

# The Sabbath Recorder

Seventh Day Baptists but is not a member of one of our churches. He mentioned that he was reading the Sabbath Recorder and got as far as page 3—the notice about the need of an accordion. He had such an instrument, a good one, which he would be glad to contribute if it would fill the need and if we would take care of shipping it. A little more correspondence with the pastor in Kano should reveal whether or not they could use this 120-bass accordion. The contributor is a businessman, who says that it pays to advertise and that Seventh Day Baptists ought to do more to make themselves known.

This offer does not necessarily cut off correspondence with others who would like to see an unused instrument put to gospel use on a mission field. We will try to insert another note when there is more to report. In the meantime the church worker will be happy to hear the news. The editor is pleased to note such a quick response. It is God who puts it into the hearts of people to give in response to needs within the budget and to some outside the budget.

## What Is Meant by Public Relations?

(A statement prepared for Conference by Leila Maxson, head of the office of Public Relations)

Matthew said long ago,

Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.

And it was Paul who wisely advised those who would communicate with their fellow man:

Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air.

The major religious bodies have recognized the wisdom in these two quotes. They have large, strong Public Relations staffs in their national headquarters, spending sizable sums on films and other media. The inventive genius that gave us magazines, radio, television, films and newspapers is being utilized by the churches to make its voice so powerful that it may rise above the din of daily life and point the way for all to a Christian sanctuary. The religious revival and

return to the church of millions over the past few years is not unrelated to this growing public relations awareness among the clergy and the churches.

Our own denomination has made a start in this direction with a small portion of the denominational budget allocated to the Office of Public Relations. There is a real need for this office in our denomination and it is to be hoped that the office can develop into a real aid to our denomination. Since this post is one of uncompensated contribution, it naturally will not develop in a fast manner.

When a person asks, "How can we get more publicity for the church?" the answer is, "By publishing leaflets and brochures, distributing posters, circulating letters, buying advertising space." We should recognize that a newspaper is not a publicity organ. A newspaper is just what it says it is—a news paper, and when there is a news story, the paper prints it. The publicity the church gets from the story is a by-product.

## American Baptist Vice-president

The first Negro to be named a vice-president of the American Baptist Convention is the Rev. Dr. Samuel D. Proctor, of Teaneck, N. J., associate general secretary for communication of the National Council of Churches. As second vice-president, he is also a member of the Convention's General Council, which governs the denomination between annual conventions. Though predominantly white, the convention numbers among its 6,276 churches some 200 Negro congregations. Of these 200, most are affiliated with both the American Baptist Convention and the historic Negro Baptist Convention.

## Accessions

Middle Island, W. Va.

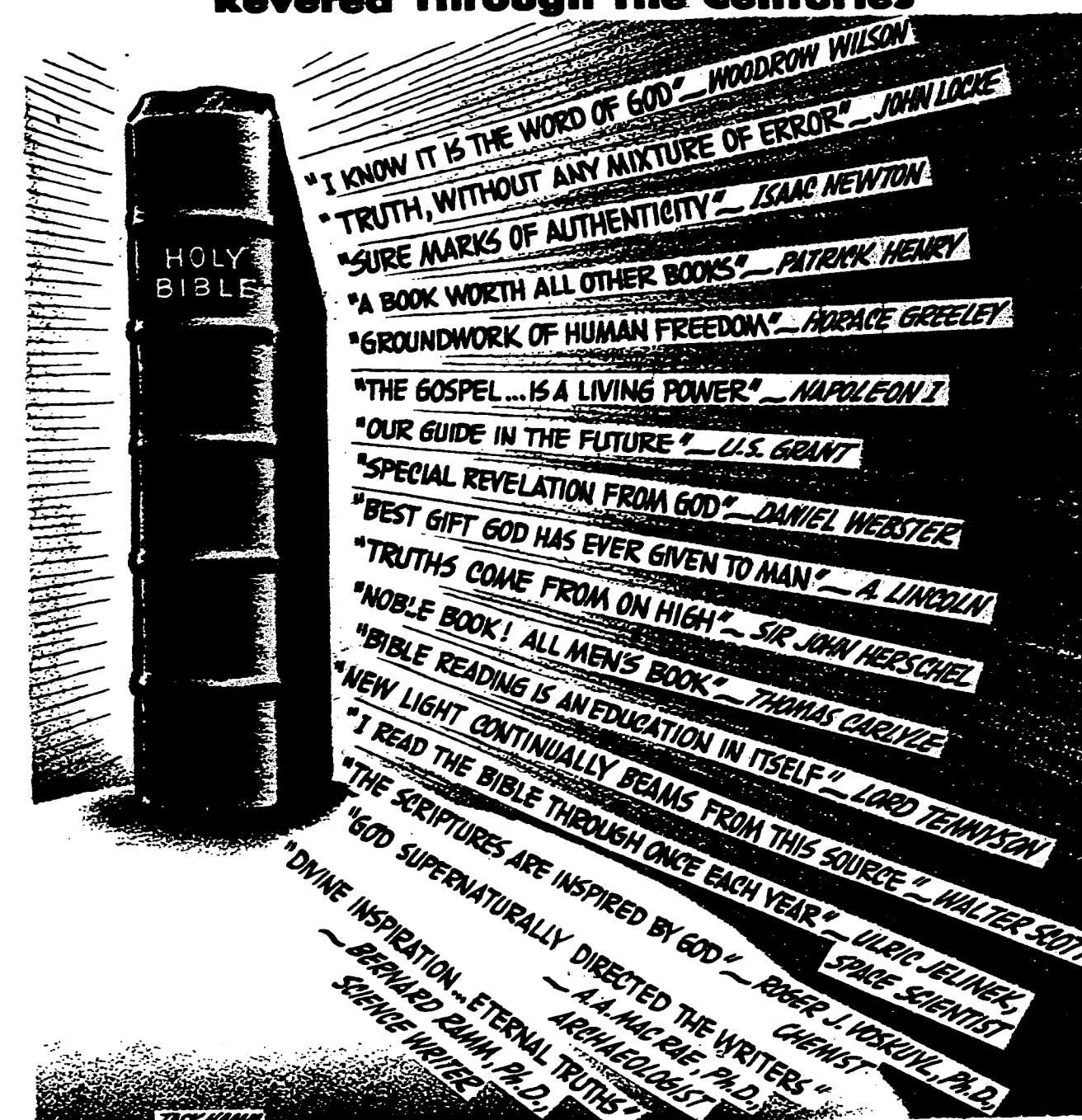
By Baptism:

Joel Sutton  
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Roberta Robinson  
Clara Robinson  
Alice Robinson

By Letter:

John Robinson  
Marie B. Zwiebel  
Doyle K. Zwiebel

## Revered Through The Centuries



# The Sabbath Recorder

First Issue June 13, 1844

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

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WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
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Our World Mission ..... Back Cover

## Our Denominational Giving

Attention is directed to the August statement of the treasurer of Our World Mission on the back page of this issue. There is good reason for calling attention to the figures this month; they show a great increase over previous months and also a decided improvement over the August giving of a year ago. It would be most interesting to try to account for it and to ask ourselves what it means for the future.

Not everyone has the Sabbath Recorder of Sept. 21, 1964, readily available for a comparison of church giving. Let us point out one or two things. Thirty-six churches and fellowships gave more this August than last. Individuals gave \$1,105 as compared with \$871. Some churches gave very much more, some just a little, and a number less, making a total for the month of \$13,586. The figure a year ago was \$11,212. However, it must be noted that giving has not been as consistent this year as last, judging by the totals for 11 months. Our people gave \$95,729 up to the end of August last year and \$91,840 this year. Board receipts were also reported higher last year at this time — \$5,204 compared with \$3,829.

There are at least two things that contributed to the upsurge of giving in August. One was a stronger personal appeal by mail, an appeal that is continuing in September also. Another reason for the upsurge, we believe, was Conference itself, the evidence of a greater unity in our work, a new spirit manifest among many of our older young people, and a new confidence that we as a people are tooling up to better carry out our mission. It is in this latter area that some of us see hope for the future — a hope that is tied closely to the amount of money that comes in for our expanding work. Last minute appeals for money may still have to be made, and they will bring results, especially from those who have already given systematically and generously.

But if the large increase in giving reported in this issue indicates the beginning of a new dedication to the cause of Christ through the Seventh Day Baptist program then the work will go forward. Some of us believe that we see strong

evidence that this is the case. Dedicated people will give liberally to that which seems to the most worth while. We believe that we have something worth while, something to which we should lend our wholehearted, sacrificial support. And we can designate our gifts to those portions of the work which we think most important. Let us try to please our Lord by our giving in September — and in October too.

## The Passing of Schweitzer

When the world-famous Dr. Albert Schweitzer passed from earth's scene on September 4 the world lost a great man, one whose greatness was best shown for his willingness to turn his back on fame and fortune that could have come his way, and bury himself in medical service to man in the remote jungles of Gabon. After 50 years of operating an unconventional hospital for as many as 6,000 patients, the world beat a pathway to his door to marvel and to help. He will be remembered for his music and for his writings on religious and other subjects, but most of all for his sacrificial service to the poorest and neediest of Africa's millions.

The good doctor in earlier years wrote a much (and, we believe rightly) criticized book *The Quest for the Historical Jesus*. His contention was that we could not depend on the accuracy of the picture of Jesus found in the four Gospels. From the starting point of his presuppositions he came to the conclusion that the quest for a true picture of the historical Jesus was a vain one; we could know very little for sure about His life. The book made a great stir and drew many followers into the same agnostic position.

But forgetting this and some of his similar writings in the theological area, one might say that for one who was so uncertain about the historical Jesus, he himself must have been inspired by the spirit of Him who is portrayed in those four Gospels. As Jesus stretched forth His hands to heal by the divine power within Him, so Dr. Schweitzer trained his hands to heal by the techniques of medical science. He has inspired many to do likewise.

## Fair Weather Christians

Every pastor and local church worker is aware of the effect of the weather on church attendance. We joke about it among ourselves a little sadly, for it does not seem quite right for professing Christians and church members in good standing to be so subject to the weather forecast. Certain types of outdoor work are subject to heavy rain or snow, but nearly everybody goes to work regularly regardless of the weather. All of us eat regularly and many venture out into the rain day or night for a restaurant meal or on some entertainment feature that has been planned.

Why is church attendance taken lightly by so many when others in the same church count it so helpful that they do not miss a single Sabbath? It is one of those questions we ponder and pray about but do not attempt to answer accurately. We do observe that for some the weather can so easily become an excuse. It is too rainy, too hot, too cold, too cloudy, too bright, too windy, or too sultry. Pretty soon, it seems, these folks abandon these flimsy excuses and put self above Christ. They stop saying they are too busy or too sleepy; they just stop, or make church attendance the exception rather than the rule.

It is definitely refreshing to hear occasionally of great crowds of people who take a different attitude — people who long for a more enduring satisfaction than has been theirs as excuse makers. For example, we read that 35,000 overflowed the stadium at Denver on the closing Sunday night of a recent Billy Graham crusade in that city. It is reported that some 9,000 sat on the grass in the outfield when the seats were all taken. Despite a cold, hard rain most of them stayed to hear Dr. Graham preach about Christ and the promise of His second coming.

We have a tendency at times to be as discouraged as Elijah who fled to a faraway cave and complained to the Lord that he alone of all Israel remained true to the precepts of God. He was told to look around and take heart, for there were 7,000 knees in Israel that had not bowed to Baal. There may be a bigger percentage

than we think who are not deterred by drought or rain from assembling themselves together and listening to the preaching of the gospel.

### Evangelistic Methods in the Philippines

The successful methods for raising up churches in the Philippines would probably work almost anywhere in the world — except possibly some sections of the United States. Gordon Swanson in an article in the *Far Eastern Gospel Crusader* tells how they use teams to distribute literature and make themselves known and trusted in a given town and then follow up with tent meetings when a sufficient number seem to be saying, "Their teachings are good."

In the tent meetings they continue to use teams so that no single part of the meeting is more than fifteen minutes long although the whole service centers around one message impact for the night. In the early stages of the campaign they find it far more effective to give evangelistic teaching on basic truths of God, creation, sin, and redemption rather than to preach sermons as such. Later they make the people conscious of sin and of Christ's offer of salvation. When they are ready to give the invitation, they do it carefully so that those who are ready to accept Christ will do so but the rest will not have to reject Him. Thus they leave the door open to those whose hearts the Spirit may touch a little later.

On the closing night they present those who "have personally accepted Christ as Savior." At this time they become a group and are ready for the follow-up instruction that will make it possible for them to become a church. The evangelists of the Gospel Crusade have found that Filipinos have strong family and group ties and will not easily separate themselves individually until the previous grouping can be replaced with a closely knit Christian group.

It is thus that new churches are born in oriental lands. It takes careful planning and much dedicated evangelistic teaching. Have we in our efforts made the un-

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### MEMORY TEXT

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Matt. 26: 40-41.

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warranted assumption that people know the doctrines that relate to salvation and that we can win converts to Christ just by preaching? Have we neglected the groundwork of evangelistic teaching? Let's think through our methods and see if they can be improved.

### Spiritual Idealism Needed

A top official of the National Council of Churches warned recently that unless "the ingredient of high spiritual idealism" is present in the nation's anti-poverty program it will become one of the "biggest grab-bags and pork barrels ever."

The Rev. Dr. Samuel D. Proctor, NCC associate general secretary of communication, told an interfaith meeting of religious leaders that with the injection of this ingredient, the war on poverty can reverse the "spiral toward futility" and send it spinning to fulfillment.

Citing the success of college coaches in extracting gifted athletes from the churches need to apply the same effort nation's ghettos, Dr. Proctor said the for spiritual victories that coaches use to gain sports victories.

"One cannot save this country with gimmickry and gadgetry and smooth sounding projects," he declared, but programs will be effective when they take on spiritual "muscle, sinew and fibre."

### Conference Lost and Found

Found after General Conference: two umbrellas, one raincoat, one sweater, two towels. Owners please contact Rev. David S. Clarke, 10 Church St., Alfred, N. Y. 14803, for prompt return.

### One People Bound Together Structural Changes in Conference since 1801

There was a morning program of one hour at General Conference arranged by the Historical Society which was titled "Various Structural Changes in General Conference Organization since 1801." The program itself proved to be well structured for easy listening while at the same time giving a great deal of information that is not readily available. It was dramatically presented after the introductory explanation of the Rev. Albert N. Rogers, president, by a reader, the Rev. Victor Skaggs, and presentations by Don Gray and Catharine Shaw Stillman in period costumes. The different periods of history were introduced by trumpet fanfare. There was also a unison choir reading.

Mr. Rogers noted that our General Conference was organized in 1801. One hundred years ago Darwin Maxson, who was a chaplain in the Union Army, wrote an article for the *Sabbath Recorder* outlining the structural changes in the denomination which he felt were essential at that time. A phrase from that article, "One people bound together," was chosen as the theme for this Conference presentation. It may well describe, said Mr. Rogers, the corporate experience of Seventh Day Baptists wrestling to find a means of organization that would give us the things we want to accomplish as a people and at the same time not sacrifice our cherished freedom.

The reading dealt with the structural changes since 1801 and the difficulties of organization 164 years ago. Catharine Stillman sketched some of the development during the 19th century as this new self-conscious organization began to mature and take on many of the characteristics which we of this generation tend to assume were always with us. Don Gray told of some of the changes in the 20th century. He was dressed in the long-tailed coat of a previous generation and pleasingly affected the voice of some earlier preachers.

Miss St. John in her annual report had laid the groundwork for such a presenta-

tion by quoting from Allan Nevins in his book *The American Story*:

"The appeal to the imagination is too often neglected by historians. The past has poetry, dramatic, lyric and epic. Our American past is filled with matter that should stir the blood like ancient Hebrew poetry or Scottish balladry. . . . The country needs a common denominator. Some fund of knowledge, tradition and emotion should be shared by all. . . . All Americans should know Roger Williams, William Penn, Valley Forge and Yorktown; the Gettysburg Address, the Emancipation Proclamation, the fourteen points."

But all this, says Mr. Nevins, should be taught not so much a fact but as an appeal to the imagination.

Miss St. John went on to say that Seventh Day Baptists should know about the personalities of their past, not just as facts. They should have their emotions stirred by the words spoken by John James and the affirmations of Francis Bamfield and others.

A quotation from the reading states: "So it was that our corporate life as a denomination began with the 19th Century as a people bound themselves, knowing that they were already bound in union, communion, and evangelism."

It is understood that the basic paper with all its facts will soon be published by the Historical Society. Therefore we will not quote a length from it in this article. Suffice it to say that history reveals that there few questions of denominational organization or reorganization being studied in 1965 that have not been carefully considered at considerable length before our time. For example as the 19th century drew to a close in great optimism it was generally felt that changes were needed in the Conference program and in denominational organization. So a council was called in Chicago in October 1890 to wrestle with these concerns. Leading laymen and ministers from almost every church spent eight days in discussion. The council called for more co-ordination between the denominational boards and the reduction of competing claims for money and manpower. A plan for widen-

ing membership in the boards was proposed.

Much of our present organization including Commission, can be traced to decisions made in Chicago. A good supply of the findings of that council is still available in printed form but is not often requested.

### Japanese Peace Mission Concludes American Tour

A self-appointed delegation of Japanese Christians recently toured the United States in the interest of restoring peace in Vietnam and reports that everywhere they were received courteously.

In welcoming the Japanese churchmen, the Rev. Wallace C. Merwin, executive director of the National Council of Churches' Asia Department, said: "We want to acknowledge the Christian concern which brings your group to the United States and want to recognize that your group reflects the sentiments of many other Christian Japanese."

Explaining the purpose of the trip, Dr. Isamu Omura, the delegation chairman, emphasized that the group had come to the United States "not to stir up controversies, but to pray together, to think together and, if possible, to act together to restore peace in Vietnam."

He pointed out that the Japan Christian Council for Peace in Vietnam spoke and acted for itself alone, and is unaffiliated with the National Christian Council of Japan or any denomination.

Louis N. Grier, an American missionary in Japan for the past 15 years who accompanied the delegation, stated:

"An appeal to American self-enlightenment was not enough when it became clear to the Mission that the real problem was how America, which had never lost a war, could withdraw without losing face. The members (of the delegation) came to recognize the painful dilemma of American involvement—reluctant to use power and yet unable to withdraw honorably. Perhaps the Church in Japan, which learned to lose face under God, can teach us something prophetic at this point."

Mr. Grier in reporting the tour said further:

"To a large extent the Mission was meeting persons, both in the church and even in government, who sympathized with their aims. Rarely, if ever, could the audience dispute a point of fact. This gave the impression that most Christians in America had grave reservations about U.S. policy in Vietnam. The Mission must have been puzzled by the claim that the vast majority (70%) of the American people reportedly back the administration policy. This could not be interpreted simply by the fact that the Mission communicated only with the other 30%. Perhaps the Mission ought to have had a number of more controlled brushes with an opposing view...."

The following conclusion of the report may be challenged by some and accepted as a challenge to more thought and study by others. As our military involvement increases, the families and churches of America are forced into a more active evaluation of the situation, objectively and emotionally.

"It became evident that presuppositions about mainland China determined all our attitudes about the conflict in Vietnam. This issue remained too big to tackle yet too big to ignore. The Peace Mission was again and again disturbed by how pervasively all Americans had become unconsciously conditioned by a fear of China which Japan simply does not share, and which seems to poison even our willingness to negotiate or to extend economic aid. This anxiety was found not only among so-called realists who abhor the Japanese tendency to go soft on communism, but even among the pacifists. In order for American Christians to restore contact with Christians in China, it will first be necessary to impress the government of China that those who seek reconciliation share a common humanity with China which is great enough to dispel our anxiety about her designs to conquer the world."

"Even though they haven't a leg to stand on, rumors have a way of getting around."

MISSIONS — Sec. Everett T. Harris.

### Promising Youth Work in British Guiana

(The following message was prepared and presented by Kenneth L. Davis, son of the Rev. and Mrs. Leland E. Davis, on Sabbath afternoon, August 21, 1965, at Alfred, N. Y., as a part of the Missionary Board's presentation to General Conference.)

We have found that young people in British Guiana, as in America, are on the move. They are dissatisfied with present conditions and are searching—searching for the One who can change their lives and give them clean habits and a purpose in life. We have seen many find this answer to their longings in Jesus Christ. Our ultimate purpose in working among young people was to lead them to Christ. To us the Sabbath was secondary—our first and most important task was to get them saved and following the Master daily.

For a proper understanding of youth and their problems in British Guiana one must realize their culture, their society, and their background. British Guiana is a land of many races and religions each of which has its own culture, although these are presently disappearing. The majority of the population is made up of East Indians and Negroes with smaller numbers of Portuguese, Chinese, and Europeans. There are three main religions: the Muslim, the Hindu, and the Christian.

The school system is geared to rush youth through school; being graduated at an early age they often take office and teaching jobs immediately. There is little family life in British Guiana; many children live with relatives; there are many unwed mothers. There is a high divorce and suicide rate. Jobs are scarce. Many youth, finding no employment on leaving school, become restless and dissatisfied with life and their parents' religion. They find no sphere in which to channel their boundless teen-age energy and often turn to crime and to seeking worldly pleasures and enjoyment. It is not surprising to know of so many obscene Hollywood movies, dance halls, and drinking salons in British Guiana.

Under these conditions we have found youth ready to accept Christ. Under these

conditions by the time one reaches adulthood in British Guiana one's heart is often very hard and the gospel is rejected. The adults are set in their ways and customs. On the other hand the young people seem to be more open-minded and ready to be trained. I think I would be safe to say that 75% of all decisions made for Christ in British Guiana are made by young people. It is very important to reach a person when he is young or he may never be reached. This was our challenge.

There are two aspects of youth work with which we were associated in British Guiana: in our Seventh Day Baptist churches and in the Bible Clubs in the high schools.

As you know our Seventh Day Baptist mission and chapel is situated in Kitty, a suburb of the capital city, Georgetown. There, with limited funds and resources, we have, in the Lord's strength, been able to reach many young people for Jesus Christ. There are many ways by which we have reached youth. One such way was through the library at our mission which presently has less than 500 books and which is open to children on Wednesday afternoon and to young people on Friday. Many of the children and young people who now attend our services regularly were contacted through our small library which they heard about. On Wednesday afternoon after the children have gotten their books from the library they stay for the Bible Club where they sing and have a flannelgraph story by Mrs. Davis, aided by the young people. This form of child evangelism has brought many results: through the children we are often able to reach the parents. Another way young people and children are reached is through the Sabbath School classes although the attendance is much smaller. Formerly there was only one Sabbath School class which was attended by adults, youth, and children alike. Separate classes have now been established in all our churches although there is a definite lack of teachers and Sabbath School materials.

Undoubtedly our most successful means of reaching youth in Kitty is through the Christian Endeavor meetings on Friday

night which operate hand-in-hand with the library. At present we have an average attendance of about forty young people who take turns planning and leading the weekly programs. We have found that the best way to reach young people for Christ is through the young people themselves.

If you were to be present at one of these meetings you would hear songs and choruses, special music, prayer, Bible readings, and short talks by the youth on a chosen theme. A member of the Christian Endeavor pledges to trust with all his heart in Jesus, to do His will, to pray and read the Bible every day, to take some part in every meeting, and to try to witness for Christ. Members elect their own officers biennially and serve on different committees. Monthly social and activities are organized as well as money-making projects such as selling Scripture-verse Christmas cards.

Recently we organized a personal witnessing campaign in which we encouraged every Christian to tell someone else about Christ and to bring young people to the Christian Endeavor meetings. The results were wonderful. We doubled our attendance from twenty to forty and many of the newcomers were brought to Christ and now attend services regularly. We encouraged the young people by organizing a contest in which the Christian Endeavor was divided into teams and points were awarded for attendance, bringing your Bible, memorizing a verse, and for bringing a friend. The teams' points were tabulated on a chart and the losing side treated the winners to a social.

One example of personal witnessing was that of one of our young people who spoke to a friend at school about Christ, then lent her own bicycle to her friend while she walked two miles home. You can imagine how happy we were when her friend accepted Christ that evening at Christian Endeavor meeting. We all found that personal witnessing was of utmost importance in our Christian lives. I would like to see a similar project started in our SDBYF clubs across America.

You can visualize, I am sure, the possibilities of youth work in British Guiana.

We are assured that young people will be faithful and zealous workers for Christ, not irresponsible juveniles. We know that these young people are going to be the leaders of a church in Georgetown and in our country churches in the future. This fire will spread to our adults just like the enthusiasm of our Summer Dedicated Youth Workers in America is catching with our adults. Let us all pray for a revival of Seventh Day Baptist work in our foreign fields and in America.

The second area in which I have been privileged to work with young people in British Guiana was in the Inter-School Christian Fellowship and Youth For Christ Bible Clubs in the high schools. At Central High which I attended, the Bible Club of which I was president met every Tuesday after school in the auditorium. There, accompanied by an organ, we sang and listened to special speakers. Many Hindus, Muslims, and Catholics accept Christ as Savior and Lord of their lives. Our average attendance was over 50 and once we had over 100 out. In a half-year period about 30 were led to Christ at Central. At other high schools I have seen as many as a dozen accept the Lord in one afternoon. Our results were fruitful because again we emphasized personal witnessing and consistent Christian living at school. Prayer meetings were held twice weekly and Christians were encouraged to pass out gospel tracts. One afternoon we passed out 1,500 tracts in a half-hour period at school. Among the Bible Club's other activities were a carol-singing trip to an old people's home, and joint activities with other Bible Clubs around Georgetown such as one-day spiritual retreats and camps. Often I was invited to speak at Bible Clubs and at each, young people were interested in becoming Christians.

A few of the young people whom we reached in school Bible Clubs now attend our Kitty Christian Endeavor. As a result of Bible Club work we have opened a Bible Study on Sunday afternoon for new believers in Christ. Some are also taking correspondence courses. The Lord has also opened the door for us to build

(continued on page 12)

THE SABBATH RECORDER

## The Remnant of Israel in Matthew 25

By Rev. William G. Lowe, Narrowsburg, N. Y.

In thinking over the popular exposition of Matthew, chapter 25, does it seem logical to conclude that our Lord has given these three narratives to show the testing of profession; the testing of service; and the testing of the Gentile nations? Has He given the first two warnings to the Church, and the last to the Gentiles? Has He forgotten the Jews? Or may we expect that in this chapter He has warned the Jew, the Gentile, and the Church of God in the End Time?

Most of us would have no difficulty in seeing the Church in the story of the Ten Virgins. Neither would we have any difficulty with the sheep and the goats, as verse 32 plainly states that all "nations" will be there. But, in the light of 1 Corinthians 10: 32, which shows three classes with whom God must reckon, why is it that the nation of Israel has not been identified as the servants with the talents?

It would seem that in the little word, "then," which introduces this chapter at the close of the Olivet Discourse, we find a key. Plainly, what our Lord is saying here, is in reference to that time immediately prior to His Second Advent, and the warnings are for all—the Church, the Jews, and the Gentiles. For that some are to be saved out of each of these is seen in 1 Thessalonians 4: 17, which speaks of Christians who are left alive unto the coming of the Lord. In Zechariah 13: 8, a third part of Israel is left after a time of great trouble, and that third part is preserved through the fire, to meet the Lord returning to set up His Kingdom. In the same context, in chapter 14: 9, Zechariah speaks of the nations that escape to enjoy the blessings of the Kingdom.

In this light, let us see how the Jew, or Israel, fits into the story of the servants in Matthew 25: 14-30; or how they may fit the details of that story.

First of all, it is said that it was to his servants that the master "delivered his goods... according to their several ability" (v. 14). In Romans 3: 1-3 we find that the "privilege of the Jew is that

there has been committed to them the oracles of God in the Commandments. It is this Law in which the number 10 signifies perfection; and through this Law, as by a child-trainer, they are to be brought to Christ (Gal. 3: 24). And, in coming to Him, the "righteousness of the Law" is fulfilled (Rom. 8: 4).

But why are there only five talents at first, to become ten? It might come as a surprise, as it did to me, to find that in all the lists of commandments repeated in the New Testament, no more than five are in any one list! In the story of the Rich Young Ruler, in Luke 18: 18-23, he hears only five commandments; "Do not commit adultery; Do not kill; Do not steal; Do not bear false witness; Honor thy father and thy mother." And these, said he, "I have kept from my youth up." But he did not keep the commandment, "Thou shalt not covet," for he loved his riches more than he loved God; and in breaking this, he is guilty of all. In Romans 13: 9, Paul also lists only five of the Ten Commandments, and says that "love is the fulfilling of the Law." In fulfilling this commandment which covers them all, he has attained to the righteousness of the Law of Ten Commandments, and is commended. So, God, perhaps, looks at the Jew who has "come short" as having only five, not ten talents.

What about the servant with two talents? Does this also fit Israel? In Matthew 23: 23, our Lord said that the "weightier matters of the Law" are "judgment, mercy, and faith." In Micah 6: 8, a verse so much used by the Jew as being the essence of his religion, we read, "And what doth the Lord require of thee; but to do justly, and to love mercy, and to walk humbly with thy God?" To walk with God, one must have faith, and by faith one will attain to the two great commandments of the Law — to love God, and to love his neighbor, "for faith worketh by love." Then, we will have four "talents": "justice, mercy, faith, and love"; or "justice, mercy, love of God, love of neighbor." And,

by moving from the weightier things to these two great commandments by faith, he too is commended.

And now for the third servant. I seem to see in him a third Jew; and I recall the proverb that there are three opinions in Judaism. We see them today in the Orthodox, who like the Rich Young Ruler, and like Saul of Tarsus, are zealous for some of the commandments, but who mourn their falling short; in the Conservative, who though not as strict as the first, nevertheless affirms that he seeks to follow Micah 6:8; and we see the third, perhaps, in the Reformed, who, while far removed from the others mentioned, still clings to the essential of Judaism, the Schema, "Hear, O Israel, the Lord our God is one Lord." And, with this one talent, so carefully preserved, he, too, has something which should be invested, but which, instead, has been "wrapped in a linen napkin, and buried in the earth." It is kept, but the truth which may be found in this one talent is still "in the earth."

Come into the Synagogue, and watch as the Ark is opened, and the holy Scroll is unwrapped from its linen covering, and the words are recited: "Hear, O Israel, the Lord our God is one Lord." Quickly, before it is wrapped up again, and "buried" for another week, let us hear, with hearing ears, what is really being said. Does not the command to hear imply that there is something very important to be heard in this short creed? Can the one who knows how to invest this truth make it profitable to him who has only this one talent, and in doing so make this servant profitable to God?

I see in the thrice-mentioned name of God the Elohim, whose Spirit moved upon the waters in Genesis 1; who says, in Genesis 1:26, "Let US make man in OUR image, after OUR likeness..." And whose "Voice" walked in the Garden, Gen. 3:8; which "Voice," say the rabbis, is the Memra, the Messiah.

I hear, again, another translation of the creed, where it is said, "Hear, O Israel, the Lord our God is a United One"; and I think of the letter "Schin," which is on the Mezuzah, to remind one of Him

who in His diversity is yet a unity. This letter speaks of the Father, from whom proceedeth the Son and the Spirit, yet they are one.

So, I am pointed to Jesus the Messiah, and in confessing Him, one talent becomes two; for "he that confesseth the Son, confesseth the Father also" (1 John 2:23). And for the one who knows the Aaronic blessing, he receives another; "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen" (2 Cor. 13:13).

But will God save two out of three of Israel, but only one out of two of the others? Yes! For in Isaiah 61:7 we learn that Israel is to be blessed "double," even as she has been punished "double" (Isa. 40:2; Jer. 16:18, and 17:18; and Zech. 9:12; 13:8). This is His promise, and we see it fulfilled here in the story of the servants and their use of His talents.

For those who witness to Israel, remember that we may even now be preparing that Remnant who shall look unto Him whom they pierced, and shall mourn for Him, as for an only son (Zech. 12:10). Like the Twelve, who only fully understood when they looked upon His hands and His feet, they may be preserved, by following the light that they have, until that day. And, in so witnessing, we may, even now, find some of the remnant "according to the election of grace," who while not destined to be among those left at the coming of our Lord, will be of that number who shall be resurrected or raptured, to enter that Kingdom in glorified bodies with the saints of all ages who are awaiting that day.

#### Learned Men

A minister is "learned" only if he is continually learning, the Rev. Hampton B. Adams told delegates to the National Consultation on Continuing Education for the Ministry held June 8-12 in Chicago. As a result of discussions on the need for a continual updating of theological training and professional skills, the group organized an Academy of Parish Clergy.

#### New Orleans Church Spared in Hurricane

An airmail letter from Gerald Coalwell of the Metairie, La., church under date of Sabbath morning, September 11, is reassuring to the many who were concerned about the personal and property damage that might have come to our church and its members when Hurricane Betsy struck that low-lying area. Mr. Coalwell says that none of the members sustained major property damage. His mother, who lived in a trailer next to the old church, was at an evacuation center. There was damage to the cover and patio but the trailer itself was not destroyed by the storm. Portions of the letter, which was meant to be shared, follow.

"From Matt. 7:25 come these words: 'And the rain descended, and the floods came and the winds blew, and beat upon that house, and it fell not for it was founded upon a rock.'

"Few people in the denomination can appreciate the meaning of these words more than we, here in Metairie (New Orleans). The original church building (a frail structure of wood) sustained very minor damage — two broken windows, and a few loose shingles — and when you see permanent building cement block steel truss roof construction flattened it brings one again to the realization of the power of God to protect."

Another letter from the pastor of the Metairie church received just as the Recorder went to press.

To the Sabbath Recorder:

"Everyone received house damage. All home freezers lost frozen food. Still without electricity three days later. One family unaccounted for in the flooded area (Penfields).

"The church old and new received mild damage. The young adults worked in rescue work for 48 hours bringing about 3,000 pounds of food to shelter area.

"I received about 30% damage being the leader in loss (known)."

— Ralph Hays.

#### CHRISTIAN EDUCATION — Sec. Rex S. Zwiebel

##### Christian Education Statistics

Every summer, as a part of our analysis program, questionnaires go out to all our churches and fellowships, asking for numerical statistics related to their total Christian education programs. While the answers received do not tell all of the work that each church does, they do give some indication. To us this is very important. The answers are tabulated and published in the Seventh Day Baptist Yearbook thus telling to all the world of the teaching ministry of our people.

The hoped-for deadline for the reception of the responses was September 3, but if we receive them by October 1, we can still have them published. A second mailing has been sent to those churches from whom we have not heard. These number 29, and without these we cannot make an accurate report. Some churches have not reported for 3 years, and while we usually estimate the answers based on the last report, they cannot be accurate.

Will you check with your pastor or Sabbath School superintendent and see if your church is one of the 29?

##### Young Adult Pre-Con Retreat

The Young Adult Pre-Con Retreat was held at Camp Harley Sutton, Alfred Station, N. Y., August 11-15, under the well-planned direction of the Rev. Charles H. Bond, pastor of the Shiloh Seventh Day Baptist Church. Twenty young people, along with seven staff members, participated in the five-day program under the theme, "A Call to Faith."

Lectures were delivered by the Rev. Leroy C. Bass, missionary-elect to British Guiana; the Rev. Victor W. Skaggs, dean of the Seventh Day Baptist Center for Ministerial Education, and the Rev. Elmo Fitz Randolph, pastor of our Milton church.

Music was under the direction of Mrs. Leta DeGross, a deaconess of our Buffalo church. The group participated in the services of the Alfred Station church on August 14, and conducted morning devotions upon two occasions at General Conference.

Planned worship periods of the retreat were under the supervision of the Rev. Paul L. Maxson, pastor our Berlin church. Under his leadership, the campers originated many moments of inspiration.

Excellent meals were provided by Mrs. Verne Vorhees, a member of the Richburg church, with the assistance of Mrs. DeGroff.

Robert Stohr and Sec. Rex Zwiebel served as business managers.

An extracurricular activity was a tour of the Seventh Day Baptist churches of the Western Association.

The retreat was sponsored by the Youth Work Committee of the Board of Christian Education. The committee gives thanks to God for the unselfish commitment of all who participated in this endeavor.

**MISSIONS — Sec. Everett T. Harris**

### **Promising Youth Work in B. G.**

(continued from page 8)

a church across the Demerara River at the invitation of a Bible Club counselor whose school we have visited. Another result of Bible Club endeavors was my meeting a zealous converted Hindu who accompanied me to the island of Wake-naam where he led out in seven services over the weekend. Although he is not a Seventh Day Baptist, he helps us in gospel work enormously.

I would like to close on a personal note. I have not in the least regretted being a missionary's son. I would not exchange my experience for anything. It has made me a better Christian and has brought me to the realization of the importance of witnessing for Christ.

I want to encourage the young people to truly live for Jesus and to let their light shine daily. If Christians can do it in God's strength abroad, you can do it in America. As young people we must yield to the Lord and tell Him not our will but His be done in our lives. There is only one way to be happy in life and that is by putting Christ first in everything we do—not by seeking worldly pleasures. I have tried them and they don't satisfy like Jesus. It pays to live a pure Christian life. Christ wants all of

you or none of you. If you feel the Lord calling you to be a missionary, a pastor, or a Christian doctor, yield to His plan. Even if you're not a missionary abroad you can and should witness for Christ at home and in whatever occupation you undertake. If we as a denomination are going to grow, we all must win souls for Christ. It is my prayer that we as young people take the lead. We can do it in God's strength.

### **Another Slide Set Available of British Guiana Missions**

Another set of slides (Set #7) of the British Guiana mission field is now available for loan to the churches. This set of slides with accompanying script has been prepared from pictures taken by the Rev. Leland E. Davis and also by Secretary Everett Harris during his trip to British Guiana, April 5-18, 1965, and tells something of his visit to the mission field at that time.

There are forty-three slides in this set, taking about forty-five minutes to view. The script was prepared by Pastor Davis with a few additions by the secretary. Slide set #7 will be sent upon request, the church being asked only to cover cost of return by first-class mail. Slide sets #5 and #6 are also available and are exceptionally good in telling the story of British Guiana missions.

### **Denominational History Now Available**

**Do you have copies of the two-volume work "Seventh Day Baptists in Europe and America"? Every home should have the set. You can now get them at a new low price. When last available the price (no profit) was \$12 per set. By placing a quantity order with the world's largest book bindery the newly bound set can be purchased for only \$9 in cloth or \$10 in buckram. Order from the American Sabbath Tract Society. We will pay postage on cash-with-order purchases.**

### **Washington Project Committee**

The Washington Project Committee of the Southeastern Association, with President K. Duane Hurley of Salem College as chairman, has had two meetings recently. Reports made to the committee members indicate that substantial progress is being made toward carrying out the objectives of the project, namely: (1) give assistance to work already established in the Washington area; (2) build a strong witness for our denomination in our nation's Capital; (3) provide further research and experimentation in the field of urban church work; (4) provide a challenge and new incentive to Seventh Day Baptists in Christian outreach, by striving for larger goals while at the same time strengthening the local churches.

Stephen Rogers was employed during the past summer as an agent of the committee to visit the churches of the Southeastern Association, acquainting them, in some detail, with the program as it is being planned. Opportunity was given for pledges to be made for a three-year period for the project. Some gifts of cash were received also. The committee feels that a real beginning has been made. Plans now are being formulated for follow-up work on a more personal basis within the Association. The middle of November has been set as a time to review this phase of the work and future plans.

At General Conference in Alfred, the following action was taken: "... that Conference give approval for the Washington Project Committee to publicize the goals and progress of the project in the hope that such information may encourage other interested groups to enter into similar fields of endeavor."

The committee has reviewed the resolution with encouragement, hoping that this special project will not only stimulate other forward-looking programs denominationally but will help to increase support for the Our World Mission budget.

"As each person catches the vision of the work than can and should be done in the national Capital certainly the necessary workers and finance will become available." Such is the confidence of the Washington Project Committee.

### **Netherlands Conference Joins SDB World Federation**

A letter from G. Zijlstra to Rev. Alton L. Wheeler, interim secretary of the proposed Seventh Day Baptist World Federation, under date of September 13 states:

"This is to tell you that our Conference yesterday unanimously voted to join the Seventh Day Baptist World Federation and to ratify its constitution."

He adds, "It is with great joy and satisfaction that I can tell you this." He also wants to know when the Federation might begin to work, since now enough Conferences to bring it into being have voted for it.

### **Japanese Christians Plan Help for War Orphans**

A Japanese Christian minister has set up an organization to provide scholarship aid to youths fathered by Japanese in various southeast Asian countries during World War II. The Rev. Ryoichi Kato, pastor of the Tokyo Ikebukuro Church, has established a "Southeast Asia Cultural Friendship Society," which is conducting a \$550,000 campaign to finance construction of a six-story structure on grounds adjacent to the church to accommodate 100 such youths and 40 Japanese, and to pay for their schooling. Mr. Kato estimates there are about 10,000 such youths in Indonesia, where he was a missionary following the war. He said the undertaking is "to atone for Japan's war responsibility and to promote cultural interflow between Japan and southeast Asia."—W. W. Reid.

### **Baptists Dissolve National B.Y.F.**

American Baptist youth have been evaluating their national Youth Fellowship for the past four years. On June 23 the youth voted to dissolve their national organization at a meeting representing some forty state convention and city societies. Present also at the meeting were many adult leaders including members of the Board of Managers of the American Baptist Board of Education and Publication. The action does not dissolve local fellowship. In making the move the youth affirmed their participation in the total life of the American Baptist Convention. This appears to be the motive.

## An Epitaph for the Constitution?

By J. Eugene White  
Managing Editor, Church & State,  
Washington, D. C.

The urge to tamper with the Constitution is increasing. A movement to change the fundamental law of the land by changing the historic interpretation of some of its provisions is sweeping the country.

The most militant efforts of this nature come from those who pine for something more than the protection of their rights in the realm of religion. It is asserted that our founding fathers never intended to forbid a friendly interest in religion by the government but that they actually desired limited co-operation between church and state.

That such claims are false is revealed by the *Senate Journal* of 1789. It discloses that the members of that body considered and rejected three different amendments to the statement on religious liberty as it had been proposed by the House of Representatives. Each of these amendments would have provided simply for the rejection of an established church. The Senate chose rather to concur in the guarantee that "Congress shall make no law respecting an establishment of religion..."

That clause still stands; but opportunities to skirt it abound. Financial relationships exist between churches or their institutions and agencies of the Federal Government by means of loans, grants, contracts, services, and other benefits.

The development of extensive institutional programs requiring huge sums of money has placed the churches in a financial strain. In turn, some churches have placed a strain on the Constitution.

The Constitution is weakened every time a church-related college or university accepts a grant of money, for whatever purpose; every time a religious organization receives a low-interest, long-term loan; every time the erection of a denominational hospital is financed by the Federal Government under the Hill-Burton Act; every time a church pays its Job Corps personnel with money from the Federal Office of Economic Opportunity or in any other way becomes directly

involved with the Government in the fight against poverty.

Each of these acts is a step in the direction of a religious establishment. And each sets the stage for some type of Government regulation, which tends to limit the recipient's free exercise of religion.

A South Side Chicago minister, while announcing that his church was starting a series of neighborhood welfare projects supported by Federal money, said: "Some of you are probably wondering how we're going to square this with our theory of separation of church and state. Well," he announced, "we're simply going to have to find a way to square it — or change the theory."

If the provisions of the Constitution are so poorly drawn that their meanings may be altered at will through changing theories and reinterpretation, then the Great Charter of this Republic has become nothing more than an insignificant piece of yeollowing paper. It is a dead document — spoken of in hushed and reverent tones, but without influence.

If ever this time actually should come, if ever the Constitution perishes, this Republic shall perish also. And if our churches have strength enough left to weep, tears will fall for the passing of Religious Liberty.

### Student Help Available

Young people who have in mind preparing themselves for possible full-time service should look carefully into all the sources of help that are available from endowment funds for study in Alfred, Milton, and Salem. The details of how these funds are given out, gathered by the Vocations Committee, will be furnished to churches at a later date, perhaps in connection with Vocations Sabbath. They are not conditioned on the intention of serving in the ministry, but it has been suggested that it would be well to point out that some at least of those thinking in terms of the ministry can apply for financial assistance not only for the three years of ministerial training beyond college, but also for scholarship aid for the four years of undergraduate work — a total of seven years.



Baptist ladies from Mexico visit Seventh Day Baptist booth at Baptist World Congress, Convention Hall, Miami Beach, June 1965.

### Christian Hotel in Miami Beach

Can a success story be written about a Christian hotel in pleasure-loving Miami Beach? It appears so in the case of the Biltmore Terrace on the oceanfront at 87th Street. It was once like every other hotel with its bar and everything that goes with it. It is now owned by a Christian builder and financier of Chicago, A. Harold Anderson, who wanted to prove that it was possible to run a modern, attractive, and up-to-date hotel where people might enjoy the facilities of a winter vacation and at the same time have the opportunity of worshiping the Lord and enjoying the fellowship of others like minded. Its second season of growing popularity indicates that the dreams of its owner and its president are coming true.

The president and managing director of this Christian hotel is Dr. Ralph W. Mitchell, a former member of the Billy Graham team who after 30 years in evangelism and the pastorate, is thrilled with this new type of ministry. He also lists a full schedule of speaking appointments for August and had a sermon published in the June issue of the world's largest Christian monthly *Decision*. The success story includes the account of a distraught wife whose husband had proved unfaithful. Trying to get away from her troubles she registered in a likely looking hotel and soon found what made it different from the average hotel. She met the genial president and later, slipping into the chap-

el she heard of the peace of God which passes all understanding, as the Rev. Ralph Mitchell described it in explaining a Bible verse.

The president speaks of "The Family Hotel" which also caters to businessmen and conventions whose desire is for a Christian atmosphere in one of America's greatest vacation spots. Dr. Mitchell in a second letter to the editor of the *Sabbath Recorder*, calling attention to the unique ministry of the Biltmore Terrace, writes:

"How wonderful it is to realize how our Lord uses various means of bringing glory to His name! Certainly, all of us are cognizant of the tremendous power which members of the religious press yield in molding the thinking of our world today. Allow me to take this opportunity of commending you on the outstanding editorial work you are doing, and assure you of my continued interest and prayers as you labor for Him."

Note: In the same mail that brought the information contained in this article there was the bimonthly publication *Cup of the Cup of Cold Water Ministry, Inc.* It told the story of another Christian hotel on the Pacific Coast dedicated to the task of reaching teenagers on shore at Redondo Beach, Calif. The president of the organization, C. T. Walberg, appeals for funds to maintain such services as those rendered by the Rev. and Mrs. George McLaid at the Hermosa-Biltmore Hotel, a young couple giving their entire life to a ministry among the ten million people who make up the beach population during the summer season.

### Shocking Relevance

Telling why he is willing to serve as a trustee of Fuller Theological Seminary Merlin W. Call mentions the goals developed by previous presidents and says of the new young president, "And finally, the daring, in Christian love and care, of Dr. Hubbard to bring his multiple talents to bear in giving expression to these visions, to this standard, with shocking relevance to a shockproof society."

### SABBATH SCHOOL LESSON for October 2, 1965

Joseph: Achieving Character  
Lesson Scripture: Gen. 37: 3-4; 39: 20-22;  
45: 3-8



**OUR WORLD MISSION**

**OWM Budget Receipts for August 1965**

	Treasurer's		Boards'			Treasurer's		Boards'	
	August	11 mos.	11 mos.		August	11 mos.	11 mos.		11 mos.
Adams Center .....	\$ 127.45	\$ 631.20			Marlboro .....	735.00	3,368.75		55.00
Albion .....	97.21	540.21	\$ 50.00		Memorial Fund ..		2,604.17		
Alfred, 1st .....	659.30	6,614.95	25.00		Metairie .....	35.27	75.27		
Alfred, 2nd .....	25.00	1,665.70	10.00		Middle Island .....	45.00	328.00		
Algiers .....	10.00	10.00			Milton .....	1,608.04	8,835.36		189.00
Assoc. & Groups ..		451.66	1,540.46		Milton Junction..	190.91	1,463.46		
Battle Creek .....	761.33	5,860.12	80.00		New Auburn .....	49.12	312.08		
Bay Area .....	105.00	421.50	20.67		North Loup .....	347.50	1,599.56		36.15
Berlin .....	183.82	1,451.81	162.33		Nortonville .....	146.40	1,891.90		100.00
Boulder .....	90.90	359.05	10.00		Old Stonefort .....	33.26	266.26		
Brookfield, 1st ..	28.51	241.51			Paint Rock .....	70.00	220.00		
Brookfield, 2nd ..	19.51	117.01			Pawcatuck .....	699.12	5,535.63		72.20
Buckeye Fellow- ship .....	5.00	105.00			Plainfield .....	329.92	4,550.41		
Buffalo .....	95.00	560.00	25.00		Putnam County ..				
Chicago .....	315.00	1,362.50	15.00		Richburg .....	78.30	1,307.80		3.00
Daytona Beach ..	31.00	1,715.45	165.03		Ritchie .....	62.00	279.50		8.00
Denver .....	259.95	1,565.16	50.00		Riverside .....	543.26	3,608.67		34.83
DeRuyter .....	79.90	522.40			Roanoke .....	5.00	125.00		
Dodge Center .....	109.88	1,007.17			Rockville .....	60.17	457.87		50.00
Edinburg .....			75.00		Salem .....	235.60	2,305.60		
Farina .....	68.60	401.25			Salemville .....	72.75	280.80		112.00
Fouke .....	55.04	207.54			Schenectady .....	65.00	166.05		
Hammond .....	54.00	114.00			Shiloh .....	590.64	5,876.15		105.00
Hebron, 1st .....	174.25	703.75	5.00		Syracuse .....	46.00	86.00		
Hopkinton, 1st ..	213.35	2,117.91	30.00		Texarkana .....	5.00	114.00		
Hopkinton, 2nd..	25.00	130.00	400.00		Trustees of Gen. Conf. ....		194.50		
Houston .....	10.00	137.99			Verona .....	146.50	1,444.79		217.00
Independence .....	137.50	922.00			Walworth .....	131.90	874.40		25.00
Individuals .....	1,105.06	1,435.06	43.00		Washington .....	189.00	346.00		
Irvington .....	50.00	2,150.00	32.00		Washington, People's .....	15.00	200.00		
Jackson Center ..					Waterford .....	173.40	1,203.88		
Kansas City .....	150.00	521.07			White Cloud .....	152.40	803.46		32.30
Little Genesee ..	128.65	1,240.62	20.00		Women's Society	52.80	52.80		
Little Rock .....	10.00	156.37			Yonah Mt. ....	40.00	130.00		
Los Angeles .....	857.00	3,577.00	32.00						
Los Angeles, Christ .....	10.00	35.00							
Lost Creek .....	580.00	1,880.00							
					Total .....	\$13,586.47	\$91,840.62	\$3,829.97	

**AUGUST DISBURSEMENTS**

Board of Christian Education .....	\$ 1,216.05
Historical Society .....	72.38
Ministerial Retirement .....	1,040.66
Ministerial Education .....	986.77
Missionary Society .....	6,555.58
Tract Society .....	1,903.82
Trustees of Gen. Conf. ....	87.29
Women's Society .....	237.89
World Fellowship & Service .....	182.03
General Conference .....	1,304.00

Total .....

**SUMMARY**

1964-1965 OWM Budget .....	\$113,899.00
Receipts for 11 months:	
OWM Treasurer .....	\$91,840.62
Boards .....	3,829.97
	95,670.59
Amount due in 1 month .....	\$18,228.41
Needed for September .....	\$18,228.41
Percentage of year elapsed .....	91.6%
Percentage of Budget raised .....	84.7%

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

August 31, 1965.

# The Sabbath Recorder

