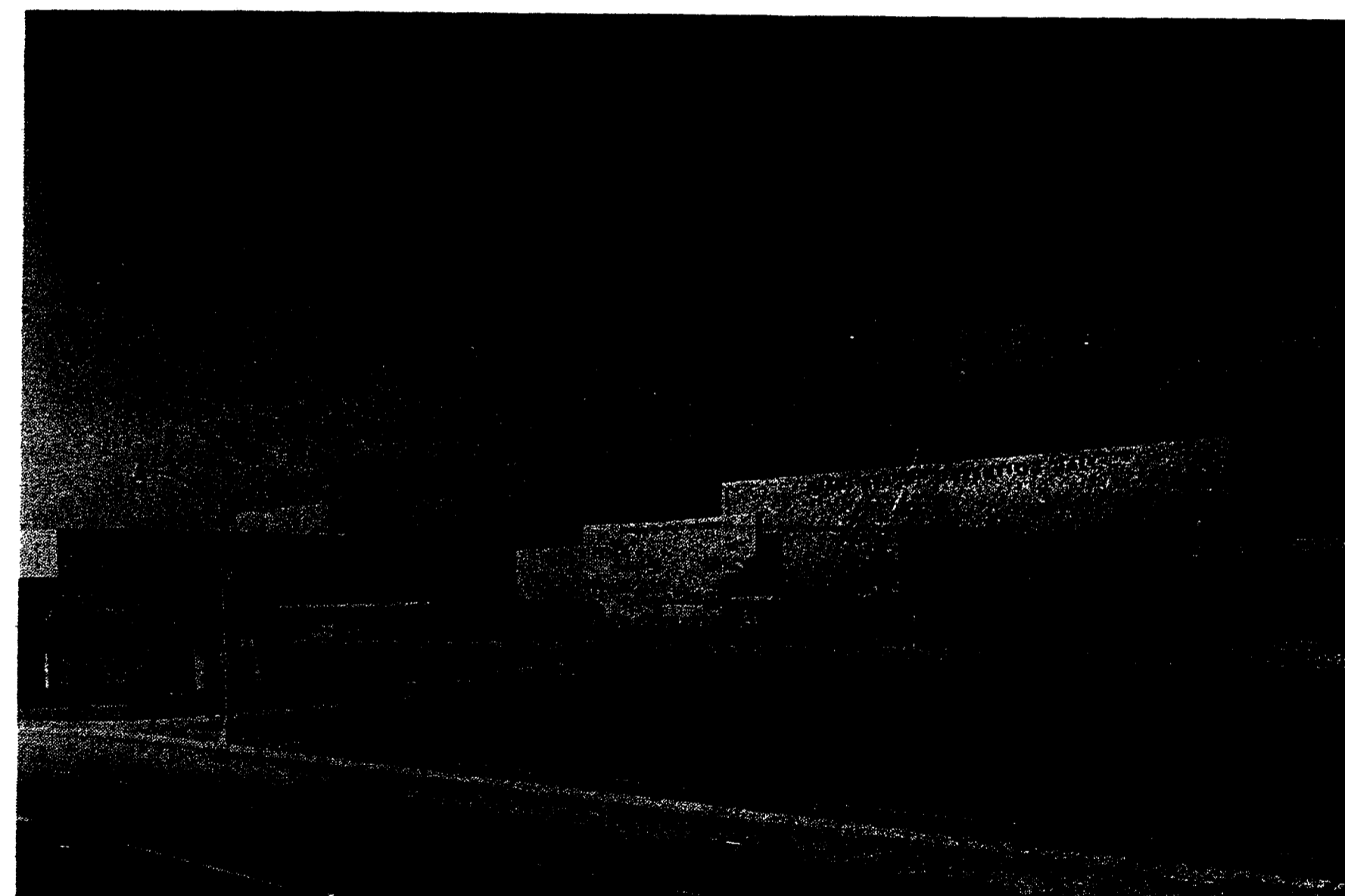


OUR WORLD MISSION

OWM Budget Receipts for February 1965

	Treasurer's		Boards'			Treasurer's		Boards'	
	February	5 Mos.	5 Mos.	5 Mos.		February	5 Mos.	5 Mos.	
Adams Center .....		\$ 298.75			Lost Creek .....		400.00		
Albion .....		151.00			Marlboro .....	280.00	1,469.64		
Alfred, 1st .....	\$1,130.90	3,347.50			Memorial Fund..		1,518.93		
Alfred, 2nd .....	334.25	897.65			Metairie .....		40.00		
Algiers .....					Middle Island...	29.00	124.00		
Associations & Groups .....			.78		Milton .....	868.10	3,352.35	60.00	
Battle Creek .....	419.33	2,786.94	50.00		Milton Junction	81.10	664.10		
Bay Area .....		203.00			New Auburn .....		136.50		
Berlin .....	441.15	839.49	81.02		North Loup .....		334.17		
Boulder .....	30.70	117.30			Nortonville .....	126.50	832.50	50.00	
Brookfield, 1st..		108.00			Old Stonefort...	19.00	108.00		
Brookfield, 2nd..		5.00			Paint Rock .....				
Buckeye Fellowship .....		25.00			Pawcatuck .....	478.75	2,418.75	5.00	
Buffalo .....	100.00	265.00			Plainfield .....	468.25	2,825.20		
Chicago .....	92.50	555.00			Putnam County..				
Daytona Beach..	83.00	832.00	165.03		Richburg .....	35.50	386.50		
Denver .....	155.70	657.78	25.00		Ritchie .....		35.00		
DeRuyter .....	152.00	282.00			Riverside .....		1,162.69	34.83	
Dodge Center .....	164.47	464.32			Roanoke .....		50.00		
Edinburg .....					Rockville .....	30.35	218.92		
Farina .....	38.50	118.90			Salem .....	450.00	1,550.00		
Fouke .....	10.00	102.50			Salemville .....	19.00	73.92	6.00	
Hammond .....		30.00			Schenectady .....		66.05		
Hebron, 1st .....	54.00	285.90			Shiloh .....		3,001.82	5.00	
Hopkinton, 1st..	493.96	1,134.81	5.00		Syracuse .....				
Hopkinton, 2nd..	21.00	59.00			Texarkana .....	69.00	69.00		
Houston .....		43.54			Trustees of Gen. Conf. ....		105.00		
Independence .....	152.50	489.50			Verona .....	167.50	614.06	217.00	
Individuals .....	25.00	275.00	5.00		Walworth .....		80.00	25.00	
Irvington .....	400.00	400.00			Washington .....	87.00	87.00		
Jackson Center..					Washington, People's .....	65.00	125.00		
Kansas City .....	53.00	186.00			Waterford .....	86.30	544.70		
Little Genesee .....	144.57	575.22	10.00		White Cloud .....	57.10	328.69	12.30	
Little Rock .....	20.80	131.80			Women's Society				
Los Angeles .....	260.00	1,330.00	15.00		Yonah Mt. ....	20.00	70.00		
Los Angeles, Christ's .....		25.00			Totals .....	\$8,214.78	\$39,275.39	\$771.96	

# The Sabbath Recorder



## 11th Baptist World Congress at Miami

The welcome to the Miami Beach Convention Hall June 25-30, 1965, extends to the 30,000 Baptists from all over the world who are expected. It includes 100 coming from Australia and it includes all Seventh Day Baptists who wish to register. It is the first time for such a Congress to be held in the United States and the first time for our people to be represented on the Executive Committee. Another first at Miami will be a 20-foot Seventh Day Baptists literature booth sponsored by the American Sabbath Tract Society.

### FEBRUARY DISBURSEMENTS

Board of Christian Education .....	\$ 620.88
Historical Society .....	37.26
Ministerial Retirement (Mem. Fund)..	818.04
Ministerial Education .....	508.00
Missionary Society .....	3,618.76
Tract Society .....	979.60
Trustees of General Conference .....	44.93
Women's Society .....	229.60
World Fellowship & Service .....	103.71
General Conference .....	1,254.00

Totals .....

Check from Daytona Beach forwarded to RIAL for \$2.00.

### SUMMARY

1964-1965 OWM Budget .....	\$113,899.00
Receipts for 5 months	
OWM Treasurer .....	\$39,275.39
Boards .....	771.96
	40,047.35
Amount due in 7 months .....	\$ 73,851.65
Needed per month .....	\$10,550.24
Percentage of year elapsed .....	41 2/3%
Percentage of budget raised .....	35.16%

Gordon L. Sanford,  
Little Genesee, N. Y.  
OWM Treasurer.