

The Sabbath Recorder

"Sabbath Promotion" by Mrs. E. J. Parker; "Christian Education" by the Rev. Victor Skaggs; "Stewardship" by Pastor Harmon Dickinson; "Social Problems" by Mrs. Harmon Dickinson. Suggestions for involvement under each topic were written on the board and assigned to the standing committees for implementation.

We were happy to welcome the Rev. and Mrs. Alton Wheeler as members of our church October 23, but we were sorry to have Mr. and Mrs. Harley Bond leave us. A farewell reception for the Bonds was held September 27. The Pro-Con Group had a surprise open house for the Wheelers at their new home the evening of October 23. Mr. and Mrs. Charles North were given a surprise party for their twenty-fifth anniversary the evening of August 7 in the backyard of their new home. A large group attended.

While our pastor was at the Yearly Meeting in Schenectady October 9, the Rev. Wayne Maxson had charge of the service and preached on the topic, "Jesus Christ as Truth." During the pastor's vacation, church services were conducted by Deacon Frederik Bakker, the Rev. Victor Skaggs, and Mrs. Leon Maltby, who had charge of the Conference reports. Misses Maureen O'Connor and Virginia and Barbara North reported on Youth Pre-Con. Other reports were given by Mrs. E. J. Parker, Mrs. Theona Rasmussen of Salem, Charles North, Harley Bond, and the Rev. Leon Maltby.

The Sabbath School paid half the expenses of the two young people who went to Lewis Camp, the four who attended Youth Pre-Con, and the seven who were at Conference.

At the Women's Society meeting September 20, held in the home of Mrs. Victor Skaggs, Conference reports were given by Mrs. Leon Maltby and Mrs. Harmon Dickinson. The rummage sale October 18 brought in nearly \$100 for the work of the society.

Our college students this year are Roger North, Swarthmore; Mervin Dickinson, Rutgers; Miss Celia Armstrong, Salem; and Miss Virginia North, Nasson College, Maine. Alfred Dickinson is still in the Marines at Quantico, Virginia.

—Correspondent.

Reaching the People

Research show less than 2 per cent of the congregation in most church buildings are prospects for church membership, while in similar revival services in city auditoriums it's as high as 15 per cent, and in football stadiums, 40 per cent.

Accessions

New Auburn, Wis

By Baptism:
Margaret Pederson
Kathleen North
Danny North
Steve North

Marriages

Holt-Cushman. — Miss Mary Jean Cushman, daughter of Mr. and Mrs. Paul Cushman of Pittsfield, Mass., and William Steven Holt were united in marriage on Aug. 7, 1965, in the Berlin Seventh Day Baptist Church. Jointly officiating were the bride's pastor, the Rev. Paul Maxson, and the bridegroom's father, the Rev. Ellis J. Holt.

Births

Davis.—A daughter, Joan Colleen, to Olin and Marilyn (Osborn) Davis of Oneida, N. Y., on Oct. 27, 1965.
Mirabal.—A daughter, Paula Jean, to Mr. and Mrs. (Laura Cushman) Mirabal of North Hollywood, Calif., on Oct. 15, 1965.

Obituaries

White.—Ernest Bryant, son of the late Ernest H. and Eva Greene White, was born May 16, 1924, at Unadilla Forks, N. Y., and died suddenly Sept. 4 at Cape May, N. J., where he was vacationing with his family.

He is survived by his wife Marjorie; a son Jeffrey; two daughters, Janice and Jill; and two sisters, Mrs. Henry Albert (Wilma) of Schenectady, and Mrs. Wilbur Rathbun (Lunette) of Newport, N. Y., and his mother of White Plains, N. Y.

Mr. White, an Army veteran, a graduate of Oswego State and Columbia, was director of Adult Education in White Plains, a position held by his father. He was director of the Manpower Development Retraining Program and under his direction a Federal grant of \$1,200,000 for the vocational program had been approved. Many of his courses (26 for drop-outs) are given only in White Plains. He was to have been the next president of New York state Adult Education.

Ernie had served as chairman of the committee to draft the Anti-Poverty Program and many other committees where his advice and experience were needed. —Eva G. White.



Thanksgiving flings brave banners out across the waiting earth,
Across life's happiness and grief, life's love and death and birth;
Thanksgiving wraps a prayer about the hearts that suffer pain
And with a blessing brings new peace when fields are glad with grain;
Thanksgiving flings a challenge out across the dying year;
Thanksgiving sings a splendid song that all of us can hear.

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.D., M.A.

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 renewed. 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 by-weekly for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Avenue, 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. NOVEMBER 22, 1965
Vol. 179, No. 19 Whole No. 6,169

IN THIS ISSUE

Editorials:	
Let's Get in Step.....	2
Consultation on Church Union.....	3
Second Thoughts on Stewardship.....	4
Features:	
Conscientious Objector Position Endangered.....	5
The Preacher at the Fair.....	6
Thanks to God Who Works for Good.....	8
American Bible Society Advisory Council Meets.....	9
Papacy Enters New Role in World Diplomacy.....	12
Items of Interest, Bible Readings.....	13
Thanksgiving Means Sharing.....	14
Milton Church Observes 125th Anniversary.....	14
Interesting Women.....	15
News from the Churches.....	15
Missions:	
Recent News from Makapwa.....	10
Christian Education:	
Do We Care?.....	11
International Lesson Annual for 1966.....	11
Keyworker.—Audio-Visual Catalog.....	11
Our World Mission.....	Back Cover

Let's Get in Step

We thought we were marching well, and we were, as we closed the Conference year with over \$15,000 given by our people during September for Our World Mission (see October 18 Recorder). But the figures furnished by the treasurer for the back page of this issue seem to indicate that we have fallen badly out of step. We are not now marching "like a mighty army." Let's get back into step and go forward.

Just what do the receipts show? They show that we gave only \$6,436 the first month when the work calls for over \$10,000 each month if we really accept the challenge of a budget of \$120,554. Some of us had hoped that this year would start strong and would not follow the pattern of previous years in low giving the first month. It looks as if a great many people who probably shared this hope depended on the other church members to sustain the good level of giving that was maintained through August and September. Too many of us made excuses or just forgot to give. We must not allow our zeal to flag. Certainly, if we get in step we can reach a total of \$10,335 per month.

The receipts for October 1965 were not quite as good as for October 1964 (see the issue of Nov. 23, '64, both editorial and back pages). The figure of \$7,955 included a transfer from the Memorial Fund of \$1,043, which could not be counted on again, but aside from that the giving was a little higher than is reported this time.

There is one encouraging sign as we compare church giving with previous years. There are not as many gaps as usual. Forty-one churches sent in something during the month, a few more than last year and many more than some years. Church treasurers are remembering to forward what they have on hand (with a few exceptions). Four stronger churches with a total monthly average for 1964 of \$1,580 did not get credited for September in this report. It may be noted that 15 of the 41 churches forwarded less than \$50. On the other hand, 24 churches gave more than a year ago.

Why do we point out these giving trends? Not because we are interested in money or because we are among the few

whose salaries depend on the giving of all the people. Rather, we are interested in people and their spiritual growth. Our standards of giving say something about us that may be as accurate and as unflattering as a passport photograph. This is another way of saying what Jesus said, "For where your treasure is there will your heart be also." Our giving, that is, our giving in proportion to our income, identifies us. God know us by our devotion to His work. The Scriptures tell us that we will be judged on the basis of what we have done for Christ with the goods He has entrusted to our use. Are we profitable or unprofitable servants? Or, to return to the military figure, are we anxious to be good soldiers of the Lord, keeping step with the Captain of our salvation?

Consultation on Church Union

A proposal to unite six large and quite different Protestant denominations is called the Blake-Pike proposal since it was originated by Eugene Blake (Presby.) and Bishop Pike (Episc.). Out of it has grown the Consultation on Church Union which has already held four sessions and has more scheduled.

Rather recently the American Baptists were invited to join the Consultation to explore the possibility that their Convention might eventually enter into such a united church body. The Baptists have not yet decided the matter of participation in the Consultation but their president, Dr. Robert Torbet, who was an observer-consultant at the fourth session is strongly urging it, and some state bodies are taking affirmative action. The New York State Baptists have voted to urge the national body to join in the Consultation on Church Union. The vote was passed unanimously in the annual meeting of the New York State Baptist Convention held October 11-14 at Canandaigua.

The resolution was prefaced with these words, "Whereas we cannot contentedly perpetuate the brokenness of the Body of Christ..."

Those who are familiar with ecumenical terminology will readily understand

MEMORY TEXT

In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 1 Thess. 5: 18.

what is meant by this clause. The reference to the brokenness of the body of Christ has nothing to do with the Communion service. It is another way of saying that to have separate denominations rather than one united church is a sin. The line of reasoning is that Christ meant His body, the church, to be one. In the course of history His followers have been guilty of breaking, fragmentizing, that body by the creation of denominations. The New York Baptist Convention is saying that American Baptists should enter into this Consultation because "we cannot contentedly perpetuate the brokenness."

What would Seventh Day Baptists say if they had been invited to participate in talks having the avowed aim of uniting into one body Episcopalians, Presbyterians, and four or five other denominations including our own? It is possible that many of them would say that there is no harm in such conversations; they might lead to better understanding and some co-operative undertakings. We might contribute our best thinking to the possibly desirable goals of this closer co-operation — just as we are now doing in assemblies of equals in the National and World Councils of Churches, in the Advisory Council of the American Bible Society, in the Baptist World Alliance, and various other inter-church organizations of men, women, and young people. We are doing these things on the basis of wanting to carry our share of the load of co-operative Christianity within the Protestant framework. We are even willing to discuss how far we can go in certain cases in co-operating with such different churches as the Eastern Orthodox or the Roman Catholic.

Certainly we want to be well informed and to avoid clashes due to misinformation. However, it would be quite another thing for Seventh Day Baptists to deny the validity of their cause, to condemn

by implication the rightness of their spiritual ancestors and their own forefathers in separating from the established churches over the question of obedience to the revealed will of God. Would we, could we, in good conscience as individuals, deny our own Spirit-guided faith and practice expressed by us when we joined a church that upholds the seventh-day Sabbath? Is it a sin, a breaking of the body of Christ, to perpetuate a group whose distinctive is perpetuating obedience to the commandments of God as interpreted by Christ?

It is profitable, in the minds of some, to have conversations with one of the Baptist Conventions about some type of merger which would enable us to work together more closely for common goals but would preserve our integrity and freedom of witness. But if that convention is at the same time having conversations with many others on such a basis as the New York Baptists unanimously approved in their fall meeting, it puts a different color on the whole question. If this is the way the American Baptists are moving — toward ultimate church union of all portions of the "Body of Christ," we would have to decide whether or not this is the will of God.

It must be added that the action of one state convention does not commit the whole convention to the same position. In view of the mutual exchange of information between Seventh Day Baptists and American Baptists it will be interesting to observe what happens with a resolution that urges "The General Council of the American Baptist Convention to accept the invitation of the Consultation on Church Union and appoint a member to the special commission designed to outline a plan of union."

Thankful Organist

Bethany Baptist Church of Newport, Del., near Wilmington, installed an organ. On the Sunday dedication services were held for the organ, Mrs. Doris Blackburn, organist, played as a prelude in the worship service, "Farewell to the Piano," by Beethoven.

Second Thoughts on Stewardship

November has for several years been designated as Stewardship Month. This year the Conference president has announced that the theme for the whole year will be, "I Have a Stewardship." The emphasis will be much broader than just stewardship of money, but it will include that area of life. Certainly it will be hoped that there will be tangible evidence that the theme has gripped our hearts. If it does grip us it will show in the offerings we give to our local church program — offerings of time, talent, and money.

To consider almost every response we make to the call of God in terms of stewardship may be a means of motivation that will increase our response to the call of God. If so, let us meditate constantly on it and talk much about it not only on the Sabbath but during the week. If some other motivation stirs us more let us use that as well, for it is evident that most of us have not been much more than lukewarm in our response to the great love of God in Christ Jesus.

There was a disturbing editorial recently in the *Western Recorder*, the Kentucky Baptist weekly, on the subject of giving and stewardship. Let me outline some of the thoughts so that you can make up your mind as to whether there is a lesson in it for Seventh Day Baptists as well as for Southern Baptists.

Mr. Daley was deeply concerned to find Southern Baptists in thirty-ninth place in the per capita giving of forty denominations. Seventh Day Baptists are not much higher (35th place). The editor tried to explain it by eliminating the possible reasons. Are the group that give four times as much more wealthy? No. Are they better instructed in the Scriptures? No. Do they put more emphasis on stewardship? The answer again is an emphatic, **No**. This is the interesting thing for our present discussion. We quote: "Southern Baptists probably have the most elaborate stewardship promotional organization of any one of these groups. We have a Southern Baptist Stewardship Commission giving full time leadership in this area.

"In practically every state Baptist organization there is a Department of Stewardship Promotion with the best professional staff personnel. We have used tithing campaigns for years and now we have a Forward Program of Church Finance that in some churches consumes two months of emphasis each year. Sometimes it seems that fund-raising has become the main emphasis of many Baptist churches."

Does this mean that a strong emphasis on stewardship is of little value? Not necessarily. It is undoubtedly effective for those whose Christian experience is of a high enough level to be appealed to on this basis. The editor strikes at the heart of the matter when he observes that only a fraction of Southern Baptist membership shows evidence of any Christian growth; they don't study the Bible; they don't worship; they don't pray; therefore they don't give. They like to be counted as church members but they show no fruits of genuine conversion.

We in our church must say the same thing. Until the many have their hearts open to the message of the Word, the few will continue to bear the burden of the work. Stewardship has little appeal to those who are Christian in name only. If we have a large number of such deadwood members (and our age and scattered condition tends to make this true), our biggest concerns are to revitalize the faith of the faltering and to win new converts who will be strong in the faith. This is a work that must be done primarily on the local level. Let us use every God-given method to strengthen the faith of all. Then we can expect a better response to the appeal to be good stewards.



Conscientious Objector Position Endangered

There is a new breed of conscientious objector in America today and it poses a threat to the fair treatment for COs that has been so carefully nurtured during the past generation.

The evolution (or degeneration) of the CO position is something on this wise. Men claimed that by their religious training, their belief in God, and their acceptance of the command, "Thou shalt not kill" they could not conscientiously bear arms. Provision was made for such men to serve their country in other ways. Some of them showed themselves to be heroes in facing death to rescue wounded men on battlefields. This willingness to do alternate service has won general respect. Then came the view, upheld recently by the Supreme Court, that a person could be a conscientious objector to war even though he could not trace his views to his church or to strictly religious convictions. A question not yet determined by a Supreme Court case is whether or not an avowed atheist could be counted a conscientious objector. The supposition of some is that the court would agree that he could be. This is the way it has been going.

What is the new breed of conscientious objector? We see it on the college campus in the draft card burners and other sophisticated draft dodgers who think they are the cream of the crop intellectually and should not be required to expose themselves in the rice paddies of Vietnam. They are the men who are not objectors to military service on the basis of religious faith or moral principles but objectors to service in the present conflict in Vietnam, Santo Domingo, or wherever else their limited knowledge of the situation may lead them into opposition to their country's commitment. Granted that they think they are taking a moral stand (not all of them), the problem that this poses can be clearly seen. If each person, well guided or misguided, is free to determine his acceptance of military service by his momentary evaluation of American foreign policy, this would be anarchy. If this is the kind

of CO that is now demanding recognition the country will have to deny it. Otherwise national and international law will fall by the wayside.

The danger is, as the **National Observer** notes, "that an angered American majority may demand an end to all consideration of the conscientious objector, or, more likely, adopt a cynical view towards all sorts of professions of moral convictions." To outline the danger or to criticize the "angered majority" is not enough. Christians must take a stand back there where we first took it. If a man's religious faith and his Bible-instructed conscience make him feel that to accept any and all military service is contrary to the will of God, this should be respected. With such a basic conflict he would be unsuited for bearing arms. On the other hand, the Christian must take his stand (again on the Bible) that anarchy and the seeds of it must be educated away or suppressed by responsible elected agencies.

The broadening of definitions often leads to the inability to define or to set limits. So it could be if this new definition of the CO position (choosing when or when not to serve my country) were to be accepted. We must preserve the rights of religious minorities and the gains of a whole generation in this area. We must, however, move to discontinuance the immature actions of a minority of students who demonstrate, agitate, and even burn their draft cards. Christianity calls for obedience to constituted authority, even when that authority is such as the pagan Roman Empire in the days of the apostles.

Charles a Trentham, pastor of the First Baptist Church, Knoxville, Tenn., described the church as a servant of humanity and as a healing community. Addressing a Counseling and Guidance Conference he added,

"We have driven people from the church because we have made them feel like pawns pursued or objects for our manipulation rather than God-created persons."

The Preacher at the Fair

By Paul B. Osborn

A radio message used while the fair was still on

Seventh Day Baptists had a booth at the Industrial Exposition held in connection with the American Royal Livestock and Horse Show from October 15-23, 1965, in Kansas City. As pastor of the local church I was privileged to spend quite a few hours at the American Royal, and I was amazed at the number of illustrations for spiritual truths I found there — modern parables, you might call them.

For instance, just across the aisle to the west of our Seventh Day Baptist booth is the Bar-B-Bar Western Store where you can purchase all manner of Western garb. Now just suppose that I were to buy an outfit and put on a authentic Western look. I would still be just a plain preacher inside. I couldn't ride a horse the way the clothes might suggest. Just so with Christianity. It isn't something you put on from the outside, but a change that must come within. You have to love horses to get them to jump and run as they do down here at the American Royal, and we must have the love of Christ within us to be able to live the Christian life.

Across the aisle to the west is the D. & M. Optical Company, where an attractive young lady or her handsome husband will clean your glasses as they demonstrate their glass cleaner. Notice how much better you can see with clean glasses? Doesn't that remind you of Jesus' words in Matthew 7: "You hypocrite, get the timbers out of your own eye first, then you can see clearly to get the sawdust out of your brother's eye." Yes, we Christians need to let the Holy Spirit search out the impurities in our lives, and pray that Christ may be seen in us.

Next to this young couple is Jim, of Protraits by Jim. He's a talented young artist who can do your portrait in silver-tone, goldtone, or full color, at appropriate prices. Tremendous talent, but that's not what impresses me most about him. Look at the lower right-hand corner of his portrait, there with his name. That's

right, a Scripture reference. Here's one Christian who's not ashamed of it. Jim told me he once made a portrait of a famous brewer, and the reference he used with his name on it was Proverbs 20: 1. Was he trying to gain the favor of man, or bring honor to Christ? (Look up the reference.)

Just south of us in the middle aisle is Jerry's stand. Jerry sells all manner of little knick-knacks — whips, knives, teddy bears, even shrunken heads (genuine simulated South American native heads, made in Japan). The items that draw the most attention, though, are the big pins with words printed on them — and why is it that the ones that seem to draw the most attention are the most suggestive? Some are harmless expressions of the way many of us feel at times, like, "I like my job, it's the work I hate!" Take your pick, only 35¢ to express yourself.

But I've wondered, watching many people look and buy, how many of us Christians would buy a big button for only 35¢ on which was written something like, "I'm trusting Christ for my salvation," or "I wish you knew my Savior," or just plain "Christian." Some folks would never do anything so "foolish," which reminds me of the fellow over in England who took Christ as his Savior, and wanted to witness for his Lord. He had no extraordinary talent, but he did what he could. He made a sandwich sign and people meeting him would grin, even laugh outright, as they saw him coming with the sign "I'm a FOOL for CHRIST." But their giggles would die out into thoughtful, even shocked silence as they turned to read the sign on his back which asked, "Whose FOOL are you?"

Some company puts out a button with just a question mark on it, and when someone asks what it's for, if you're too tongue-tied to tell it, there's a tract you can hand them which says, "I'm glad you asked..." and then proceeds to answer the eternal questions. Four of us from Kansas City have bought big pins with J.I.M. on them. "Jesus Is Mine, of course. Is He yours?"

But the fellow north of us, at the white table with the green border claims our attention once more. He is the knife

demonstrator. His interesting line of patter keeps crowds of varying sizes amused and listening as he cuts carrots into little "transmission gears"... "They don't taste better; they just look as if they do"... and uses the saw-knife to cut a steel nail to demonstrate its sharpness stays... "But remember, fellows, it won't cut transmission bolts." I'm as gullible as the next person when it comes to listening to such salesmen, but I've heard this one often enough to realize that all of his patter isn't intended to be believed, merely to attract your attention to the demonstration of the knives. How about you as a Christian? Does your walk and talk call attention to the demonstration of Christ in you? I have often said I would stand on my head in the pulpit if I thought it would win anyone to the Lord.

I was talking with the Encyclopedia International salesman and we agreed that the best advertisement for any product is a satisfied customer. Doesn't that apply to Christianity too? Are we satisfied with Jesus? O friends, let's not put a stumblingblock in the path of the ones watching us. We must let Christ live in and through us.

O unsaved friend, can't we convince you of the joy there is in Christ? Joy in sins forgiven, joy in Christ's fellowship, joy in the assurance of His coming again? And this joy can be yours, too. Just three simple steps, described in the sign above our Seventh Day Baptist booth.

A — Admit your sin — a hard thing for us egotistical humans to do, admit we're wrong. But God said in Romans 3: 23, "All have sinned and come short of the glory of God. A — Admit it!

B — "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31). Believe that He loved you; believe that He died to forgive you; believe that He will save you. Then —

C — Call on the Lord. Romans 10: 13, "For whosoever shall call on the name of the Lord shall be saved." Sometimes the C is used for "confess," to confess Christ before men. But calling on the Lord will be a public declaration, for He will change your life. Won't you take these three steps: admit your sin, believe in Christ, call on the Lord? Don't delay, you've already wasted too much time.

Thanks to God Who Works for Good

By Rev. Don A. Sanford

About the middle of the first century, a great Christian apostle wrote a letter to the church at Rome. In this letter Paul said: "We know that all things work together for good to them that love God" (Rom. 8: 28). Some of the newer translations view this verse in different light, reading: "We know that in everything, God works for good with those who love him." One verse, yet two translations, and upon the difference in these versions hinges a great deal of difference in actions, attitudes, and expressions of thanksgiving.

The one says: "Things work for good"; the other reads: "God works for good." The one is things-centered; the other is God-centered. According to the first interpretation, our Pilgrim ancestors celebrated their first Thanksgiving in 1623 in gleeful delight over the fact that their love for God had gained them a rich harvest of goods. Many of the paintings of that first feast show tables loaded down with stuffed turkeys, steaming English puddings and juicy pies. Yet the actual facts of the Pilgrims' economic situation in those early years do not support such gluttonous feasts. As it has been written, "They were not patting themselves on the back in a sort of victory celebration because they had maneuvered the Almighty into a position where He had no alternative but to grant them comfort and security." They were humbly thanking God for their love of Him which had somehow gripped their lives and would not let them go. They were thanking Him for their sense of destiny which inspired them to work for the realization of that love in a new land. They were thanking Him for their faith to believe that God was working with them.

Today, as we approach Thanksgiving, we find it rather difficult to get our eyes off the first Thanksgiving table, believing somehow that the more food, drink and general material comfort we introduce into our celebrations the more faithfully

we are carrying out the theme and the more thankful we are.

Thanksgiving has thus become for many people a pagan festival of the harvest and the entire holiday season between the fourth Thursday of November and the second day of January has become a period dedicated to the "God of Obesity." How far we have moved from the true spirit of thanksgiving in our day! With very little, the Pilgrims were extremely thankful for a mere minimum; with our problems of surplus, and an affluent society, we are extremely unthankful and complaining that we do not have more.

What is the cause of this shift in attitude? In part it may be our scientific treatment of the first translations of Romans 8: 28. "Things will work good if we love God," we say as we go on to make the converse of that statement, saying, "We have things, therefore God must love us with a special love not granted to those who live in poverty." Our whole standard of the good life is conditioned by ideas of success, security, prestige, and the abundance of material blessings. We blame the Communists for their dialectic materialism, but are we any better? A noted Communist spokesman once said: "Your interest in spiritual values is conditioned upon your possession of material advantages. You require a thick cushion of comfort for your spiritual culture. Take away your material blessings and then what would happen to your faith and how grateful would you be to your God?"

The Declaration of Independence guarantees us the right of "life, liberty, and the pursuit of happiness," and what a pursuit we Americans have made of it! We are like greyhounds in those races where the dogs chase a mechanical rabbit — the faster the dogs run, the faster the race track managers make the rabbit go, so that it is impossible for them to catch it. Still, they keep on trying.

We are like that. We want prosperity and keep chasing after it. Yet someone is always changing the style and standards so that we never quite make it. We may call this progress, but spiritually, it is regress. And if our thanksgiving is dependent on the degree to which we make our neat little formula of goods work for us, then we shall never be truly thankful for we never quite get what we want.

Somewhere down through the years between 1623 and 1965 we have been tricked into believing that the abundant life of which Jesus spoke is identical with the American standard of living. We have forgotten that Jesus also said, "A man's life does not consist in the abundance of his possessions."

What made the Pilgrims thankful was not abundance, but necessity. About half of the 102 Pilgrims on the Mayflower had died during the first year. We are told that at their first Thanksgiving meal they put seven kernels of corn in front of each place to remind them of their rations for those first few years. It might be a practical suggestion for us to similarly place seven kernels of corn in front of our places on this Thursday to show the contrast. (At least we might do it if we could find the room to place them there.)

It was not for things, that the Pilgrims gave thanks. It was for God. In them was expressed the second version of that verse, "We know that in everything God works for good with those who love him." In recognition that it was God who was working in and through the things and situations of their life, they felt a sense of destiny which had brought them to this country, and which had preserved their identity through the persecutions of England and the cultural assimilations in their measure of freedom in Holland. They felt that He had a definite plan for them. When this new land was opened for them, and the ground yielded enough for them to subsist, they saw God's hand at work. It was God's working which made this possible, so they gave thanks. In our time, we stand on the threshold of new realms of exploration and discov-

eries, but rather than giving thanks to God for this opportunity, we detect notes of fear and distrust, because we have let things become our master. Instead of recognizing that in all things God works for good we persist in expecting every thing to work for good, and upon this we place our feeble trust, and find disappointment.

American Bible Society

Advisory Council Meets

As this issue goes to press three Seventh Day Baptists, Victor W. Skaggs, Alton L. Wheeler and Leon M. Maltby, by election or by invitation, are attending the three-day annual session of the Advisory Council of the American Bible Society in New York. This council is one of the most inclusive inter-church gatherings on the American scene. The delegates come from more than 65 Protestant and Orthodox denominations for this November 15-17 meeting. Every year sees an increase in the number attending. The work of the Society is constantly increasing due to greater demands of an unsettled world. The council listens to the plans of the secretaries at the home office and those scattered throughout the nation and the world. It acts as a committee to give advice on translations, new editions, distribution, and the promotion of Bible reading.

Of special importance at this year's meeting of the Advisory Council is the finalizing of plans for the promotion of 150th anniversary in 1966 and the dedication in the spring of the new Bible House currently under construction near Lincoln Center in the middle of New York. The funds for the new Bible House are being secured entirely apart from the general appeal to the denominations for the work of the Society.

Watch the pages of the **Recorder** for a report of the Advisory Council meeting, for the promotion of Universal Bible Week December 5-12, and the Bible reading program from Thanksgiving to Christmas.

"The church exists for those who are not in it."— **Messenger**.

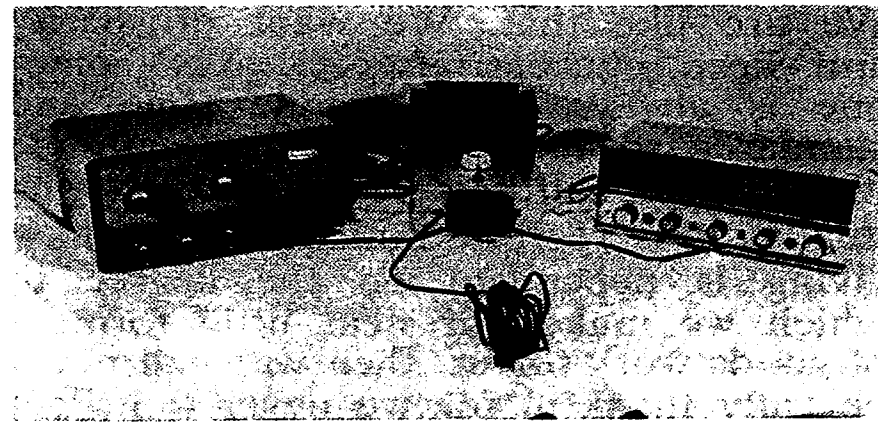
Recent News from Makapwa

In a letter written October 22, 1965, Dr. and Mrs. Victor Burdick bring us up to date on many phases of the mission work at Makapwa. They write:

"For some time now the water system has been in operation, and a great blessing to all. The surgery is connected with this system, though our house is not, we are using the cistern water. All washing of medical linens is now done by machine, located in the surgery building. Our new sheets from the States continue to look nice, and the new surgical linens, used nearly a year now, are still white. To some of you this won't mean much, but those who have been here will understand. Mr. Lombola, the man who worked in Pastor Pearson's home, is in charge of this work. He also knows tailoring and has been a most wonderful help in this respect. He keeps all linens in repair (no small job), has cut down some huge uniforms to fit our midwives, and is in the midst of making two dozen men's trousers, a dozen small and a dozen medium boy's trousers, glove wrappers, drapes, etc.

"Since Bible classes finished last month, Dad (Rev. Paul S. Burdick) has undertaken the big job of getting the radio-telephone in operation. It was quite a sight to see the men putting a blue-gum pole some 62 feet long up into the air, all Dad's planning and engineering. It went well, without any minor injuries, although Joanie later stubbed her toe on one of the stones. The next day there was a little mist which made things slippery, therefore unsafe to put up the second pole. Today Victor and many of the men who helped with the first pole have gone to one of the churches in the Central Region for the dedication of a new church tomorrow. So the second one will wait until next week. Certainly this has been a great help to Victor. Dad has spent many many hours making diagrams, planning materials needed, and thinking through to prevent accidents, for it was no small pole.

Perhaps those who have lived here will not believe me when I say it is



This is a photograph of the radio-telephone supplied to Makapwa Mission through the help of Fred Ayars. It is presently being installed at Makapwa by the Rev. Paul Burdick. It will make it possible for our missionaries to communicate directly with Christian friends at Malamulo, the Adventist Mission Station about 40 miles distant.

10:30 a.m., and I am wearing a sweater, and that the temperature this morning at 6 was 47°, although it is now 76° in the shade. Yesterday and the day before Vickie and Joanie wore sweaters all day outside while playing. Certainly we are having unusual weather for this time of year. We are usually simmering at this time. We have had three good rains to date, and with the little we had yesterday things are all nice and green about us.

"This is the time of year that the houses with grass roofs get a new layer. They look nice when newly thatched, a light brown in color. But as the months pass by it turns into a grey."

Their letter closes with the comment that it will not be long before they will be bidding farewell to Pastor Paul Burdick at the airport as he returns to this country. Again they express the joy that has been theirs in having Pastor Burdick with them since last February. It is expected that Pastor Burdick will arrive back at his home at Waterford, Conn., during November 1965 (probably Nov. 23 or 24).

Person-to-Person in Spain

Souls are won in Spain on a person-to-person basis; newspaper and radio advertising of evangelistic meetings is still not permitted. New Christians do not just live exemplary lives; they talk of Christ convincingly to family and friends.

Do We Care?

Last January the United States surgeon general, Dr. Luther L. Terry, made a public statement that cigarette smoking was a national catastrophe. He said that 125,000 die each year on this account.

Even before then high-school student councils over the country were trying to stamp out the smoking habit. High school papers carried editorials against smoking. Student councils passed resolutions.

Ever since the vicious habit was introduced to a "civilized" people, persons, especially ministers, who had a zeal for the completely wholesome life, fought a losing battle. They felt they had a chance as long as the ladies of the land had not been drawn into ranks of tobacco users. But two World Wars caused disciplined people to rely on the use of tobacco as a sort of "tranquilizing drug," a false stimulant, to keep them on the job. Many found that they could not quit even though they might desire to do so. Then the pseudo-prosperity that followed the wars gave people more money than they needed for the necessities of life, and they looked for uses of their money for pleasures, and many included the tobacco luxury. It became the thing to do even for ladies. Now thinking people must face up to the dangers of smoke inhalation.

It was encouraging, of course, when the surgeon general made his public statement about the health hazard. It was more encouraging when Congress required a health-hazard warning on cigarette packs.

But these "too-little and too-late" warnings will not get the job done. Our high-school students now need all the follow-through help they can get. Besides the good example of adults, they need the protection of our laws. Adults must see that laws against the sale of tobacco to minors are enforced, or that laws are written in those areas where there is no law. Almost every state either has, or can easily enact, anti-cigarette laws for juveniles.

Enforcement has been soft-pedaled over the years. We hesitate to speak in our

local communities for we do not want to insult our friends and the judgment.

It seems that the least we can do to help the unwary is to seek enactment and enforcement of protective laws. Those who care can write our public officials, from the local mayor to the president of the United States. We can at least make a noise.

It may not be a sin to smoke, but it is a sin to be a partner in murder.

Editor's note: On the morning this article was received it was announced over one of New York's most popular radio stations that statistics are now available showing that drivers who smoke are involved in four times as many accidents as those who do not smoke.

The **International Lesson Annual for 1966** is now available to be purchased from the office of the Seventh Day Baptist Board of Christian Education. Several of our Sabbath Schools purchase them as study aids for their teachers of the international lesson used in the **Helping Hand**. Many students buy them for their own study.

They sell for \$2.65 each. Orders will be received by the board secretary at Box 115, Alfred Station, N. Y. 14803.

Keyworker

Notices have gone out to all churches and fellowships asking that each one name a person to be the Christian Education keyworker. Such a person would receive mailings from the Board of Christian Education office and share them with the people.

Audio-Visual Catalog

A new loan catalog of filmstrips and slides available from the Board of Christian Education has been produced. A copy may be secured by writing to the board.

As a family
for our family
let us thank
our Father above



Papacy Enters New Role in World Diplomacy

By W. Barry Garrett,
Baptist Public Affairs observer at Rome

Pope Paul VI's speech to the United Nations in New York and other events related to Vatican Council II herald a new era of international diplomacy and participation in world affairs by the papacy and the Roman Catholic Church.

Regardless of one's reaction to these developments, neither the nations of the earth nor the other religious groups of the world can ignore or remain unaffected by this new day in Roman Catholicism. These are facts with which the world must live during the next century.

Look at the picture and see how the pieces fit together. The nations are armed to the teeth with nuclear weapons capable of destroying the human race. The population explosion has increased and will continue to increase the problems of hunger, poverty, suffering and war. Developments in communications, transportation, and science pose problems the human race has never before had to face.

New nations with their nationalistic aims, their demands for freedom, justice, relief from hunger and poverty, and for equal opportunity intensify the problem.

The older and more developed nations also fit into the picture. Their powers of production, their nuclear capabilities, and their relationships to the rest of the world pose another set of problems. The rising socialization of all of society and the conflict between communistic ideals and the traditional ways of western nations grow with each passing year.

Add to this the void in sound solutions. The United Nations comes to a stalemate and its very existence is threatened. The world sits on a powder keg and an explosion is imminent.

Then the pope steps in. He dramatically steps across the line drawn by many of his followers who as super-patriots, as anti-internationalists, or as anti-communists have nurtured suspicion of the United Nations. The hopes of the world rise. Maybe an answer can be found. At least the pope is willing to project himself and

the powers of his church into the world picture. And he comes armed with a new set of ideas that did not characterize former popes who sought and wielded tremendous temporal power for the selfish ends of the church.

These new ideas are seen in a new doctrine of religious liberty, a new emphasis on the dignity of every man, a new concern for the suffering and underprivileged peoples of the earth, a new spirit of dialogue and communication with other Christians, and a new willingness to co-operate even with non-Christian religions to promote justice, to end discrimination, and to preserve the race.

The pope's emergence in his new role in the affairs of men comes at a time when the Council is debating a message not just to itself but to all of mankind. It is called a "Pastoral Constitution on the Church in the Modern World." The mere listing of the subjects treated indicates what is in the wind. They are:

"The condition of man in the modern world, the human person's vocation, the community of men, the paths to be followed, the significance of human activity in the world, the role of the church in the modern world,

"Preserving the dignity of marriage and the family, promoting cultural progress, economic-social life, the political life of the community, and the community of nations and the promotion of peace."

The new role of the papacy and the Roman Catholic Church is clear from the travels of Pope Paul VI. In breaking out of the confines of the Vatican he has visited in the Holy Land, made a trip to India, and now to the United Nations.

Strange as it may seem, there is one thing the U. S. government does at a profit. We are told that the Government Printing Office, the largest multi-purpose printing plant in the world did \$84 million worth of printing in 1964 and contracted another \$54 million. It paid its own way and turned a profit. A 20 cent pamphlet on infant care has sold 14 million copies since 1914.

ITEMS OF INTEREST

Another London Crusade

More than half a generation has passed since Evangelist Billy Graham conducted a major crusade in London — twelve weeks in Harringay Arena. Plans are now well under way for another campaign in 1966.

The 1966 crusade will be held in Earls Court Arena which will seat 20,000, more than twice the capacity of Harringay. The indoor meetings running from June 1 to July 1 will be climaxed by a closing meeting in Wembley Stadium.

Improving on the land-line relays which were so successful in the earlier crusades, closed circuit television relays will take the Earls Court meetings to several large cities throughout Great Britain. Halls seating up to 6,000 persons will be arranged and the nightly meetings at Earls Court will be projected on 25-foot screens.

This will be one of the first uses of the large screen set-up in the United Kingdom. A dozen cities are expected to use the facilities.

Churches Give 3 Billion

Contributions to their churches by members of 47 Protestant denominations in the U. S. and Canada in 1964 for the first time exceeded three billion dollars. The grand total of \$3,101,639,604 is the highest figure ever reported in the 45 years these statistics have been compiled. The 1964 "Statistics on Church Finance" were released Nov. 1 by the Commission on Stewardship and Benevolence of the NCC.

Forty-one church bodies in the U. S. reported contributions for all purposes of \$2,973,285,264 in 1964. Of this contribution, \$551,535,688 was for benevolences, including home and foreign missions, overseas relief, etc., making a gain of \$20.6 million over 1963. Contributions for congregational expenses totaled \$2,421,749,576 in 1964 compared to \$2,327,692,641 the previous year, a 4.04 per cent gain.

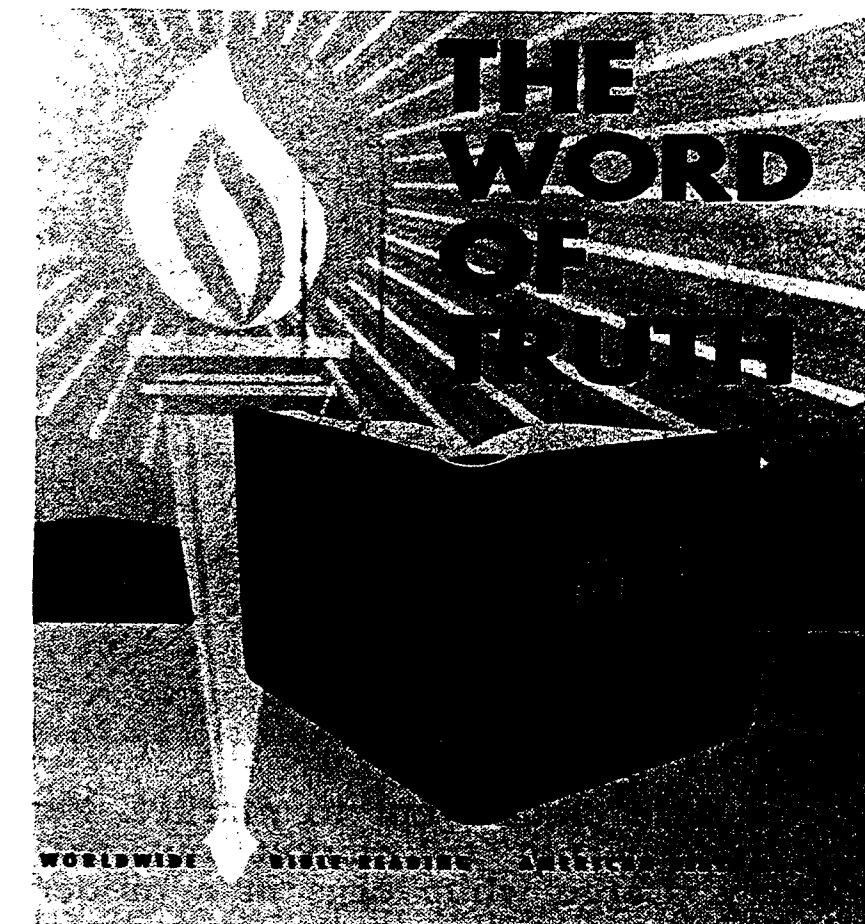
Per-member giving for benevolences in 1964 was \$13.36 compared with \$12.97 in 1963. For congregational ex-

penses, per-member giving in 1964 was \$58.44 compared with \$56.89.

Of constituent bodies of the National Council, the Presbyterian Church, U. S. topped the list of all-purpose giving with a per-member figure of \$114.61. It was followed closely by the Reformed Church in America with a per-member figure of \$110.26.

Seventh Day Baptist all-purpose giving is listed at \$67.46 per member, just below American Baptists, well above Southern Baptists (\$55.80) and far below North American Baptists (\$120.44).

In a list of 40 denominations the top fifteen ranging from \$358.17 down to \$124.44 are non members of the NCC. Free Methodists top the list. Seventh-day Adventists, usually reported, are not listed this time.



Thanksgiving to Christmas

Daily Bible Readings

25 November	—	Psalm 1
26 November	—	Psalm 23
27 November	—	Psalm 27
28 November	—	Isaiah 9: 2-7
29 November	—	Psalm 37
30 November	—	Psalm 46
1 December	—	Psalm 51
2 December	—	Psalm 91
3 December	—	Psalm 103

Thanksgiving Means Sharing CWS Is One Way

Church World Service, with its several affiliated or branch programs, tries to help people the world around to help themselves. It provides food and other supplies to sustain native workers while they do things that they could not otherwise do for the good of the whole community. Our gifts to CROP, SOS and CWS make it possible, for instance, for Koreans to reclaim land from the sea.



This little chick went to market. Perhaps it was not to market but to a hatchery. Large white eggs in a modern carrying case but transported native style must be something new in Libamba, Cameroon, in Africa. This picture is possible because young folks in a Farm School and Rural Centre established by an agency of Church World Service are taught to be breeders of good poultry. At the end of the course the students are given something to help them start their own farms or flocks. Such programs are worthy of support by Christians who live in a land of abundance. Let us "Share Our Substance."



Building a sea-wall to reclaim land beneath a bay, these Korean men use packs attached to A-frames (wooden supports shaped like the letter A) to move earth fill for a dike. They earn partial "wages" of food for their families, provided through Church World Service.

Milton Church Observes 125th Anniversary

The weekend of November 12 marked the 125th anniversary of the organization of the Seventh Day Baptist Church at Milton, Wis. The observance started with a baptismal service on Sabbath eve and continued through the following day.

The Sabbath School hour featured a special historical presentation of the work of Sabbath School throughout the history of the church.

The anniversary sermon was preached by the pastor, Rev. Elmo F. Randolph, who has been the minister of the church since October 1944, one of the longest pastorates in the denomination in recent years. He has announced acceptance of a call to the church at Boulder, Colo.

The main historical program was given in the afternoon. A summary of the history of the church as printed in the local paper, **The Milton and Milton Junction Courier** appears below.

"There were forty-nine constituent members of the church when it was founded in 1840. Fourteen ministers have served during the 125-year period. The present membership of the church is 420.

Three church plants have served the congregation during its history. Meeting

first in the homes of members, and on occasion in a barn, the church secured the use of the Milton Academy building for worship in 1844. The first church building was dedicated on Feb. 26, 1852, and served for thirty years until 1883. On Oct. 15, 1883, a new church plant was dedicated that served, with additions and remodeling, until it burned in November, 1932. The present church edifice has served the congregation since 1934."

Interesting Women

A couple of years ago a young woman called Nona Saturday became part of the staff of the Baptist Joint Committee on Public Affairs. At the meeting of the committee this was hailed as a forward step. At the same meeting the executive secretary of the American Baptist Convention (Ed Tuller) made a little speech welcoming the Seventh Day Baptists into the Joint Committee. He quipped that it was significant that Nona Saturday and the Seventh Day Baptists were welcomed at the same time. It was quite natural for the secretary of the Tract Society (representing the denomination on that occasion) to seek out Miss Saturday at the close of the meeting and to suggest somewhat facetiously that she ought to study the Sabbath question and do something about that name — perhaps making her religious observance coincide with it.

At the recent meeting of the Joint Committee this young lady recalled the remark and announced that she had done something about that name. She was married three weeks before.

What brings the incident to mind is the announcement by Baptist Press on November 5 that Mrs. Winona Saturday Junkin had been selected for inclusion in the 1965 edition of *Outstanding Young Women of America*. She qualifies for the honor by being a staff writer and an

SABBATH SCHOOL LESSON for December 4, 1965

Isaiah: Prophet Statesman
Lesson Scripture:
1: 11-17; 31: 1-3a

accredited reporter in the Senate and House press galleries at Washington. She is one of 6,000 young women between the ages of 21 and 36 nominated by women's clubs for inclusion in the book. She writes a monthly feature article for the official organ of Young Women of America. Her scholastic qualifications include a Master of Religious Education from New Orleans Baptist Theological Seminary. — L. M. M.

NEWS FROM THE CHURCHES

RICHBURG, N. Y.—A farewell party for Rev. and Mrs. Ernest Bee and a reception for our new pastor and his wife, Rev. and Mrs. David Pearson, was held at the church on August 28. A program of readings and music was given in the church sanctuary. A lunch and visiting hour followed in the church parlors.

A missionary program was given at the church on Oct. 9. Pastor and Mrs. Pearson showed slides of the mission work at Makapwa, Malawi.

On October 26 the Richburg Woman's Christian Union met in the Seventh Day Baptist Social Room for a business meeting followed by supper which the men attended. A worship service was held at 7:30 p.m. with a message by Pastor Pearson.

Cottage prayer meetings are being held each Wednesday evening with the pastor leading the meeting.

We feel very fortunate in having secured Mr. Pearson for our pastor and are hoping and praying that the messages that he brings to us each Sabbath morning may help those who hear them to go forward in the work of our Lord and Savior Jesus Christ.

—Correspondent.



OUR WORLD MISSION

OWM Receipts for October 1965

	Treasurer's October	Boards' 1 month		Treasurer's October	Boards' 1 month
Adams Center	\$ 5.00		Marlboro	285.00	
Albion	36.50		Memorial Fund	488.24	
Alfred, 1st			Metairie		
Alfred, 2nd	871.01		Middle Island	20.00	
Algiers			Milton	557.55	30.00
Assoc. & Groups	41.20		Milton Junction	112.00	
Battle Creek	250.00	\$ 40.00	New Auburn	17.07	
Bay Area			North Loup		
Berlin	246.91	81.30	Nortonville	239.50	25.00
Boulder	84.85		Old Stonefort	20.00	
Brookfield, 1st			Paint Rock		
Brookfield, 2nd	27.00		Pawcatuck	481.05	50.00
Buckeye Fellowship			Plainfield	331.42	
Buffalo			Richburg	55.00	
Chicago	117.50		Ritchie	15.00	
Daytona Beach	95.00		Riverside	75.00	
Denver	124.15		Roanoke		
De Ruyter			Rockville	40.94	
Dodge Center	133.97		Salem	200.00	
Edinburg			Salemville	66.41	
Farina	10.00		Schenectady		
Fouke			Shiloh		
Hammond			Syracuse		
Hebron, 1st	20.00		Texarkana		
Hopkinton, 1st			Trustees of Gen. Conf.		
Hopkinton, 2nd	12.00		Verona	5.00	
Houston			Walworth	50.00	
Independence	69.75		Washington	103.00	
Individuals			Washington, People's		
Irvington			Waterford	115.65	
Jackson Center			White Cloud	143.03	
Kansas City	40.00		Yonah Mt.		
Little Genesee	130.10				
Little Rock			Totals	\$6,421.30	\$226.30
Los Angeles	260.00		Non-Budget	15.00	
Los Angeles, Christ's	110.00				
Lost Creek	45.00		Total to Disburse	\$6,436.30	

OCTOBER 1965 DISBURSEMENTS:

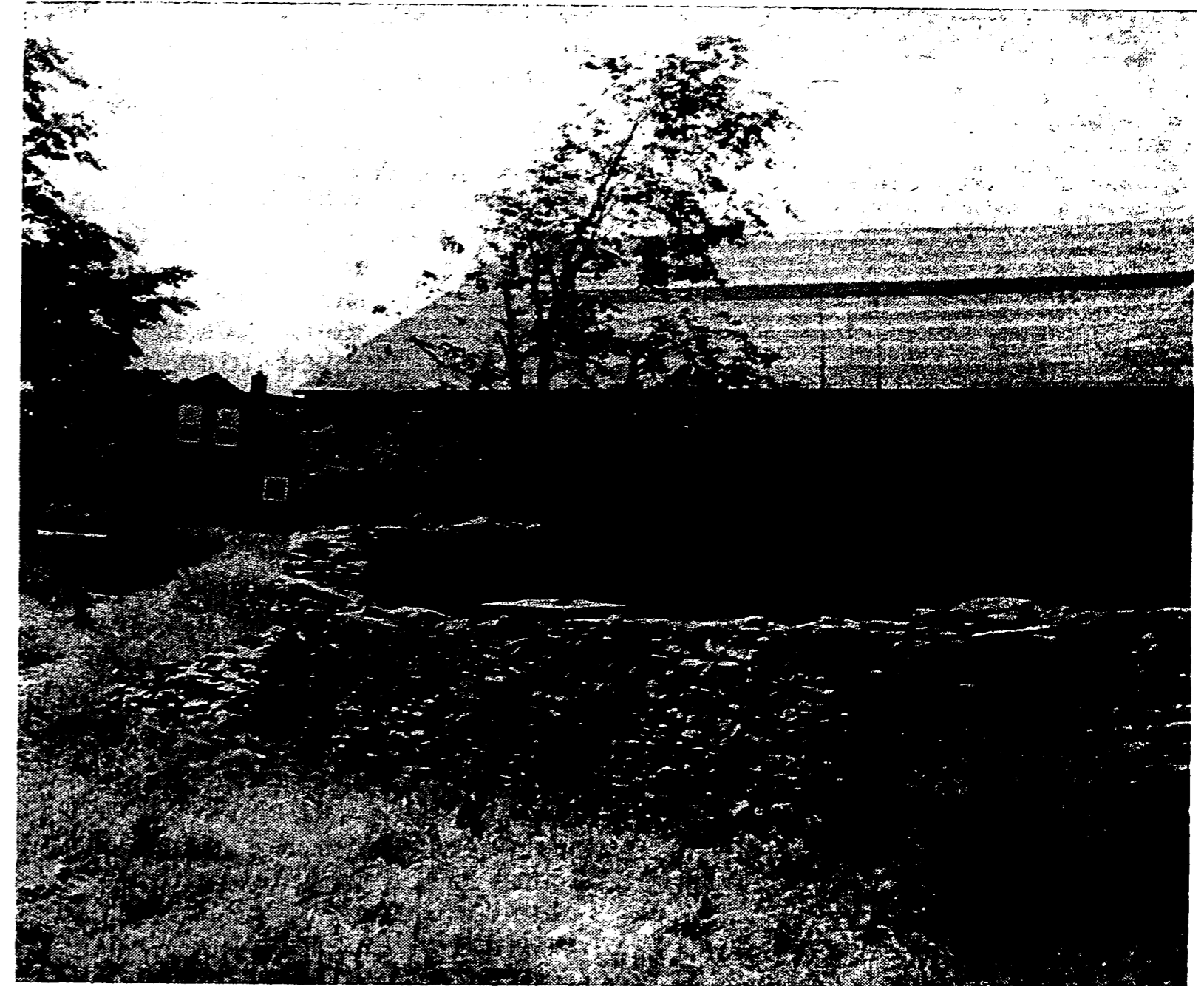
Board of Christian Education	\$ 381.97
Historical Society	22.61
Ministerial Retirement (Mem. Fund) ..	422.92
Ministerial Education	983.64
Missionary Society	2,333.01
Tract Society	593.98
Trustees of General Conference	25.09
Women's Society	131.78
World Fellowship & Service	52.30
General Conference	1,474.00
Salem College	15.00
Total	\$6,436.30

S U M M A R Y:

1965-1966 Budget	\$120,554.00
October Receipts:	
OWM Treasurer	\$6,421.30
Boards	226.30
	<u>6,647.60</u>
Balance due in 11 months	\$113,906.40
Needed per month	\$ 10,355.13
Percentage of year elapsed	8.33%
Percentage of budget raised	5.51%
	Gordon L. Sanford,
	OWM Treasurer.
October 31, 1965.	

NOVEMBER 29, 1965

The Sabbath Recorder



"Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?"
— Luke 12: 24.

We thank God for our barns and for the cattle on which we are dependent for our daily milk. This rural scene is from a dairy farm near Watertown, N. Y. The large flat stones gathered from the fields made a wall of unusual height to enclose the barnyard. The limestone below the furrows of the plow enriches the soil to grow the crops that produce the milk. It is thus that God provides. The farmer is a steward of his natural resources. We, too, are stewards of all that we possess.